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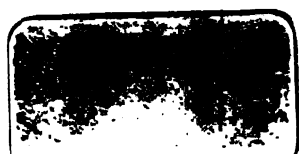
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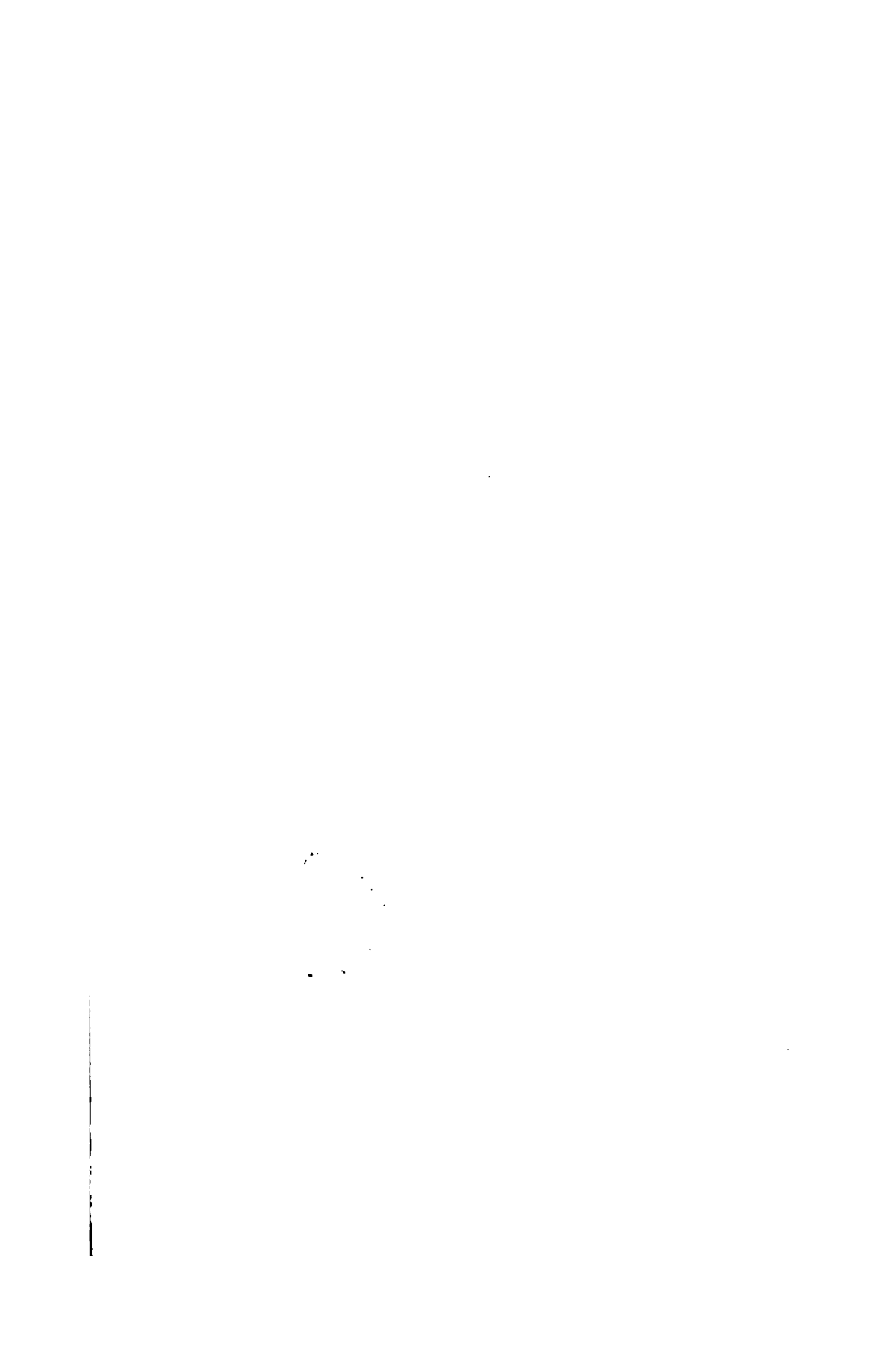
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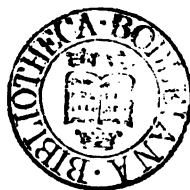




THE
CHRISTIAN REFORMER;
OR,
UNITARIAN
MAGAZINE AND REVIEW.

NEW SERIES, VOL. V.

FROM JANUARY TO DECEMBER, 1849.



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P R E F A C E.

THE completion of another Volume of his Magazine gives the Editor of the **CHRISTIAN REFORMER** the opportunity of addressing the Unitarian public on its present condition and future prospects.

The present No. completes the Fifth Volume of the New Series. The past five years have been, to the middle class of England, years of embarrassment and struggle. The effects of the general depression have been severely felt by the periodical literature of the country. In addition to this, the very moderate support habitually given by the Unitarian body to their religious periodicals has, during the same period, been divided between a weekly Journal, two (and at one time three) monthly *Magazines*, and a quarterly Review. Of the works of his contemporaries, the Editor of the *Christian Reformer* has no intention or wish to speak except in terms of respect. He frankly admits that they have strong claims on public support. But none of them are designed to occupy the position taken in the first instance by the *Monthly Repository*, and subsequently by the two latter Series of the *Christian Reformer*. In the volumes of these *Magazines* are embodied the history of the Unitarians of England, their literature, opinions, institutions, and biographies of their eminent men, during the last forty-four years. They also contain large and valuable contributions to the history of Protestant and Unitarian Dissent in their rise and early progress.

The present interesting period is not the proper time for discontinuing a chronicle of this kind. Its cessation would create a blank, which the future historian of the religious life in England during the 19th century would have reason to deplore. Great changes are going on in the religious world of this country; and at no time has the Unitarian church occupied a more important and responsible post than at present.

Combining, as it does, fearless habits of mental freedom with a firm faith in the Gospel of Jesus Christ, it offers a harbour of safety and peace to the minds that can gain no resting-place in churches less free, and yet find no comfort in infidelity.

It has been the anxious wish of the Editor of the *Christian Reformer*, and the contributors who have given its chief value to the work, to assist the Unitarian church in fulfilling its important office. He is well aware that in many respects the Magazine might be improved, and it is his hope and intention to make the future Volumes better than their predecessors.

At the same time, it is his not agreeable task to inform the Unitarian public, that not merely the improvement, but the continued existence of the *Christian Reformer*, depends upon its receiving an immediate and a considerable accession of Subscribers.

For five years the *Christian Reformer* has been conducted, not only without emolument, but with annual pecuniary loss. For his personal labours, the Editor asks no reward beyond the consciousness of usefulness to the religious community to which it is his happiness to belong. But he feels that the time has arrived for distinctly stating that, unless he is protected from loss by an increased circulation of his Magazine, it must be very soon discontinued. The additional sale of 120 copies per month, will secure the continuance of the *Christian Reformer*; and a still further increase of 80 copies per month, will enable the Editor to carry into execution several plans for the improvement of the work.

To the Unitarian public generally, and more especially to the Unitarian Ministers of Great Britain and Ireland, this Appeal is respectfully addressed. If it be satisfactorily answered, the Editor will cheerfully devote any talents and influence he possesses to the conduct of an Unitarian periodical, as one amongst many means of promoting intellectual freedom and pure Christianity, in which, he conceives, is involved every thing that concerns the dignity, virtue and happiness of mankind.

DUKINFIELD, Nov. 27, 1849.

THE CHRISTIAN REFORMER.

No. XLIX.]

JANUARY, 1849.

[Vol. V.

THE VOYAGE AND SHIPWRECK OF ST. PAUL.*

BIBLICAL Criticism has not latterly received many contributions from laymen, except indirectly by means of the illustration which their voyages and travels in the East have given to the geography and natural history, the languages and customs of the countries which were the scene of the Bible narratives. Mr. Smith's work is an exception, being an intelligent and, as we think, decisive investigation of a question familiar to biblical critics, whether St. Paul were shipwrecked on the island of Malta, or on Melita in the Gulf of Venice. He is well known in the scientific world by his papers on the geology of the Firth of Clyde; he has been an amateur sailor and ship-builder for thirty years, has yachted in the Mediterranean and studied the localities of Malta. The opinion of critics has, on the whole, decidedly inclined to Malta, but the question could hardly be definitely settled, until, to parody a well-known expression of Plato, either seamen became philologists or philologists seamen. Mr. Smith is at home in both departments; and abounding as antiquity does in disputable matters, we cannot but feel grateful to one who places any single topic on such a basis of evidence as to preclude any further waste of time and ink about it. Besides settling the main question as to the place of the shipwreck, Mr. Smith has given us, from his various sources of knowledge, an excellent illustration of the whole apostolic voyage.

The narrative begins with the 27th chapter of the book of Acts, and extends to the 15th verse of the 28th, which records Paul's arrival at Rome. It bears the strongest marks of being written by a companion of his perils, and as the writer uses the first person, he can be no other than the author of the book of Acts, "Luke, the beloved physician," who in his account of the illness of the father of Publius (xxviii. 8), shews the same accuracy in his use of medical phraseology which distinguishes his Gospel.† When Paul had been committed to Julius, a

* The Voyage and Shipwreck of St. Paul, with Dissertations on the Sources of the Writings of St. Luke, and the Ships and Navigation of the Ancients. By James Smith Esq., of Jordan Hill, F.R.S., &c.

† Mr. Smith notices a curious instance of professional feeling. In relating the cure of the woman who had an issue of blood, Mark (v. 26) somewhat bluntly says, "she had suffered many things of many physicians, and had spent her all upon them, and was nothing bettered, but rather grew worse." Luke more delicately says (viii. 43), "she had expended her whole living upon physicians, neither could be healed of any." (P. 269.) From the combination of medical knowledge with the correct use of nautical terms, our author supposes that Luke had been surgeon on board a ship (p. 8), and gives a list of thirteen words connected with navigation used by him, but no other New-Testament writer.

centurion of the imperial cohort, he and other prisoners destined for Rome were embarked at Cæsarea on board a ship of Adramyttium. It cannot have been intended that they should sail to a port so far north on the coast of Asia Minor as Adramyttium, but no vessel was in the harbour sailing direct for Italy; this ship was evidently bound on a coasting voyage (read μέλλοντε, ver. 2), and at some of the places at which she would touch a direct conveyance might be found. The only difficulty in regard to their voyage as far as Myra is, on which side of Cyprus did they sail, after leaving Sidon. Luke only says that "they sailed *under the lee* of Cyprus (ὑπεπλεύσαμεν, ver. 4), because the winds were contrary." The prevailing, indeed almost constant, winds in this part of the Levant at the season of Paul's voyage, as Mr. Smith shews, are from the west; the lee of Cyprus would therefore be the east; and having passed its N. E. promontory, they then sailed on its northern side, between it and the coast of Cilicia. It might seem that they had thus only delayed their difficulty, and that the west wind would prevent them from getting to Myra. But along the coast of Cilicia a land-breeze from the north prevails in the summer and autumn, and aided by the current, which constantly runs to the westward, they might easily make out their voyage to Myra. The same prevalence of westerly winds had probably driven hither the "ship of Alexandria" (ver. 6) in which the prisoners were embarked; since Myra is much out of the natural course from Alexandria to Rome. Such vessels, laden with corn, were constantly passing between Africa, Egypt and Italy, to supply the overgrown population of the capital: Mr. Smith has given vignettes of two from coins of Commodus, inscribed PROVIDENTIA AUGUSTI. They were of great size, so that a company of 276 persons might find accommodation; and the emperor Titus, after the capture of Jerusalem, returned from Syria in one of them. (Suet. Vit., c. 5.)

The next stage of the voyage is from Myra to Fair Havens, in Crete. The wind was again unfavourable, being probably the Etesian or N. W. wind, which, according to Pliny, begins in August and blows for forty days, against which the vessel might work up as far as Cnidus (ver. 7), but slowly and laboriously (ἐν ἱκαναῖς ἡμέραις βραδυνποοῦντες καὶ μόλις γεγόμενοι κατὰ τὴν Κνίδον). Northward of Cnidus, however, this would be impossible, and they had no alternative but to put into harbour, and wait for a fair wind, or run for Salmone, the most eastern point of the island of Crete, and endeavour to make their way along the lee or south-eastern shore. This would avail them as far as Cape Metela, in the neighbourhood of Fair Havens; but as the coast there makes a sudden bend to the north, it could shelter them no longer; and they were compelled to put into the harbour just named. It still retains its ancient name, being called by the modern Greeks Λιμὴνες Καλοῦς. It is a small bay, with a good anchorage, and well calculated to afford shelter during the prevalence of N. W. winds; but being exposed to others, it was not, in the opinion of the master and the owner, a safe harbour for the winter, and they determined to endeavour to reach Phœnice or Phœnix, in Crete. St. Paul, who had had no small experience of navigation (2 Cor. xi. 25, 26), and knew that it was dangerous after the fast of Atonement, or the autumnal equinox, warned them against this attempt; but his counsel was unheeded. For Phœnice, which Mr. Smith supposes to be *Lutro*, they accordingly set sail;

it was distant about thirty-four miles from Fair Havens to the W.N.W., and as "the South wind blew gently," they had reason to hope that they should accomplish their point, and were coasting along Crete. They had not, however, proceeded far when they were caught by a tempestuous wind (*ἀνεμος τυφωνικός*), called in our Translation and in the Received Text of the N. T., Euroclydon. Mr. Smith gives the preference to Eurakulon (Euro-Aquilo), the reading of the Alexandrian MS., the Vulgate and the Coptic. Bentley long ago gave his opinion* in its favour, and it can never be unseasonable to quote this prince of critics, one of the few who have applied their common sense to *things*, as well as their learning to *words*.

"The wind Euroclydon was never heard of but here; it is compounded of *Εὖρος* and *κλύδων*, the wind and the waves, and it seems plain, *a priori*, from the disparity of these two ideas, that they could not be joined in one compound; nor is there any other example of the like composition. But Eurakulon, or, as the Vulgate Latin here has it, Euro-Aquilo, approved by Grotius and others, is so apposite to the context and to all the circumstances of the place, that it may fairly challenge admittance as the word of St. Luke.—*Καυκίας*, blowing between Aquilo and Eurus, the Roman seamen (for want of a specific word) might express the same wind by the compound Euro-Aquilo. Since, therefore, we have now found that Euro-Aquilo was the Roman mariners' word for the Greek *Καυκίας*, there will appear a just reason why St. Luke calls it *ἀνεμος τυφωνικός*, a whirling wind, for that is the peculiar character of *Καυκίας* in those climates. According to the present compass, divided into xxxii points, Euro-Aquilo answers nearest to *East-north-east*, which is the very wind which would directly drive the ship from Crete to the African Syrtis, according to the pilot's fears in ver. 17."

Finding themselves unable to face this wind, they determined to *scud* before it, and were consequently driven, as by a wind from E.N.E. they would be, past the little island of Clauda, which lies south of Crete and W.S.W. of the place about which the gale overtook them. Mr. Smith observes, in reference to this sudden change of the wind, that it is very common in those seas. A captain of the royal navy has remarked, in some directions for sailing in the Archipelago, that "it is extremely dangerous with southerly winds to anchor under the lee of an island, as they almost invariably shift to a violent northerly wind." When they reached the lee of Clauda (*νησίον τι ὑποδραμόντες† καλούμενον Κλαύδην*), they would be comparatively in smooth water; and here we may observe how accurately the narrative corresponds with the circumstances, when these are thoroughly understood. A landsman reading this passage may not be struck by any particular connection between their running under the lee of Clauda and the taking in the boat and undergirding the ship; but the seaman sees at once that such operations could only be undertaken in comparatively smooth water; neither till they had mastered the boat could they probably have undergirded the ship. This operation, now called *frapping* (wrapping), is performed by passing cables round and under the vessel, to

* Philoetherus Lipsiensis. Remarks on a late Discourse on Free-thinking, p. 97.

† "They ran before the wind to leeward of Clauda; hence it is *ὑποδραμόντες*: they sailed with a side wind to leeward of Cyprus and Crete; hence it is *ὑπερλίεσσαν*." Smith, p. 61, note.

keep her frame together, when there is reason to fear that she may founder or go to pieces: Mr. Smith mentions Sir George Back's ship, returning from an Arctic voyage in 1837, as having been *frapped*, with some other instances, one as late as 1846. They could not, however, remain here; the wind continued and threatened to drive them, not, as our Translation has it, "into the quicksands," but *into the Syrtis*, that dangerous bay on the coast of Africa, from which few ships escaped that had once been driven into it.* How were they to avoid this danger? According to the original, *χαλάσαντες τὸ σκεῦος οὕτως ἐφέροντο*; according to our Translation, "they *strake sail*, and so were driven," which, observes Mr. Smith, is equivalent to saying, that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it; for if they let themselves drive before the wind without sail, they would have incurred imminent risk of foundering, notwithstanding the undergirding, from the working and straining of the vessel, left to the action of the waves; or if they escaped this risk, they must have been driven into the Syrtis. The expression, which literally rendered is, "they lowered the tackling" or "the gear," is in itself indefinite, but interpreted by a seaman's knowledge of the necessity of the case, it becomes intelligible enough. To make his ship snug and safe in a heavy gale, he lowers all the upper rigging, or, as it is expressed by one who is relating a similar event, "sends down upon deck every stick that can possibly be lowered." But though this, by diminishing the power of the wind on the masts, might lessen the risk of the vessel being strained and so becoming leaky and foundering, it could do nothing towards changing its direction while the wind continued to blow from the same quarter. This could only be effected by *heaving her to*, i. e. laying her on a tack, so that by the oblique force of the wind she might edge away from the dangerous shore. Now St. Luke does not mention any such operation, but Mr. Smith observes that it is absolutely essential; and perhaps the reason why it is not mentioned is, that every one acquainted with navigation would supply it at once in his own mind. Neither does he mention that she had any storm-sail set; but this also is understood as being essential to the manœuvre. Hove to on the starboard tack, or with her right side to the wind, she would drift away from the Syrtis.

On the following day, the gale continuing, "they lightened the ship, and on the third cast out with their own hands the tackling of the ship." Here, again, it is not clear what the tackling (*σκευή*) means. Mr. Smith conjectures that it might be the mainyard, an immense spar, probably as long as the ship, and which it would require the united efforts of passengers and crew to launch overboard (*ἀντόχεις*). A dreary interval of eleven days succeeds, in which neither sun nor stars can be seen, and all hope is taken away. Paul's sagacity no doubt perceived that this dependency was increased by the crew having taken little food (*πολλῆς ἀστροφίας ὑπαρχούσης*); not that they had been too frightened to be hungry, as Kuinoel suggests, or too busy to have time to eat, but because the violence of the rolling, the washing of seas and the leakage, had rendered the operations of cooking impracticable. While, therefore, he encourages them by the narration of the dream

* See the quotation from Strabo, in Wetstein, ad locum.

which convinced him that he was to reach the land and plead his cause before Cæsar, he persuades them, previous to their last exertion, to take food. In the 33rd verse, where this is mentioned, it is said that they had taken nothing (Τεσσερεςκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσπιτοι διατελεῖτε μηδὲν προσλαβόμενοι). Mr. Smith sensibly explains the difference: "St. Luke, when he speaks as a historian, terms their fasting 'much abstinence;' St. Paul uses the strong but common language of calling taking very little, taking nothing. It could not be mistaken by those to whom it was addressed." A world of difficulties might have been saved to the commentators, if they had always interpreted Scripture on this principle.

"When the fourteenth night was come, as they were driven along (διαφερομένων, not up and down, as in our Translation) in Adria, about midnight the seamen deemed that they drew nigh some land." The mention of Adria in this passage has chiefly contributed to produce the belief that Meleda in the Adriatic was the scene of Paul's shipwreck. But the force of this argument was long since taken away by Bochart, who in his *Canaan* (I. 27) has shewn that the sea of Adria was the same as the Ionian; that is, the sea between Sicily on the west, Epirus on the north, Crete and the Peloponnesus on the east; on the south it was by some vaguely extended even to Africa. In the Adria, therefore, their drifting began and ended. The indications of a coast at hand, the seamen derived no doubt from the breakers, to the sight and sound of which their organs are painfully acute. On the N. E. side of Malta, exactly where a ship would be driven by a gale at N. E., is a bay which has long traditionally borne the name of *Cala di San Paolo*. A rocky point runs out on the southern side of it, on which the breakers can be seen, when the low shore itself is not visible. The bottom is excellent holding ground. Here the sailors, "fearing to fall upon rocks" (the bay is encircled with mural crags, with here and there a creek between them), "let go four anchors out of the stern." Both ends of ancient merchant ships were constructed alike; in this case, the anchoring by the stern was essential to their purpose of running the ship ashore at daylight. When the light broke, their anxiety was relieved by finding that the shore had a creek with a sandy beach (αιγιαλός), into which she might be run: with the accuracy of description which marks every part of the story, it is described as a place where two seas meet, *ῥόπος διθάλασσος*. This has been generally understood to mean an isthmus, like *bimaremes Corinthum*; but the situation of the creek suggests a different sense. North of it lies the island of Salmonetta, and the strait between it and the land is the "place of two seas."* Preparatory to running ashore, they cut their cables, leaving the anchors in the sea, loosened the rudder bands, which had previously been lashed, hoisted (our Translation says the *mainsail*—Mr. S. gives philological and nautical reasons for rendering ἀπρίμωνα) the foresail, and made towards shore. The ship stuck fast by her forepart, but the stern was dashed to pieces by the waves. The soldiers, in conformity with the hard character of Roman law, propose to kill the prisoners; but the centurion, willing to save Paul, forbade them; and all safely reached the shore,

* Mr. Smith quotes Strabo, ii. 124, as authority for this use; he applies the epithet διθάλασσος to the Propontis.

some on loose pieces of the wreck, and some on the floating spars. That this shore was the Cala di San Paolo in Malta will never again, we think, be called in question. It may, indeed, seem surprising that no one on board should have known the island to be Malta, since it was frequented by ships from Alexandria (xxviii. 11), but the place on which they were driven was remote from the harbour. It has also been objected that Malta produces no venomous reptiles, so that the incident of the viper could not have occurred here. But Mr. Smith observes that Malta is now wholly destitute of wood, and therefore affords no shelter for vipers, but that it may have had wood in ancient times, and quotes instances to shew that the viper in particular disappears before the progress of cultivation. That nothing may be wanting to the completeness of his argument, he enters into a calculation of the time in which a ship would drift in a gale from Claudia to Malta, and finds that it would be about fourteen days. There may be some little uncertainty in the calculation, but the general agreement is sufficient to establish the accuracy of the writer, and adds a further proof that Melita, in the Gulf of Venice, cannot have been the scene of the wreck. The remaining events of Paul's voyage to Puteoli and journey to Rome need no special *nautical* illustration.

If any one after reading this narrative can believe it to be fictitious, or doubt that it has proceeded from the pen of an eye-witness and fellow-sufferer, he must be entirely destitute of historical tact. The elaborate proof of its perfect accordance with the necessary conditions of the event, which Mr. Smith has drawn out, was not required to produce this conviction of reality and genuineness in those who can judge of truth by internal evidence: every line of it has the freshness of description and earnestness of feeling which bespeak the presence of the writer amidst the fearful scene which he describes. And yet how simply is the whole related, with no attempt to make the most of it by laboured description or big words! Here are no howling blasts or seas running mountains high—nothing of the Fenimore Cooper style. The author writes like one whose business was not to describe a storm at sea, but to relate an incident in the life of Paul. His friend and master is therefore naturally the prominent figure. He gains the affection of the Centurion, and is thus the means of saving the lives of all the prisoners, when the soldiers would have put them to death. He gives the advice not to loose from Crete, which the event proved to have been so sound; when all hearts were failing them through fear, he stands forth, counsels them how to support their strength, and revives their hope by the account of the vision or dream which impressed his own mind with the belief that they should all be saved. And when the seamen were about to abandon the ship, under pretence of using the boat to put out anchors from the bow, his sagacity detects their purpose and defeats it. These qualities we know, from other passages in his life, that Paul possessed. It is in great emergencies that force of character and superiority of intellect shew themselves and obtain control over official rank, and sometimes even point out the road of safety, when professional experience is at fault.

Mr. Smith's work contains several Dissertations. The most important is on the Ships of the Ancients, in which he endeavours, among other things, to clear up the puzzling question how the rowers were

disposed in Triremes and Quinqueremes, and how they managed oars of such length as they must have used. His practical observations, applied to the passages of the ancients and supported by monuments, will be very valuable to the archæologist; but the subject does not specially belong to our pages. Another Dissertation is on the Sources of St. Luke's Writings, and treats a question not less agitated and not less obscure than the preceding—the origin of the verbal agreement in the three first Gospels. In comparing the nautical style of St. Luke with that of other authors, he had been led to place together his account of the miracle of stilling the tempest on the Lake of Gennesareth with those of St. Matthew and St. Luke. The result appeared to him to be, that St. Matthew describes the tempest like a landsman and a Galilean; St. Mark with a minute circumstantiality and a local and technical use of terms, indicating that the narrative was written at the time, by an eye-witness, an inhabitant of the western shore of the Lake and accustomed to its navigation. In St. Luke's account he thinks we recognize the style of the narrator of St. Paul's voyage to Italy, distinguished by the same accuracy and precision, the same familiarity with nautical language, and the same love of using it, which characterize the narrative of that voyage. Further, St. Mark's is the least historical, that is, contains most of those accessories which impress the memory of an eye-witness, and would be naturally recorded in a nearly contemporaneous journal, but which an historian would omit, as not essential to the connection of his narrative. St. Matthew's style is more historical than St. Mark's, while St. Luke has evidently bestowed care on the construction and arrangement, and relates events in the succession in which they occurred. Thus he tells us that our Lord fell asleep before the coming on of the storm, while the others only mention his being asleep when attention was drawn to it by the necessity of wakening him to still the storm. So he tells us that they "launched forth," and that "they were in jeopardy," which are insertions to complete the narrative which had not occurred to the others, as being necessarily implied. If our readers will compare Matt. viii. 23—27, Mark iv. 35—41, Luke viii. 22—25, in a Harmony, we think they will agree in the justice of these remarks. The conclusion at which he arrives in respect to the general relation of the three evangelists is, that St. Luke took the original account, which St. Mark translated from St. Peter, as the basis of his narrative of the miracle, completing it, however, from the Greek account of St. Matthew.

He analyzes in the same way several other corresponding passages of the three Gospels—among them the narrative of the paralytic man who was brought to Jesus to be healed, Matt. ix. 2, Luke v. 18, Mark ii. 3; and as we cannot agree with his view of this transaction, we shall take the liberty of making a few remarks upon it. To one who reads the narrative, as it stands in the combined Gospels, we think only one idea could present itself, as the natural meaning of their words. Jesus was teaching in a house, doubtless in that "large upper room" which we know from various passages in the N. T. to have been used for the assembling of considerable numbers (Mark xiv. 14; Acts i. 13, ix. 39, xx. 8, at Troas), and which from its name, *ἐκκλησίαν*, we conclude to have been immediately below the roof. Unable to approach Jesus, owing to the crowd who were assembled, the bearers of the paralytic

man ascend the staircase which led to the roof, and, taking off the tiles, lower him through the opening to the place where Jesus stood. Commentators, however, whose opinions are entitled to all respect, have found great difficulty in the story, taken in this obvious way. Professor Norton, for example (*Genuineness, &c.*, I. 244, 2nd edit.), objects that our Lord would not have retired to the upper chamber of a small (?) house when a crowd was pressing to hear him; and that "to break through a roof over his head would have been an act of such gross indecorum as is not to be imagined." Accordingly, he *translates* διὰ τῶν κεράμων, not *through the tiles*, but "by the way of the roof," and then *expounds* his own translation by, "from the roof." Further, στέγη, in Mark's account, is not *roof* at all, but the awning which was spread over the court in the middle of the house, so that ἀπεστέγασαν τὴν στέγην signifies, "removed a part of the awning." This done, they broke down a portion of the parapet which ran round the roof, on the side of the court, and over which, as it was breast-high, they did not venture to lift the paralytic, and so lowered him to where Jesus was standing. We should have been glad to have seen some philological authority for these new renderings, but Mr. Norton has given only references to commentators; and in the absence of such evidence, we must continue to think that the Common Version most faithfully represents the meaning of the original. If in that Version the English reader can find Mr. Norton's account of the transaction, he will of course conclude that it was what the evangelists meant to tell us.

Mr. Smith is not satisfied with this explanation, which, though we have quoted it from Mr. Norton, is due, we believe, to Dr. Shaw in his *Travels in Barbary*. He says, "This is evading the difficulty rather than answering it," and he proposes an explanation of his own. The flat-roofed houses in Morocco and Malta have always a small secondary roof, over the aperture by which the inhabitants ascend to the house-top, and this roof is sloping and covered with tiles. He compares this penthouse roof to that which on ship-board covers the steps leading from the cabin to the deck, known as the "companion." This is in general so low in the houses in the countries mentioned, that Mr. S. thinks the bearers of the paralytic man could not have carried him down the staircase without removing it. Accordingly, they first stripped off the tiles, and then broke through the wooden roof beneath; and so the ἀπεστέγασαν and the ἐξορύξαντες of Mark have their natural meaning. We are thankful to Mr. Smith for this information respecting the structure of the roofs of houses on the shores of the Mediterranean; but we cannot think that, had the transaction been such as he supposes, the evangelists would have described it as they have done. We will venture to put a case to him as a nautical man. Luke says, "they let the man down with his bed through the tiles," or let it be "from the tiles." Now if, owing to the lowness of the companion, or the magnitude of the body to be taken down into the cabin, it had been found necessary to knock off the companion, would any one have described the operation by saying he or it was lowered *through* or *from* the companion? But the difficulty is much greater when we look at Mark's account, who says, "they untiled the roof *where Jesus was*." Supposing that, to take a wounded man to the surgeon, the companion had been removed, would that have been called "un-

covering the place where the surgeon was," even if, instead of the cockpit, he had been as near to the companion as the cabin? Besides, if the object of clearing the headway was to enable the bearers to carry the paralytic man down the stairs and deposit him before Jesus, what is the meaning of the change in the phraseology when the lowering is described? Before it had been, *φέροντες-εἰσενεγκεῖν-αἰρόμενον*; but afterwards, *καθῆκαν αὐτὸν διὰ τῶν κεράμων* (Luke); *χαλῶσι τὸν κράββατον* (Mark). We will not say that *καθῆκαν* might not be used of lowering in the hands, but *χαλῶσι* is clearly a lowering by ropes, as anchors are dropped or sails hauled down, for which there could be no occasion, if they only brought him up one staircase to take him down another.

The indecorum which Mr. Norton sees in the supposition that a hole was made in the tiles of the room where our Lord was teaching, appears to us the very point and characteristic trait of the story. Doubtless it was an unceremonious proceeding; but it was by standing on no ceremony, and going the shortest way to work, to bring their suffering friend into the presence of the Healer of diseases, that these poor men proved the earnestness of their desire to obtain this blessing, and their faith that he could grant it. He "perceived their faith," and he rewarded it, as he was accustomed to do. It was a great breach of decorum in "the woman that was a sinner," to come, an uninvited guest, to the table of Simon the Pharisee and kiss Jesus' feet and wipe them with her hair; and his brother Pharisees were greatly shocked at it; but our Lord dismissed her with words of peace (Luke vii. 37). Good manners would have required that the Syrophenician woman, when he gave her no answer, and the disciples were annoyed that she followed them crying aloud, should have desisted from her importunities. But Jesus saw in them the proof of her truthfulness and her faith, and granted her petition (Matt. xv. 22). The moral of the story of the paralytic man is the same. Had his friends done nothing more than take another regular way of coming into the presence of Jesus, when the first they tried was blocked up, they would have done a sensible and decorous thing, but the incident would hardly have been "told for a memorial of them, wheresoever the gospel is preached throughout the world."

K.

MORAL HARMONY.

It should always be kept in mind that a man's faculty is not given him in the long run for *speculation*; that no man's faculty is so given him. The *harmony of soul* which would fain utter itself from you in rhymed verses, how much nobler to make it utter itself in rhymed conduct! in excellent, manful endeavour to subdue the ruggedness of your life under your feet, and every where make *order* reign around you of what is disorder! This is a task all men are born to, and all other tasks are either nothing or else branches of this.—*Thomas Carlyle's Letter of Advice to a Verse-writing Kinsman.*

ADVERSITY.

ADVERSITY! thou thistle of life, thou too art crowned; first with a flower, then with down.—*John Foster.*

THINGS AND PERSONS.

WE are constantly seeking and loving *things* at the cost of persons; and the man who works too much must love too little.—*Jean Paul.*

THE FAIRFAX CORRESPONDENCE.*

"THE Fairfax Correspondence" has a tempting sound to those who are curious as to the secret history of the stirring events of the great civil war. The purchasers of these neat but costly volumes will, however, find their curiosity only partially gratified, and will be mortified to find themselves in possession of an imperfect work, to complete which they must buy an indefinite number of succeeding volumes. We know not whether booksellers regard a deceptive title-page like this within the limits of fair trading, but we suppose there will not be two opinions on the subject amongst their customers. The Fairfaxes so far are somewhat put into the shade by their editor, his "History" occupying a larger proportion of the two volumes than their "Correspondence." Now, if there be, as the historical and biographical Memoir informs us, "an enormous quantity of MSS." in this Correspondence, and it all has to be diluted after the manner of this specimen by the unwearied editor, the Fairfax Correspondence will rival Hume and Smollett in bulk.

The Correspondence of which we are now offered an instalment extends over two centuries, but chiefly concerns the affairs of the civil war and the period of the Restoration. It was discovered in Leeds Castle, near Maidstone. Mr. Fiennes Wykeham Martin, its present possessor, on making certain alterations in the Castle in 1822, offered some useless furniture for sale.

"Amongst the lumber which was thus to be swept away, was an old oaken chest filled apparently with Dutch tiles. It was purchased for a few shillings by Mr. Gooding, a shoemaker, in the neighbouring village of Lenham. Upon the inspection of its contents, expecting perhaps to light upon treasures of another kind, Mr. Gooding found an enormous quantity of MSS., carefully arranged and deposited beneath the Dutch tiles which were piled up to the lid of the box."

These treasures were fortunately soon after secured by Mr. Newington Hughes, a banker residing at Maidstone. The papers, once evidently valued by the family, but concealed with some care lest they should bring them into trouble, were, it is conjectured, removed from Yorkshire to Leeds Castle when the fifth Lord Fairfax allied himself in marriage with the daughter of Lord Culpepper.

The family of Fairfax is of Saxon origin, and, at the time of the Conquest, was seated in Northumberland. In the thirteenth century, it is found established in Yorkshire. In the fifteenth century, it contributed a Judge to the Court of King's Bench, and in the following century one to that of the Common Pleas. In the early part of the seventeenth century, Edward, a younger son of Sir Thomas Fairfax, distinguished himself as the translator into English verse of Tasso. His elder brother, Sir Thomas Fairfax, received the honour of Knighthood from the Earl of Essex, before the camp at Rouen, 1591, and was afterwards sent by Queen Elizabeth on a diplomatic mission to Scotland. He was raised to the peerage by King James in 1627. He had, in 1621, lost four sons in service abroad. The peerage was the reward, however, of

* The Fairfax Correspondence. Memoirs of the Reign of Charles the First. Edited by George W. Johnson, Esq., Barrister-at-Law. Two Vols. London—Richard Bentley. 1848.

something in addition to public services, viz., a payment to the King of £1500. He lived chiefly at Denton, and maintained a character for "good sense and honourable dealings." He lived to be eighty years of age. Ferdinando, his son, succeeded to the title in 1640. Early in life he sat for Boroughbridge, and united himself in Parliament with the Protestant party. Upon the breaking out of the civil war, he received the appointment of General, in his county, of the Parliamentary forces. He distinguished himself during the war; and after the battle of Marston Moor, at which he commanded, was appointed Governor of York. The Correspondence includes several of his letters. He died of a gangrene in his left foot, March 13, 1648, and was buried at Bolton Percy. He was succeeded in the title by his son, Thomas Lord Fairfax, born Jan. 17, 1611. The part taken by this the third Baron Fairfax, far outshone that of his father. He was invested with the chief command of the army, and the defeat of the King at Naseby ensued. The events of his career will form the principal materials of Vols. III. and IV. of the "Correspondence." Reserving further reference to the stirring events of his life till we are in possession of that portion of the "Correspondence" which more immediately relates to him, we now proceed to give an account of those portions of the volumes already published which appear to be most interesting, and to select a few extracts, particularly those that bear on the religious history of the times.

The Fairfax MSS., the editor states, go back as far as 1535; but the more valuable portions of them are dated from the accession of Charles I. in 1625. Sir Thomas Fairfax, in conjunction with his cousin Mallory and the celebrated Wentworth (afterwards Lord Strafford) stood an election, in 1625, for the county of York, on the popular interest, against the Saviles. From a letter of Wentworth's, dated July 16, 1625, it would seem that freeholders were thirsty souls then, as, to their cost, the houses of Wentworth and Harewood have found them to be two centuries later. Sir Thomas Wentworth writes,—

"The freeholders must be thoroughly dealt with, not to stir out of York before they be polled. It were very fit, in my opinion, that two hogsheads of wine and half a score of beer were laid in within the Castle, for the freeholders, who will be forced to stay long, to refresh themselves with, this hot season." —Vol. I. p. 10.

Sir Thomas Fairfax was defeated on the poll, and Sir Thomas Wentworth was put out on petition. Fairfax consoled himself with his son's election for Boroughbridge, and with purchasing for himself a Scottish peerage. The whole circumstances of this purchase of a peerage appear in a letter from Fairfax to Lord Colville. Nothing could be more barefaced than the bargaining, unless it were the attempt on the part of the King's servants afterwards to violate the bargain, and to extort under several pretences a further payment from the new Lord. "Upon receipt of which (viz., the patent) I did deliver unto them to your Lordship £1500, for which I have their acquittances. I did accommodate them with bags and other commodities to pack the moneys in. I sent my horses and servants to Boroughbridge to carry the money and attend them, for which Mr. Colville promised me some remembrances of pistols and other things which I am careless to mention." (P. 16.) The "remembrances" had the usual fate of courtier's promises.

The first letter, from which we propose to make a considerable extract, is dated "From the Pied Bull in the Strand, this 5th of February, 1628," i.e. 1629. It is to Lord Fairfax from his son Ferdinando :

"My late coming and a few days I have had in the Parliament, make me a stranger yet to what has been done or is intended; but I find his Majesty's earnestness to have the Bill of Tonnage and Poundage pass, he much suffering in the mean time for its want; and on the other side, that the House (conceiving the danger by the growth of Arminianism and countenancing of the professors, to an insensible subversion of the religion now established) intend to prefer that before the other, which doth not a little displease, and portends a long work, or short and abrupt conclusion. I was in hope the mists that formerly hindered our light were cleared, but I fear the times may prove more clouded. Mr. Montague, now Bishop of Chichester, Doctor Mainwaring, Doctor Sibthorpe, and Mr. Cosens, who have disquieted the peace of the Church, the first by his books, the two second by their sermons, and the last by his daily practice, have all of them got their pardon under the Great Seal, drawn in that ample manner as themselves or learned counsel could devise, for so were the express words of the warrant to the Attorney-General. This hindrance of their questioning and encouragement (as may seem) to divines to walk those steps to preferment, has occasioned the House to declare some explanations of the Thirty-nine Articles, formerly confirmed in Parliament, especially of the seventeenth, which is most against Arminius, and yet so understood by many of these divines as not to be any way repugnant to their tenets; the Articles themselves I send herewith. This work in discussing and explaining these high points displeaseth the Convocation, to whom it chiefly belongs; but that body consisting of Bishops, and such as are chosen by them, promiseth small help in this strait we now are; how we shall get off, God knows. This is now the great business, and indeed the greatest that can concern this kingdom. How it shall work I shall be bold to make you acquainted, though the slow motions of it will perhaps afford matter for these weekly messengers."—I. 155, 156.

Montague, referred to in this letter, was under the censure of Parliament for his writings in favour of Popery. Mainwaring was imprisoned, fined £1000, and suspended from his ministry for three years, by a sentence of the House of Lords, on account of his sermons before the King at Oatlands, in which he declared that the King's will was superior to the laws of the realm. Dr. Sibthorp had, in a Lent assize sermon at Northampton, advocated passive obedience even in things against the laws of God, &c. These were the persons whom Charles not only protected against Parliament, but loaded with honours. This was the policy of Laud, which proved in the end equally fatal to himself and his royal master.

The next extract exhibits Wentworth in deep affliction at the sudden death of his wife, Arabella, second daughter of the Earl of Clare, whom he had married in 1625. To her he alluded on his trial with tears, as "that departed saint now in heaven." She had borne him three children. The letter is to Lord Fairfax from his son Ferdinando, and bears date York, Oct. 8, 1631.

"I waited yesternight on my Lord President, whom I found in a very pen-sive case, and sufficiently sensible of his loss, which at that instant was more stirred by reason of those newly returned that attended the body to its burial, which was embalmed, and the child taken out and wrapt beside it, and sent to Woodhouse to be buried. His lordship told me the occasion, much after the manner it was related to you by my brother. The strange fly he brought out

of the garden upon his breast unperceived into my lady's chamber, who hastening to wipe it off, it spread a pair of large wings, somewhat fearful to her, at which she stepped back and gave a little wrench of her foot; but my lord did not think that any occasion of her sickness, but rather the fright, not being used to the sight of such vermin. I staid above half an hour with him, and would have staid longer, but that the discourse of his loss bred but his further sorrow, and after I had seen his sweet children I came away. I presented your service to him, and made known your intentions, had there been any possible means, of coming to wait on him. He gives you many thanks, and said he could not expect it, and did wish me to remember his service. In truth he is much cast down by this great loss, and the whole city generally has a face of mourning; never any woman so magnified and lamented, even of those that never saw her face."—*L.* 237, 238.

The account contained in the above extract of Strafford's grief for his deceased wife, and of the circumstances that preceded her death, may be taken as a satisfactory defence of him against the foul Presbyterian calumny upon his memory propagated by his Scottish contemporary Baillie, who attributed her death to the effects of a blow with which she was struck by the Earl under the provocation of her reproaches, extorted by a discovery on her part of the worst wrong that a husband can inflict upon a wife. The passage in his *Letters and Diaries** is too gross for extract in our pages; but a portion of the context is worth quoting, as shewing the strong impression of ability and oratorical art which the Earl of Strafford's defence made even on his enemies. We wonder the passage escaped the notice of the editor of the *Fairfax Correspondence*, indebted as he is so very largely to Baillie for his facts respecting the trial of the Earl.

"In the end, after some lashness and fagging, he made such a pathetic oration for one half-hour as ever comedian did upon a stage. The matter and expression was exceeding brave: doubtless, if he had grace or civil goodness, he is a most eloquent man. The speech you have it here in print. One passage made it most spoken of; his breaking off in silence and weeping when he spoke of his first wife. Some took it for a true defect of his memory; others, and the most part, for a notable part of his rhetoric; some, true grief and remorse at that remembrance had stopped his mouth; for they say," &c.

Amongst the correspondents of Lord Fairfax is a Mr. Bladen, who appears to be a kind of agent or useful friend. There is a letter from him bearing date July 2, 1634, written from Dublin, and giving a very clear, though concise, account of Wentworth's able but most arbitrary government of Ireland. We have space only for a very short extract, but the whole letter is one of the more valuable portions of the *Correspondence*.

"The management of religion and that course is directed by Dr. Bramhall, Bishop of Derry; the arms by Colonel Farrar, wherein my Lord is exceeding happy that he hath such noble and expert men in their several ways, being himself such an one as hateth an ill-conditioned man, and drinkers, that affect such humours. As he is very severe in the punishment of offences, so is he careful that as well his family as himself shall be exemplary in practice and ambition of good and honourable actions and employments. This envy might have said, and in truth, saying that nature hath not given him generally a personal affability, wherein he seems to those who have suffered by him, in

* *Letters and Journals of Robert Baillie, A.M., Principal of the University of Glasgow, 1737–1762, Vol. I. p. 347.*

justice or power, implacable; yet those who are familiar to his discourse, say that he is exceeding noble. He is not forward in the advancement of his servants, having disposed little, as yet to the most deserving. He hath no favourite but his council, which keeps off curtain and chamber motions, which he detests; he concludes nothing by petition, but reference, and that to two for the most part."—I. 251, 252.

There are two brief and unimportant letters from Anne Clifford, then Countess of Pembroke. There is also a brief memoir, taken from the Fairfax MSS., of this celebrated woman. Her spirited letter to Sir Joseph Williamson, one of Charles the Second's Secretaries of State, who had ventured on the impertinence of recommending to her a candidate for her borough of Appleby, can scarcely be surpassed:

"I have been bullied by an Usurper, I have been neglected by a Court, but I will not be dictated to by a Subject; your man shan't stand."

ANNE DORSET, PEMBROKE AND MONTGOMERY."

There follow many letters respecting the treaty of marriage between Lord Fairfax's grandson Thomas (afterwards the celebrated Lord Fairfax) and Mary, daughter of the widowed Countess Vere. There was hard bargaining on both sides, and some delay, but it issued in a marriage in 1637. Of this courageous but not lovely woman we shall probably have occasion to speak in noticing the future volumes of the Correspondence.

We must insert entire the letter to Lord Fairfax from Benjamin More, a Puritan clergyman of Guisley, who served that cure sixty-three years. It gives us a little insight into the discipline pursued by the Puritan clergy, and the harsh restraints put upon them by Laud. The Puritan clergy and lecturers were much followed by the people, and the churches becoming unduly crowded, galleries, called in this letter "lofts," appear to have been put up. These were much disliked by Laud, both for the circumstance which occasioned their erection, and because they interfered with the assimilation, which he was desirous of effecting, of the parish churches to mass-houses.

"My very Honourable Good Lord,—My long experience of your godly and Christian care of the peaceable and happy estate of God's church in all places, causeth me to offer to your consideration the hopeful state of God's people about Bradford, furnished with two worthy preachers, and a right able and honest schoolmaster, and a very sufficient clerk both for learning and life, as I know any in all this country; all which helps that part of our country hath many happy years enjoyed to their great comfort and increase of religion, till now very lately some malignant spirits have blown up some sparks of contention into the sudden conceits of the Archbishop's commissioners about their lofts, and about repeating sermons in their church; the lofts heretofore allowed, as others at Halifax and Leeds, and hurting no others, either of the liberty of sight, light or hearing, and the repeating of sermons (wherein this clerk is chief, called Richard Horn) being an open exercise used freely, sitting or walking, or standing in the church after noon, long used, never forbidden. Yet now, this third week of September, nothing from Dr. Wickham and Dr. Eastdale but pulling down of lofts, and threatenings of imprisonment, of fines, and losing his place, to the utter undoing of the honest poor harmless clerk, his wife and children for ever, whom they took bound at Bradford to appear at the High Commission Court upon Thursday next, being also the scene day.

"The decrees are gone out, the execution only dependeth; your lordship seeth the mark of my pen, and the sum of my humble suit here is the opportunity for your lordship's grave and honourable moderation to obtain a tem-

perate qualification of so fearful execution, the terror whereof were sufficient punishment to greater offences, and that an equal hand of severity may be held over them at Bradford, as over Leeds, Wakefield and Halifax, for their lofty, exercises and conferences, &c. And thus, craving humbly your honourable, wise and gracious assistance herein, for the glory of God and the peaceable state of the Church, I rest,

At your Lordship's commands in my best endeavours,

B. MORR,

Preacher and Rector of the Church there.

"Gieseley, 29th of September, 1633."

Our next extract will refer to Williams, Bishop of Lincoln, who fell under Laud's unforgiving hatred for advising the King to connive at the Puritans, and to shew them some little indulgence. For acting on this policy at his court at Leicester, and pleading in its behalf the Royal pleasure, Laud instituted proceedings against the unfortunate Bishop, on the ground that, being a sworn counsellor, he had revealed the King's secrets. The following interesting particulars respecting his demeanour in adversity occur in a letter, dated July 24 (1637), from Sir Thomas Fairfax to his grandfather, written from Hackney, where the Countess Vere appears to have had a country-seat.

"The Bishop of Lincoln is now in the Tower, suspended from all his livings and fined £10,000 to the King. The profits of the Deanery of Westminster are sought after by Dr. Duppa, the Prince's tutor. The fate of this Bishop is much lamented, for he bestowed most of his revenues in pious works and charitable deeds, and the conferring to other hands will be a sensible loss to those that had tasted his liberality. Yet, although it is just judgment for his infinite pride and ambition, which stood as offensive briars about so many sweet roses, he hath now a good memento to humble himself, but not so much means to work the accustomed good he used to do. At the dissolving of his family he shewed that liberality was a natural disposition to him; for after he had spoken a moving and eloquent speech to his servants, expressing his sorrow that he was forced to cast them off so suddenly, and deprived of means to reward the faithful service they had done him, in a passion he broke off, flinging from them in a confused manner, accompanied with tears, saying he must part, and after he was gone sent £2500 to be distributed amongst them. Thus in the lowest ebb of fortune did he shew the treasures of a rich mind. Yesterday, Prynne was sent to Caernarvon Castle, Burton to Lancaster, and Bastwick into Cornwall."—I. 338.

The editor of this Correspondence, in his eagerness to repeat the thrice-told tale of the oppressions of Charles I., brings in, *apropos* to Bishop Williams, the story of Hampden, Cromwell and others having, in the year 1638, embarked as emigrants in vessels chartered for North America, and their being forbidden proceeding on their voyage by an order of council. Mr. G. W. Johnson introduces this as "a well-known fact," quoting Neale and Walpole as his authorities. Now the fact is disputed. It rests on no contemporaneous authority. In her *Memoirs of the Court of Charles*, Miss Aikin pronounces, and to our satisfaction proves, the story to be "unfounded." She shews that although eight ships which were in the Thames in the spring of 1638, prepared to go to New England, were stayed by an order of council, they were subsequently liberated by the King's order, on the petition of the merchants, passengers and owners, and the latter were permitted to proceed in their intended voyage. The words of Rushworth (Part ii. 409), whom

she quotes (I. 473), shew that "all who had embarked for New England on board those ships must actually have proceeded thither."

One of the Fairfax family, whose letters give value to these two volumes, is Henry, second son of the first Lord. He was educated at Trinity College, Cambridge, where he contracted an intimate friendship with Mr. George Herbert. He was elected a Fellow of this College in 1608. Entering into orders, he took the small living of Newton Kyme, of which his father was patron. In 1615, he was installed Prebend of Friday Thorpe. From Newton he removed to the rectory of Ashton-under-Lyne. He married Mary, daughter of Sir Henry Cholmley, an accomplished and charming person. In Walker's "Sufferings of the Clergy," he is styled ——— Fairfax, D.D. This would seem to be an error. There was a Henry Fairfax, D.D., the author of the "Memorials of Lord Thomas Fairfax," but he belonged to Magdalen College, Oxford, and did not take his Doctor's degree till 1680. Walker speaks of Henry Fairfax's being driven from Ashton by threatenings, and of the living being taken forcible possession of by a party of soldiers, and asserts that Fairfax's books and papers were rifled by his successor, Mr. John Harrison. It is a strong presumption against the truth of this story that no mention is made of any of these circumstances in these family memorials. It was from Sir George Booth (afterwards Lord Delamere) that Henry Fairfax received the living. Sir George and the Fairfaxes pursued a similar political career. From Sir George Mr. Harrison received the living on its being vacated by Fairfax. The story is quite inconsistent with the character and relative position of the parties. Mr. Harrison was a scholar and a man of strict conscience. This was proved by his conduct in regard to the living after his own ejection. Lord Delamere kindly offered to give it to his son Maurice, who was a Conformist minister. Believing him not to be equal to so great a charge, he declined it for his son, and used his influence, and successfully, in behalf of Mr. Ellison. Henry Fairfax, though not one of the 2000 confessors of St. Bartholomew's-day, was, as evidently appears from his letters, a man of liberal mind, and in all probability coincided with the political views of his family. Walker's book was written as a set-off against Dr. Calamy's account of the Ejected Ministers. In his desire to magnify the sufferings of the clergy, he did not rigidly scrutinize his statements, and, as the last biographer of Baxter has remarked, his book "is exceedingly incorrect in the statement of numbers, in the representation of many occurrences, and in general is deficient in historic fidelity. It cannot be referred to as a book of authority." (Orme's Life and Times of Richard Baxter, II. 401.) Walker's authority is the Rev. Barnabas Oley, who in his Preface to George Herbert's Country Parson *conjectures* that Henry Fairfax was sequestered from the Rectory of Bolton Percy "for his good affection to God and the King." This conjecture we know to be without foundation, as we may conclude was Walker's less qualified statement, which was not published till about fifty years after the death of Henry Fairfax. His quitting Ashton was probably voluntary, although it might be occasioned by the disturbed state of the district. He returned to Newton, where he found that peace which was congenial to his amiable temper. During the time of the civil wars, from 1642 to 1646, "their little parsonage-house was a refuge and sanctuary to all their

friends and relations on both sides." On the death of Dr. Stanhope, he succeeded to the living of Bolton Percy. In 1649, he had the misfortune to lose his wife, to whose memory he put up a monument in the church. He himself lived to 1665; and five years after, his son Henry succeeded to the family title as fourth Baron. His character was exemplary, and his amusements were antiquities and heraldry.

We must give two short letters from Mary Cholmeley, one when she was betrothed to, the other when she was the wife of, Henry Fairfax. It would seem from the first that the pecuniary means of the lovers were not equal to their rank and virtues.

"To my assured loving Cousin, Mr. Henry Fairfax, give these.

"Blessed God, bless our designs, prosper our intentions, and consummate our desires, to his glory and our comforts, if it be his blessed will. I am glad to hear your father is so well pleased, and wish to see him at York, where I hope by good advice to procure the best means to move him for a jointure, which God knows is so needful for me to demand, as I fear, if it be denied, we shall both wish you had not thought me worthy the titles of (dear love); for so dear you are in my esteem as I assure you you have no cause to doubt the continuance of my firm affection. I pray you, if Sir Ferdinand Fairfax be pleased to go to Whitby to my brother Cholmeley, concerning my portion, entreat him to speak to Sir Thomas Fairfax earnestly to desire my brother Scott to go with him. I could say I wish to see you, but the weather is so unseasonable, and the way so dangerous, by reason of waters, as I will not desire it. I will wear your ring till you take it from me. Humbly beseeching Almighty God to be with us, I commit you to His gracious protection, that guides my heart unfeignedly to desire myself entirely yours,

MARY CHOLMELEY.

"My mother remembers her love to you, with many thanks for her Christmas provision. My sister Scott commends her kindly to you."

The lovers were soon after wed, and thus five or six years after wrote the wife to her husband during his absence from Lancashire:

To my ever dear loving Mr. Fairfax, Parson of Ashton, give these. London.

"My own dearest love,—I received a letter and horse from Long on Thursday (Jan. 31), and will use means to send Procter's horse to Denton. I did not so much rejoice at thy safe passage, as at that blessed and all-sufficient Guide, whose thou art, and whom I know thou truly serveest, that hath for a small time parted us, and I firmly hope will give us a joyful meeting. Dear heart, take easy journeys, and prefer thy own health before all other worldly respects whatsoever. Thy three boys at Ashton are well; thy little Harry is weaned; all that love us pray for thy safe return. I pray you beg a blessing for us all, for I must needs commit you to His gracious protection that will never fail us nor forsake us.

Thine ever,

MARY FAIRFAX.

"Ashton, February 2, 1632."

It is well known that an anxious desire pervaded the Puritans of the 17th century for the promotion of learning. The scheme of the establishment of another university was anxiously discussed. The Metropolis was, in 1648, proposed by Sir William Petty, in his letter to Harthib, as the proper site for the new establishment. But some letters which we shall presently quote will shew that both Manchester and York had been previously thought of. So strong was the desire for the establishment of a Northern university, that, in 1657, Oliver Cromwell issued a charter "for founding of a College at the city of Durham."

The death of the Protector, the feebleness of his successor, and the violent opposition of the two Universities, stopped the design, although the charter was actually engrossed and prepared for the seal.

In March, 1641, we find the worthy parson of Ashton promoting the plan of a university at Manchester. Addressing his brother, Lord Fairfax, he writes,

"I have here inclosed some propositions lately made at Manchester, in a public meeting there, concerning an university; which if you please to consider what good it may bring to our whole North, and other parts; what glory to the Parliament to be the founder of that, and what honour to your lordship to be chief agent in it; posterity may bless you, and the work itself will speak that the like hath not been in England (if Cambridge be the last) not of two thousand years."

The petition from Manchester, which was enclosed, contained several allegations substantially the same as those in the two petitions from the county of York (Vol. II. pp. 274—280). Both allege that from the want of a Northern university "many ripe and hopeful wits have been lost for want of education, some being unable, others unwilling, to send their children so far from their own eyes, to the sole care and tuition of strangers." The petitioners further allege that Cambridge and Oxford were not only distant one or two hundred miles from them, but that those universities were very costly, through the multitude of scholars, the dearth of provisions and fuel, and the scarcity of lodgings. Other reasons were, the necessity of providing a greater supply of learned men and laborious teachers to convince and discourage Papists, and the probability that scholarships, &c., would be established in the Northern counties by private gentlemen.

The special grounds in favour of Manchester as the proper site of the new university are thus stated :

"We apprehend Manchester to be the fittest place for such a foundation, it being almost the centre of these Northern parts, a town of great antiquity, formerly both a city and a sanctuary, and now of great fame and ability, by the happy traffic of its inhabitants; for its situation, provision of food, fuel and buildings, as happy as any town in the northern parts of the kingdom. To all this we add the convenience of the college there already built, both large and ancient, and now, as we understand, intended to this purpose by the piety and munificence of the Rt. Honourable James Lord Strange, a noble encourager of this great work."—II. 273, 274.

Ten years after the date of this petition from Manchester, Humphrey Chetham by his will founded a noble library and an educational establishment in Manchester, and his trustees were enabled, in accordance with his wish, to secure the building which had once been the residence of the warden and fellows of the collegiate church, but which was then the property of the Earl of Derby, the son of the Lord Strange of 1641. On behalf of York it was alleged that that city was "very near the centre of these Northern parts;" that it was "ancient and famous, supported by the strong pillars of commerce and trade;" that it was cheaply "furnished with food, raiment and fuel;" that it had in it a college already well endowed (the Bedron, a college of vicars-choral and singing men), with a large hall for the readers, and good convenient lodgings for the students;" also, that it had "another college, founded by St. William in K. Stephens' time;" and, lastly, that

there is "the benefit of a library, some time the most famous in Europe, but being burnt about that time the University of Paris was founded, may again be made to flourish by the help of charitable persons." In another petition it was alleged as a motive for selecting York, that there was "*already a printer there*,"—a very rare distinction at that time of a provincial town.

Neither the petition from Manchester nor that from York was successful. Indeed, it would seem from the reply of Lord Fairfax to his brother Henry, that the Parliamentary friends of the Northern university did not consider the time sufficiently ripe for the scheme, and made few efforts for it. It is not very creditable to the diligence of the editor that this letter precedes in his second volume that to which it is in fact a reply, by nearly 200 pages.

"For my loving brother, Mr. Henry Fairfax, at Ashton-under-Lyne, Lancashire.

"Good Brother,—I have advised with divers gentlemen, who serve for the counties of Lancashire (Lancaster) and Chester, concerning an university at Manchester, but find them hopeless of having it. I gave the writings concerning that business to Mr. Ashton, one of the knights for that county, to confer with the rest, who has not yet given me any answer. The way to effect it must be by Bill, which will be a charge of one hundred marks at least, too much to be hazarded on so great an uncertainty; and therefore I think it fittest to let that rest, and let none come to solicit it in this troublesome time, when all businesses of the commonweal are at a stay, my Lord of Strafford still keeping us in play. Against him we have framed a short Bill to convict him of treason, which was the speedier way, had we not been at first misled by the other opinion of going by the Lords, to effect either of which (both being now on foot) I fear will take a fortnight's time longer, my Lord having yet to answer upon counsel upon the first way and upon the other; our Bill being yet upon committee in our own House, which will ask divers days to be engrossed for the Lords, where it may attend their leisure. So are all the businesses of the commonweal at a stop at this present. If there be an opening, I shall let you know; but I long to be in the country, where my cousin Bellasis has been this month, and promised to return by Easter. Either myself before I go, or he in my absence, will do our best; but truly I much fear the success. I pray you remember my love to my sister; so, in haste, I rest

"Your very affectionate brother,

FER. FAIRFAX."

The portion of the above letter that relates to the proceedings against Strafford is important, as it confutes Clarendon's statement that the Bill of Attainder was hurried through the House, being read at once a first and second time, and committed. In agreement with the above letter, the editor states that the Bill was read a first time April 10, a second time April 14. On the 20th, it was still in committee, and was passed on the 21st.

We anticipate from the future volumes some interesting facts illustrative of Presbyterianism in Yorkshire, of which Thomas, the third Lord Fairfax (the great Parliamentary General), and his lady were zealous patrons. Mr. Stretton, the minister of Mill-hill chapel, was introduced into the county as chaplain to Lord Fairfax. We shall return to the subject soon after the publication of the third and fourth volumes.

CHURCH REACTION BY MEANS OF ARCHITECTURE AND ARCHÆOLOGY.*

THIS may appear to some of our readers a riddle of a heading, who may also wonder how we, with our very scanty space, can afford to notice any thing so slight as the pamphlet mentioned below. As to the last point we answer, the thing may be nothing in itself, and yet it may shew a great deal. We act on a hint of Sydney Smith's, who improved on Selden's famous *mot*—"To see how the wind blows, throw up a straw." "No," says the facetious Canon of St. Paul's—"throw up a Bishop." The whole Bench will not supply a fitter subject than Bishop Wilberforce. It was he who took the lead in withdrawing the charges against the Bishop of Hereford (Dr. Hampden), and he now takes the lead in attempting to substitute a social intolerance in the place of the legal intolerance of which the Church has been deprived. Until within a few years, no man could, without exposing himself to a heavy penalty, venture to serve the Crown in a public post, or hold a municipal office, unless he was in communion with the Church of England,—a sentence of proscription, which, being withdrawn by the Legislature and Government from the great offices of State, is now for the first time announced by a soi-disant learned body. The form of admission to the Bucks Society is as follows:

"We, the undersigned, do hereby recommend ———, being in communion with the Church of England, to be an ——— Member of the Architectural and Archæological Society of Buckinghamshire.

"Proposer, ———.

"Seconder, ———."

The first year's Annual Report of the Society announces more than fifty clerical and rather less than thirty lay members; and we learn also that there are five Societies in union, we presume established on similar principles. In all these Societies, the Bishop of the diocese is at the head, aided by a body of rural deans and other Church officers. It is curious to observe how a body of Protestant clergy are thus becoming socially intolerant, after a similar intolerance had been abandoned by the only ecclesiastical government in Europe. Even before the accession of the present reforming Pope, the Academy of St. Luke at Rome was opened to those who were not in communion with the Church, by the admission of Gibson and other Protestants.

But this former intolerance of the Church of Rome shewn by the constitution of the Academy of St. Luke, has never been the law or custom of the English learned and scientific bodies. Neither the Royal Society or Academy, nor the Society of Antiquaries, nor the Royal Institution, nor any other public literary or scientific institution, has hitherto ever ventured to proclaim a rule so insulting to a very large portion of the community. It was at least permitted to the arts and sciences to be of no church, when the political institutions were thought to be of necessity connected with the Established Church. A curious fact is mentioned by Mr. Weld in his recent History of the Royal Society. When NEWTON was President, the Society for Promoting Christian

* An Inaugural Address delivered by the Right Rev. Lord Bishop of Oxford, &c., as President of the Architectural and Archæological Society for the County of Buckingham, &c., at Aylesbury, July 27, 1848.

Knowledge were desirous of holding their meetings in the Royal Society's rooms. This the President refused to permit, lest the compliance might dissatisfy those of other religions. The December No. of the *Philosophical Magazine* directs its readers' attention to the contrast between the conduct of Sir Isaac and the Lord Bishop of Oxford, as illustrating the "march of intellect" so proudly boasted of. That architecture and archæology should be the chosen field for this attempted social exclusion, will not surprise those who recollect how the study of archæology was a few years since rendered ancillary to the designs of the pro-papistical party in the Church, which produced a reaction on the part of the low-church members, and gave rise to the famous contest about *stone-altars*. This led to a temporary dissolution and modification of the Cambridge Camden Society. This is too recent an incident to be overlooked,—that to consider the going over to the Church of Rome as the great peril of the day, is an egregious mistake, when not a wilful misrepresentation. We do not think that there is a single member of the episcopal order who is really yearning for re-union with the Bishop of Rome, anxious to submit to his authority, and deliver up to him the revenues so long withheld. But can we with equal confidence absolve them from the charge of striving, or at least longing, to nationalize Romish practices and locate them at Canterbury?

Those among them to whom this remark applies, in this respect imitate the first Protestant King, who retained every Romish superstition and abuse, except such as interfered with his own personal power and prerogative. Whoever has been sensible of this will attach no importance whatever to the zeal against Popery so ostentatiously announced by the high-church party, who in this respect emulate the fanaticism of the Calvinistic low-church party. To no other impulse than this is it possible to ascribe the desire, boldly avowed at least by one Bishop, Henry of Exeter, to revive the obsolete forms and rules of the Rubric. These efforts, coupled with the perpetually occurring secessions from the high-church members to the Church of Rome, have indeed raised a spirit of hostility and jealousy among the low-church or pro-Genevan party, and occasioned a division *within* the Church so definite and distinctly marked, that even the formation of these Archæological Societies can hardly have any conciliatory effect, except among the most uninformed and submissive of the gentry of our agricultural counties. This is the point laboured by the Bishop in his Inaugural Address. He would find in these archæological remains evidences both of the superstition to which the Church of Rome was addicted, and of the irreverence generated by Puritanism; yet in his endeavour to represent the Church of England as holding a just medium between these extremes, he betrays an amusing ignorance of the character of Puritanism. These are his words: "Instead of it" [the worship of the primitive Christians], "we find the Puritan establishing a merely intellectual worship, or, as he would term it, one purely intelligent and spiritual, and free from the mysticism of sacramental influences."—"Rome debased the truth of Christianity by sensual admixture; Puri-

tanism destroyed its vital power by subliming it into a mere abstraction of the human intellect."

It will be hard for the descendants of the English or Scotch iconoclasts to recognize themselves or their ancestors in this picture.

Insignificant and almost ludicrous as these efforts seem, when opposed to the great effects of the legal tolerance obtained in modern times, it will become us not to disregard the sign of the times. It will be wise to notice the further extension of these county Societies, which are framed to embrace a large number of members, as is seen in the imposition of so small an annual subscription as 5s. Our friends who may be members of the Society of Antiquaries will do well to watch the proceedings of that body, in which the Lord Bishop of Oxford and Sir Robert Inglis are Vice-Presidents. We own, however, that we do not expect that a like practice of exclusion will be adopted there. The five shillings of the country gentlemen may be spared, not the four guineas of the F.S.A.'s by which the Society is sustained.

H. C. R.

PRINCIPLES OF TEXTUAL CRITICISM.*

It is a familiar thought, that the Jewish and Christian Scriptures have exercised an influence in the religious and moral education of a large portion of mankind, the amount or importance of which it is hardly possible too highly to estimate. The part which the same wonderful writings have played, in assisting the literary and intellectual cultivation of our race, does not, perhaps, so immediately or so forcibly strike us. Yet a very little reflection will assure us that this, too, has been of no insignificant importance. Think of the innumerable books that have been written, in our own country, for example, in connection with the Bible—books the existence of which may fairly be ascribed to the existence of the latter: think how this literary labour begins at the earliest period in the modern revival of letters; and how the stream, from its first commencement, has gradually grown in breadth, in depth, in strength and in volume, until now at last it has become a very ocean of literature in itself: think then, again, of the equally abundant materials accumulated by the learned industry of other Christian countries, in modern times—Germany, for instance—and go backward still, through the middle ages, up to the early ecclesiastical writers, with their interminable folios; and further back, again, through the labours of Jewish scribes and commentators, till you come even to Ezra and his great synagogue: what an incalculable amount of power have we here, put forth, as it were, by this Book of books, attracting to it minds of the highest order, calling out and exercising their faculties, and assisting thus, silently, but surely and effectively, in promoting the intellectual, not less than the moral and religious, progress of the human race!

* Principles of Textual Criticism, with their Application to the Old and New Testaments. Illustrated with Plates and Fac-similes of Biblical Documents. By J. Scott Porter, Professor of Sacred Criticism and Theology to the Association of Non-subscribing Presbyterians in Ireland. 1 Vol. 8vo. Pp. 515. London—Simms and M'Intyre.

This reflection presents itself forcibly to us in reading the work, the title of which we have given below. That work contains what is equivalent to a very good history of what has been done, from the earliest ages down to the present time, in one great department of sacred literature; and it thus gives the reader some idea of the amount of thought and labour which must have been expended in *all* the departments of that vast subject, taken in their full extent.

Mr. Porter introduces his handsome and well-printed volume in very modest terms. He says,

"It will be perceived that the present volume is a mere initiatory compend of the most important facts and principles in the Science of Textual Criticism. It is intended for the use of beginners only, and to their wants it has been adapted. Hence it is of a simple and elementary character. . . . Usefulness to the class of readers for whom the book is intended I have kept continually before me—to this I have sacrificed all higher aims and pretensions—and by this principle I have been guided, alike in the admission of certain statements which to some readers may appear too obvious and too well known to require reiteration, and in the exclusion of others, which, though of great importance, are not adapted for the commencing stages of critical study."—Pref., p. iv.

This statement may serve very well to describe the elementary character of the work. But, we must add, the volume is not adequately described in such a statement. It is, also, a tolerably full and complete treatise on the subject to which it relates; and it is distinguished throughout by great clearness, both of style and of arrangement.

It is hardly necessary to observe that, in a work like this, and on such a subject, there is little possibility of introducing what may be entitled to the name of new, or original, matter. The main excellence to be aimed at is accuracy and clearness of statement. In saying, therefore, that these qualities characterize the volume before us, although accompanied by a little occasional diffuseness, we give it the highest praise,—praise in no way diminished by the fact that the work is, chiefly, a republication, in a compendious and useful form, of what has been often written before, on the subjects that come under notice.

The volume comprises three Books. Book I. states the general Principles of Textual Criticism, as applicable to any ancient writings whatever; Book II. treats of the materials, and the mode of applying those principles to the text of the Old, and Book III. to the text of the New Testament. Each Book is divided into several Chapters, on distinct branches of the general subject; and throughout the volume references are given to important authorities, chiefly in Latin or English, in whose works the different points that arise may be found more fully discussed, by the reader who may wish to go to the original sources.

We cannot accompany the author through the wide field which he traverses. Nor is it necessary to do so. Our object of recommending the work to the attention of our readers will be attained if we endeavour to give some brief account of its contents, and select for notice one or two topics of interest, among many such that offer themselves to us in reading it.

The first Book, on the general Principles of Criticism, is, as might be expected, the least interesting of the three. It is also the shortest, forming less than a tenth of the entire volume. It comprises (1) a brief statement of the object, and some illustration of the necessity, of the

science; (2) an enumeration of the aids available for ascertaining the original text, namely, Manuscripts, Ancient Versions, and Citations in the works of early writers;—these forming the external evidence bearing on the subject. (3) A chapter is devoted to an examination of the value and weight of this external evidence, and (4) another to a statement of the causes and classes of various readings, with examples in illustration. (5) We have a summary of the rules according to which the comparative value of different readings is to be determined,—a chapter in which the author follows Griesbach pretty closely, giving such examples as may serve for needful proof and explanation.

In accordance, then, with the general principles thus clearly laid down in the first Book, Mr. Porter proceeds, in the two following Books, to the Criticism of the Old and of the New Testament. Chapter I. of Book II. contains a brief, in some points too brief, history of the Old-Testament text. In this history, the condition of the text in different periods is described, the efforts made for its preservation or restoration are related, and the author concludes by awarding a just tribute of praise to the learned men of the Jewish nation who have bestowed such incredible pains in the endeavour to secure the integrity of their sacred books. Mr. Porter, however, is not quite satisfied with what has, as yet, been done in this department of biblical learning. He remarks that “a critical edition of the Hebrew text is still a desideratum,”—and that “no one has attempted to do for the Old Testament what Bengel, Matthæi, Griesbach, Scholz and Lachman have endeavoured to accomplish for the New.” (P. 66.) We can hardly assent to the opinion that such an edition is now a necessary thing. The works of Kennicott and others sufficiently assure us, that the various readings of the Hebrew text are, generally speaking, so unimportant, as to render it needless for any one to go to the expense either of preparing, or of purchasing when prepared, a critical text such as Mr. Porter desiderates. In the more recent commentaries on separate books, any variation of reading affecting the sense is generally noticed, and this seems to be quite sufficient for all practical purposes. Our common text is therefore, at any rate, *correct enough*. This, indeed, Mr. Porter himself acknowledges, when he says on the same page from which we have just quoted, “If every alteration that has ever been suggested, since the invention of printing, were implicitly adopted—and many of them are such as no modern critic would ever think of introducing—still the main substance of the sacred books would remain untouched. The innovations would not affect the essential facts, nor even the important circumstances of the history, much less the essential doctrines of religion; but such matters as the turn of a phrase, the force of a figure, or the parallelism of a sentence, or, at most, the circumstances of a historical fact.” And comparatively rarely, we must add, are the various readings even of so much importance as this statement implies. On a previous page, Mr. Porter, speaking of the collections of various readings published by Kennicott and De Rossi, observes that the two works of these critics, “taken together, exhibit many hundred thousand, probably upwards of a million, of various readings; but, of these, multitudes are perfectly insignificant, consisting only of different modes of spelling or writing the same word—the presence or absence of the quiescent letters *jod* and *van*, and similar minutiae, none of which affect the sense, and very few

even the sound. . . . Dr. Kennicott has been blamed for bringing forward such a mass of trivial and unimportant readings as the notes to his Bible exhibit; and the censure applies with at least equal force to his successor, M. de Rossi: but these critics could only exhibit such readings as their materials afforded; and if their researches have shewn that few deviations from the received text, of any consequence, are to be derived from MSS., this result, as all will admit, is neither trivial nor unimportant."—Pp. 63, 64.

This establishment of the general correctness of the common text is, in fact, the one great result of the critical painstaking of Kennicott and others. It is a result worth the efforts made in attaining it; but it is one also which seems to us to render unnecessary the further labour of preparing a new critical text; unless, indeed, we are to abandon the Masoretic manuscripts, and to adopt the versions as our chief or sole correcting authorities; and, in that case, who or what shall vouch for the correctness of the versions, or decide between their conflicting claims? In some books, the most important of the versions, it is well known, would only mislead, and, as a general rule, the greatest circumspection must be exercised before altering the Hebrew text, to bring it into agreement with any version.

On the whole, we have reason to be well satisfied with, and grateful for, the care taken by the Jewish critics and copyists in preserving their Scriptures. It is but due to them to say, that the Masoretic text, as it stands, with but few exceptions, is in all probability as near to what was originally written by the several authors, as would be any text that could now be formed by any expenditure of critical labour and sagacity. But Mr. Porter himself, as we perceive, fully admits the high character of the Masoretic text, as compared with the versions (Book ii. Cap. vi.).

The remainder of the 2nd Book is occupied mainly with a full and lucid account of the different materials available for the criticism of the Old-Testament text,—viz., the manuscripts, Samaritan and Jewish, the versions, and citations found in certain quarters. This portion of the work is highly interesting, regarded simply as a literary history, and shews us well the immense amount of intellectual labour that has been called forth by the Hebrew Scriptures, in different countries and at different periods. We cannot dwell at any length on this portion of the work. The following, however, from the Chapter on the Manuscripts, is curious:

"The Jews of Toledo, in the middle ages, had in their synagogue a Sepher-torah, which some of the Rabbies call the Codex Ezrae; others, the Codex Azaræ, and which some believed to have been a MS. transcribed by Ezra himself; others, to have been the copy of the Law which had been deposited for reference in the Azarah, or Hall of the Temple of Jerusalem, and had been preserved from destruction at the siege and capture of the city. The copy was so famous, that it was usual for the synagogues in other places to send their roll MSS. of the Pentateuch to Toledo to be compared with it. At the capture of Toledo by the Black Prince, in 1367, this Codex came into his possession as part of the booty, but was ransomed by the Jews for a large sum. At a subsequent siege it was destroyed by fire, together with the synagogue in which it was deposited. It is believed that none of the MSS. which had been compared with the Codex Azaræ are now extant: but some copies are still to be found which, from the inscriptions and certificates appended to them, appear to have been compared with these transcripts."—Pp. 73, 74.

Mr. Porter states that he owes these facts to the Rev. M. Raphall,
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of the Jewish synagogue at Birmingham. The MS. referred to would appear to be the same as the Codex of Hillel, of which an account, similar, but yet in some points different, is given by Bauer (*Crit. Sac.*, pp. 228, 229, 397).

The following may illustrate the laborious carefulness of Jewish copyists :

"Although a copy of the Pentateuch, in a character not perceptibly larger than that of an ordinary printed Hebrew Bible, and upon common parchment, forms, when rolled upon a wooden cylinder of an inch thick, a roll of about six or seven inches in diameter, and from sixteen to twenty inches long, yet some copies of the Law are found which are not larger than a pencil-case, and there are MSS. of the Book of Esther which can be carried in the barrel of an ordinary quill. Of course these MSS. can only be read with the assistance of a microscope, and for the purpose of study are nearly useless; but the pains which must have been employed in preparing the parchment and writing the text, shews the deep interest taken by the Jews in all that relates to their sacred books."—P. 75.

The last Chapter of the 2nd Book consists of a critical examination of several interesting passages in the Old Testament, in which the principles and materials mentioned in the previous part of the work are applied to the rectification of the text. It is not necessary or practicable for us to follow the author in this examination. We can only again commend the care and clearness with which the subject is treated.

The 3rd Book, on the Criticism of the New Testament, is the most interesting part of the volume. The author observes in it the same order as before. He gives us, in Chapter I., a history of the text, sufficiently full for the ordinary reader, but yet not so complete as it might have been. It contains no notice of the recent edition of Tischendorf, an editor who has bestowed considerable labour on the criticism of the New Testament, and whose exhibition of critical evidence, and remarks on the subject of the recensions, particularly Scholz's system, are well worthy of the attention of the student. This omission is the more singular, as Mr. Porter does notice Tischendorf's publication of the Codex Ephrem, a part of his important work, now in progress, entitled, *Monumenta Sacra inedita, sive Reliquiæ Antiquissimæ Textus N. Ti Græci, ex Codd. per Europam dispersis, &c.*,—a work which alone may justify the expression of hopefulness for the future progress of the criticism of the Greek text, with which Mr. Porter concludes his history of what has already been done (p. 268).

Our author's criticism on Scholz's edition of the New Testament is justly severe. He observes,

"Dr. Scholz has been a most enterprising collater, having expended a large amount of time, and no doubt of money, in ransacking the libraries of Italy, Greece, the Greek Islands, and Palestine, in quest of manuscript treasure. Besides availing himself of some publications (as Dr. Barrett's *Codex Rescriptus*, of Dublin College) which had appeared since the publication of Griesbach, he has himself examined and collated, in whole or in part, about three hundred and fifty MSS. never referred to before in any critical edition; but his accuracy in exhibiting their various readings is matter of question, upon which serious doubts are felt.

"What has occasioned and strengthened these doubts is the almost incredible negligence of Scholz in representing the information afforded by his predecessors, especially by Griesbach. No one can compare his notes with those of Griesbach, without perceiving that nine-tenths of the whole are simply

copied from the edition of the latter; and no one can compare the two editions together attentively without perceiving that Scholz has displayed a degree of carelessness, as to the accuracy of his transcript, that could scarcely have been believed to be possible."—P. 262.

This statement is supported by examples, taken *ad aperturam libri* from six verses of Matthew (iv. 4—10). Many more might be brought forward; in fact, they may be found on almost any page of Scholz's edition. An additional instance is given as follows, from Scholz's note on 1 John v. 7:

"In a passage so celebrated and so well known, we should have expected particular care and corresponding accuracy; but it [the note] begins with a gross blunder. Scholz thus commences the enumeration of authorities for omitting the disputed words in that verse:—'*Codices Græci qui Epistolas Catholicas habent fere omnes; videlicet, A, B (hiat. iv. 3—2 Jo. 3), G, H, &c.*' which asserts that in the Alexandrine and Vatican MSS. (or in the latter, *at least*) there is a hiatus here which prevents us from knowing how they read the verse. This is totally untrue; for both these MSS. contain this Epistle, and both want the contested clause. The fact is, Scholz has copied Griesbach, but copied him so negligently, that he has *left out the letter C*, which occurs in the beginning of the parenthesis. In Griesbach the list reads correctly—'*A, B (C hiat. iv. 3—2 Jo. 3), &c.*' that is, '*the Alexandrine and Vatican MSS. omit the clause. The Ephrem MS. is mutilated from 1 John iv. 3 to 2 John, verse 3,*' so that its reading cannot be ascertained; which is perfectly correct."—P. 264.

We must add, in correction of both Dr. Scholz's and Mr. Porter's citation of Griesbach, that that editor's note stands thus: "*A, B (C hiat. a cap. 4, 3, ad 3 Johann. 3), &c.*"—that is to say, the hiatus in C extends to the *third* Epistle, v. 3.

Mr. Porter further states that he has collated some passages in the Syriac Peschito with the notes given in several of the critical editions, and finds that, with very few exceptions, so far as his collation extended, "*wherever Mill, Wetstein and Griesbach were correct in their citations, Scholz is also right, unless where he happens to misplace his note-marks; wherever they are wrong, he faithfully copies their mistakes.*" Several instances are given in proof of this statement; so that it is not without good reason that Mr. Porter puts forth so unfavourable an opinion of Scholz's work.

"Whether Dr. Scholz has been more careful in noting down, and more exact in copying, the readings of those MSS. which he has for the first time collated, it is quite impossible to affirm as matter of fact. But seeing that such is his negligence in making use of the materials existing in print, I do not think it would be safe to rely implicitly on his sole authority."—P. 267.

The 2nd Chapter of the 3rd Book is a highly interesting one, on the Manuscripts of the New Testament. In connection with this part of the work must be mentioned the Plates, to the number of thirteen, containing fac-similes both of Hebrew and of Greek MSS. These appear to be carefully, as they are beautifully, executed. They add greatly to the interest and value of the work.

Chapters III. and IV. continue the account of the materials available for the textual criticism of the New Testament, in the ancient versions and the citations of early Christian writers.

Chapter V. enters upon the subject of the Recensions at considerable length. This part of the volume appears to us to be the least satisfactory of the whole. Mr. Porter adopts substantially the system of

Griesbach, with some modification, however, of the term Recension in the case of what Griesbach calls the Western recension. Griesbach himself almost abandons the term, in connection with the class of documents belonging to this so-called Western recension. And, in regard to the Alexandrine and Constantinopolitan recensions, we must hold it to be extremely doubtful, at the best, whether any such recensions of the New-Testament text, properly so to be called, were ever made. There is no historical evidence of such a fact. Mr. Porter himself, although he speaks in some places with confidence of ancient recensions (critical editions, prepared on a due examination of manuscripts and other authorities by competent persons), yet appears to us to give up the whole theory in one portion of his remarks. He says that if any one objects to the term recension, "he is at perfect liberty to substitute the term family or class, which involves no theory and sufficiently expresses the matter of fact." This is true. Either of the two terms suggested *sufficiently* "express the matter of fact"—*all* that there is to express—all that, in the present state of our knowledge, we have a *right* to express. No one can doubt that certain MSS. agree remarkably with each other in certain readings, differing from other manuscripts, which, again, agree pretty regularly among themselves. The question is, whether this running in classes or families is to be ascribed to the critical care of some learned person or persons, who in the second or third century employed themselves, by comparing manuscripts and by other means, in preparing the most correct text they could form,—or whether it is to be ascribed to accident, or to some cause or causes unknown to us. Suppose, for illustration, that a thousand copies of the page we are writing, themselves also written by hand, were in the course of two or three hundred years to get abroad in the world—a species and degree of fame which we by no means anticipate!—but suppose this; would not various readings creep into the text? would not some copies exhibit a predominating agreement in these various readings, and a predominating disagreement with other copies, which might again agree very much with each other? And thus would it not be possible to divide the whole number into several sets of copies, each set presenting very much the same text, and agreeing to differ more or less from all the other sets? And would it be warrantable, on the ground of this diversity and harmony, thus easily and inevitably, but yet undesignedly arising, to suppose that different editors had, some time or other, prepared critical editions, from which the different forms of the text ultimately existing had all sprung? The case appears to us to be much the same with the manuscripts of the New Testament. Different variations of reading would arise by simple transcription in different regions, and would be perpetuated and diffused among the copies made in each region. Thus classes or families of various readings would arise, just as we now have them in the New-Testament manuscripts, and it is wholly unnecessary to adopt any theory of *recensions* to account for them. This explanation is sufficient, we think, to meet all the facts of the case. After Dr. Laurence and Mr. Norton's examination of the recension-theory of Griesbach, and considering the entire absence of positive historical testimony as to any critical labour being ever bestowed at an early period in preparing a revised text; considering, also, that none of the supposed recensions is presented entire, or unmixed, in any one manuscript or authority whatever, we must be

content for the present with the simple acknowledgment of the fact that there is a certain amount of agreement or of diversity between certain sets of MSS. This is the conclusion arrived at by some of the most recent and able of the German writers on this subject.

The last Chapter of the work consists of a "Critical Examination of particular Passages," in which the author considers some important parts of the New Testament in which various readings occur, or of which the genuineness has been called in question. This is done with care and skill, and at some length. We cannot, for several reasons, dwell on this portion of the work.

We may conclude by observing that a good Introduction to the Scriptures, of both Testaments, is at present, as we think, a desideratum in English theological literature. The present volume is no doubt a contribution of some value to such a work; but it treats of only a part, and that not the most interesting or important, of the whole subject. We do not suppose that the want can be supplied by any mere translation from the German, rich as that language is in works of the kind, and indispensable as its resources are, to one who would present his readers with the most recent results of investigation. We in England exist in an atmosphere, religious and moral, of our own; one very different from that which supplies the breath of life to the German student. Hearty English common-sense and devout faith would expire amidst the rarefied speculations and subtleties in which he will delight. Even in the more orthodox and scriptural of the continental divines there is much that is abhorrent to the plain, straightforward, fact and reality-loving reader of this country. Hence, to transfer any German Introduction into our language, while it would, doubtless, present us with much that would be highly valuable, would yet not sufficiently provide for the want of which we have spoken. We should still need a work that had been thought out by an English mind, in adaptation to English wants,—treating not harshly even what may be our English prejudices or ignorances,—and, above all, doing and saying nothing to shock the devouter religious sensibilities. A work free and yet pious in spirit, full of matter drawn from various sources, and indicating duly where more may be obtained, not repeating merely what has been said before by others, without fresh and conscientious investigation;—a work, in short, which it would take many years of a man's life to produce, and which would, perchance, live after him, when he himself was gone,—something such as this is what we want: but from what quarter is such a work to come, or who can feel himself able, or encouraged, amidst present comparative indifference on subjects of this kind, to attempt to produce such a work?*

* We have observed a few mistakes, or misprints, not mentioned in the foregoing notice—as "Textus Rescriptus" (for Receptus), Contents, Book iii. Chap. iv. Sect. 1—"K'thib" (for Keri), in the last line of the third period on p. 54. The points and accents of the K'thib are to be annexed to the Keri, and the latter to be read for the former. There are a few occasional misprints not included in the Corrigenda. We are strongly disposed to class the repeated use of the word "contemporary," for contemporary, in the number—in support of which inclination of ours we would beg to refer to an article in C. R., April, 1847, p. 202. Matthai, the contemporary of Griesbach, is spoken of as having preceded Semler in the order of time (pp. 391, 392); Justin Martyr is said to have been a Jew (p. 86).

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

No. XV.—THE LAST BUT ONE.*

I HAD been spending the winter and spring of 184— at Naples; was tired of solitude, and yearning to look upon the face of a friend; was frying with the heat and tormented by the moschitoes, when letters from England brought the welcome intelligence that a party of beloved relatives were about to make a trip to Switzerland. I was invited to meet them, and, with my very heart dancing with delight, soon set out on board the good ship *Muzibello*, bound for Civita Vecchia, Leghorn and Genoa. Yet as we shot out of port, on a bright June afternoon, and looked back and around on the crescent of unrivalled beauties which surround the loveliest bay in the world, I confess that it was not without a pang that I bade adieu to this pezzo di cielo, though but for a time; and till a late hour I lingered upon the deck, watching each column of smoke as it issued from Vesuvius, and dwelling upon that graceful veil which a Southern clime throws lightly over the luxurious and sleepy forms of beauty which every where meet the eye. We were a large and merry party on board; and, with smooth seas and starry skies, nothing could exceed the luxury of our nocturnal trips, for by day we were shut up in the different ports at which we touched. Never, I believe, did a lovelier moon look down upon a lovelier scene. One might almost imagine that she had been "calling up looks" on purpose to excite the envy of the poor foreigners. Such a flood of light she poured around us!—unlike the farthing rushlight which glimmers through our Northern fogs. At all events, very sure am I that her vanity must have been infinitely gratified as she looked down upon the silvery surface of the ocean in which her lineaments were mirrored. As she rose, we rose too—that is from table, where we had sat down to dinner, 130 souls, on all the luxuries which could have been procured in the centre of Naples; and then, dispersing in the cabin or about the decks, we engaged in such pursuits as were most congenial to our tastes. Some played chess, and some the piano; some tried to beat steam at smoking, and others talked of the opera, or even politics; for we were now on a bit of neutral ground, where, free as the breezes which scarcely crisped the waters, men might venture to breathe and speak at liberty; whilst others read—aye, read, and by moonlight too—and others "sighed and looked, sighed and looked, sighed and looked, and sighed again." Ah! those moonlights, they have much to answer for; and if ever they are put in the Confessional, I know no holy friar who will dare to give them absolution. There was one poor little girl on board whom I shall never forget—a Swiss damsel she was—who had been confided to my care by her innamorato at Naples, amidst protestations of eternal love and wavings of handkerchiefs, as if they had been all the world. Her silent, deep despair, and her sighs, as they came rapidly one after the other on the night breeze, really touched me; but how could I better comfort her than by leaving her to herself? for there are sorrows when all the consolation in the world is ineffective. Give me my friend, says the mourner, and I accept your consolation. Give me my innamorato, perhaps thought the damsel, and your words shall

* Describing the origin and commencement of my Swiss tour.

be as music to my ear; otherwise, cease from tormenting me;—and so I did. The morning after our first night at sea rose as brilliant as it ever does in June in the sunny South. The dolphins were playing around us in great numbers, and, fin-power against steam, beat us at the race; fishing-boats, with their picturesque sails, were coming from the shore, or taking in the produce of their night's labour, to be sent up to the Roman market;—yes, it must be to the Roman market, for look, full thirty miles distant, St. Peter's dome lifts itself up proudly in the horizon. This announcement soon called up the sleepers, and eyes were rubbed and glasses levelled N. S. E. and W. to find St. Peter's. Soon, too, Civita Vecchia, stony and sterile, woodless and leafless, hove in sight, and there was a moving of baggage, for many were to leave us here. And now we have shot into the narrow port. Had I been blindfolded, I could have told that we were no longer in Naples: 'tis the bocca Romana I hear. A heavy morning spent in port, sweltering in the sun and irritated by flies, made us too happy to get out. Soon after mid-day, and again we are scudding over the waters. There is the same routine of dinner and chess and music and gossip and sighs. We have many new faces amongst us, and our numbers are greatly increased, for Rome has sent down to us all her winter birds.

Another brilliant night and brilliant morning, and we are in Leghorn, but not without having received some alarm. Whether it was that my lungs were a little more sensitive than those of others, I know not, but soon after midnight I awoke with a sense of suffocation, and, looking out of my narrow berth, found the cabin full of smoke. The curtains of our beds had taken fire from the lamps which hung suspended near, and there we were all but myself sleeping, unconscious of the danger. To leap out of my berth and run upon deck, was the act of a moment; and, calling down the men, we soon extinguished the fire.—Leghorn has much more to interest than Civita Vecchia. One gets his summer Tuscan here. Greeks' churches and Jews' synagogues, and cemeteries, are to be visited. Some, too, take the rail and run up to Pisa; and by the time all these deeds are done, the steamer bell is ringing and we are pushing off from land—our last night at sea; and oh, how lovely a night it is! From Leghorn to Genoa does not occupy more than five or six hours, and all seemed resolved to remain on deck and enjoy the beauty of the scene. For me, I joined a party of Franciscan friars, and was soon immersed in controversy with them upon some knotty points. Their mildness and liberality interested and attracted as much as it astonished me; but they were on neutral ground. Had we been at Rome, I had not dared to speak so freely, nor they to answer with so much moderation. I have always immense pleasure in entering Genoa from the South—the sea voyage is over; for though an Englishman, I have no love for the sea except in poetry, or as seen from the land; and though it is a proud thought that Britain rules the waves, my pride and love are as nothing to the regret I feel that she does not “rule them a little straighter.” Yet nothing can be grander than the view which bursts upon one as the vessel glides into port beneath the Mola Grande. It is generally early dawn; the bells of churches and convents are calling upon the faithful to sing their matins, and a beautiful custom, too, it is. One springs on deck: the night has passed; the

monotonous outline of the sea has died away, and to it has succeeded a city of palaces running round the coast in a crescent form, and rising from the very flower of the water, as the Italian has it, to the very summit of the mountains which form the background. To me, it is always like a scene of enchantment; fatigue and annoyances of every kind are forgotten; and I long to rise on the wings of a lark into mid air, and look down upon the wondrous scene at leisure.

I must not now take you into the marble churches and pictured palaces of Genoa, but hurry on to Switzerland. The proud city is left behind; up, up we climb, and, looking a last look back upon the blue waters of the Mediterranean, enter on the vast plains of Lombardy. How rich the soil! It is literally bursting with wealth, and the verdure of the trees speaks of a land more favoured in some respects than the arid regions of the sunny South. The Po and the Ticino are passed. Pavia, with its university, too, is left behind, and, following the course of a large canal, the Duomo of Milan, with its thousand minarets, soon heaves in view. To pass by Milan, though well I knew it, without stopping one day to worship within its Duomo, is impossible. When staying in this city, I pass the entire morning there. I walk up and down its nave, and round at the back of the choir, and look up to its beautifully painted windows and statuary and fair proportions, with a feeling approaching almost to veneration. Man feels his littleness and his greatness in this edifice more than in any other I have visited: his physical littleness, as compared with the vast proportions of the magnificent structure; his intellectual greatness, at the thought that the human mind could conceive and execute so grand a monument to the honour and glory of God.

The next morning I was en route for Switzerland by Mount St. Gothard, and I know of no road which throughout is characterized by such beauty and grandeur. The first few miles, through the rich though monotonous plains of Lombardy, are perhaps a little tedious, but three hours or so bring us up to Como, the very name of which to my ear breathes every thing that is soft and lovely in scenery and poetical in sentiment. Look at the lights and shadows as they fall on the gracefully sloping hills, seeming to bring more fully out to view their swelling proportions! Amidst those luxuriant bouquets, how many and elegant are the villas which lie half hid; their terrace gardens run down even to the Lake; and close under the hanging steps is waiting one of those picturesque barks, canopied all over, beneath whose canvas you may lounge at pleasure, defended from the mid-day sun. Yet the Lake is small, you say; but run up to the extremity of the view, and a sudden turn between two hills leads you into another lakelet, and then you go from Lake to Lake, as it were, each vying with the other in every beauty which wood and water and villa and sloping hills and aerial tints can give. Our road, however, only skirts the Lake, and, climbing up that lofty hill at the back, we shortly bid adieu to this earthly Paradise. Then come the Swiss frontier and the canton of Ticino,—a little noisy, democratic, upstart canton, too, it is, which, like a puppy at the heels of a mastiff, seems to bark the more from its proximity to its powerful neighbour. At all events, the extremes of social and political character on either side the border are very marked and striking to a curious observer. One hour, nay five minutes, before

I stood in a land where a man dared not speak above a whisper, and where gend'armes and soldiers annoyed one at every turn; when cross an imaginary line, and presto! as if by magic, the scene is changed—passports are put in the trunk—gend'armes and soldiers disappear—the people laugh from ear to ear and talk of constitutions and corps francs, and side by side with the Cross the cap of Liberty hangs flauntily in the breeze. To one, however, who views matters simply on the surface, the change is by no means agreeable; for one of the effects of absolutism is to form that subdued kind of character which is favourable to the cultivation of the courtesies and amenities of life. Thus throughout Italy the refinements of politeness go hand in hand with the utmost exercise of kingly power; whilst cross the border, and a change comes over the spirit of one's dream. The men swagger about with their hats cocked on one side, sometimes surmounted by a feather or a ribbon, as if, though republican, each was a lord. And do you not believe that their spirit is infinitely more aristocratic than that of many a lord? Aye, to be sure it is; for, however contradictory it may appear, the very essence of democracy is nothing but the result of an intolerance of a superior.

As I sat gazing through the open window of the diligence, the clouds which were chasing each other, and the moaning of the wind amongst the trees, told of a change in the weather. How happy was I to have escaped a gale at sea! Then the moon, as it peeped between the trees, revealing here and there a pine, and the rushing of the streams, told me that I was approaching the wild mountain tracts of Switzerland; and in fact, on waking the next morning, we were at the rugged foot of St. Gothard. Broken rocks and pines, mingled in wild confusion, lay scattered all around; torrents came roaring down, and with terrific violence, as they rushed through some rocky gorge; whilst temporary wooden bridges, enough to make the timid tremble as they passed over them, gave signs of the ruin and desolation which the winter storms had made. I know not, indeed, a more desolate bit of road than the commencement of the ascent of this mountain. The general character of every Alpine road is indeed the same (and I have crossed every one), though I think the features of the San Gothard more rugged than those of any other. The snow being still deep, we were compelled, on arriving at a certain height, to leave the diligence and take sledges, a mode of travelling by no means pleasant: up and down and from side to side, one is tossed and rolled about by the inequalities of the road; sometimes, as happened to myself, being thrown completely out—a matter of no great consequence, however, involving only a roll on the snow, unless it happened just on the edge of a precipice, when it may by chance shake the nerves a little. The summit, however, was reached without any disaster, unless the fall of an avalanche across our path may be called one, obliging us to call for the assistance of the cantonniers, and detaining us some time on the mountain. A rude inn crowns the top, where bad beds and worse refreshments may be had by any one whose misfortune it may be to need them. Not being in any need of them ourselves, we commenced our descent, and in sledge and diligence, rolling and swinging from side to side, in a few moments, as it appeared, we were once more in the valley. Hospice, Andermath, and the gloomy tunnel in the solid

rock, and the Devil's Bridge, less wonderful the new one than the old, are all passed rapidly by. Yet what savage grandeur marks these scenes! How dizzy, too, is the winding road which leads hence into the lower parts of the valley! Seated on the top of the coach, your fall over into the boiling recess below seems inevitable, when a sudden jerk brings you around, and away you go again at a spanking pace headlong, apparently, to perdition, when another sudden jerk brings you round again; and thus you speed down the descent, jerk after jerk, with nervous apprehension, till this bit of road is passed. It is a lovely valley which leads down to Fluellen, and full of historical associations with Gessler and Tell and Fûrst. Who does not run up to the market-place at Altorf, whilst the horses are being changed, to get a glimpse of the statue of Tell and his son? On arriving at Fluellen, the wind was so high and the Lake so stormy, that I determined to remain all night, and, if the weather cleared, run up to Lucerne the next morning. A Lake storm! you contemptuously ask. Yes, and a heavy one too. From the very form of the Lake, four arms meeting in the centre, the wind rushes down these narrow straits at times so strong that no steamer will venture out. A bright summer's morning, however, enabled me on the morrow to pursue my journey. Lucerne was at that time in an unusually disturbed state; the town was full of soldiers, and the bridges were barricaded, for the battle between the Lucernese and the corps francs had just been fought, and every mouth was full of descriptions of this sanguinary combat. The Stadthaus in particular was the scene of great bustle; soldiers of every size, age and dimension were parading their little square, unmilitary figures up and down in front, and looking out of the windows were some of the half-fledged striplings, who, waking one fine morning full of patriotic and ambitious aspirations, determined to upset the government of Lucerne and shake the spheres. Curious to see them, I went up, and, entering into conversation with them, lost, I confess it, all sympathy for them in their state of durance vile, in a feeling of amusement at their childish vanity. Had they been whipped and sent back to their papas and mammas, Lucerne would have done better, and reduced to a farce what was afterwards dignified into an affair of vast national importance. Many of these lads, we were told, had been taken by the women, who had fallen upon them in small detachments on their flight.

But I am lingering too long at Lucerne; so let us prepare for a steady drive up to Basle, and the next day by railway let us run to Strasburg, and getting once again on the broad, broad Rhine, steam down to Maintz. Here, then, I am at length, breathless with haste and delight, for Maintz is our point de reunion, and to-morrow am I, a solitary wanderer, who for months—aye, years—have not thrilled at the voice of affection, to look on features whose every trait is, as it were, a volume in which are the recorded reminiscences of youth's happiest days. Alas! how sad a change have death and sorrow and misfortune since made in that party! But now all was as bright as life and hope and love and prosperity could make it; and blind to the future, and reckless of it too, we dreamt of but one long-continued course of happiness. And to-morrow came. How heavily dragged the moments! The steamers are all in but one; it will be here in an hour; shall I

wait for it? No, no, I cannot; so off by the railway to Biberich; and there by the banks I walked with as much composure as I could assume, till, rising in the horizon, a little column of smoke is seen, which grows taller and denser till the Cologne steamer heaves in view; and, bearing proudly down, it stops just opposite the Palace. Yet I feared to go on board, I remember, lest my hopes might be disappointed, so reconnoitred over the shoulders of the crowd. Yes, there they were—he who is now a sainted spirit—and thou, too, dear companion of life's varied journey—they who, when we have left this scene, will rise up and talk of us! One look more to reassure me, and then a bound!..... Suffice it, we were a happy and a loving party, and in half an hour we were installed in our quarters at Maintz. Few places on the Rhine please me more. To the advantages of a large town is united that of pretty country in the neighbourhood; and then the broad sweep of the silvery Rhine is here unrivalled. Like the rapid current of the river, too, every thing is ever changing. Steamers come and go, leaving and carrying off strangers, and for a time altering the character of the place. Do you want variety too? Take an hour's trip to Frankfort; or, if that be too bustling, half an hour's run by railway or steamer will place you amidst the quiet retreat of Bingen. Resting here two or three days, and visiting Frankfort, Wiesbaden and Homburg, we proceeded on to Mannheim, walked through its clean, well-built, quiet, well-ordered, monotonous, lifeless streets, and then hurried on to Heidelberg. I do not like Mannheim; it is as prim as a dry Quaker. Heidelberg is the Castle, and the Castle is Heidelberg—one can think of nothing else at Heidelberg but the Castle. How grand it rises, like some mighty spirit of the Past, shrouded in trees! The ascent to it is long and toilsome, and one cannot fail to remark the immense strength of the position, especially in a time when artillery was as yet unknown. One or two portions of it are fitted up for the custodes; and in a large open space, where formerly might have figured the pride of German nobility, mysterious students were drinking and smoking and shouting. Ill it harmonized with the associations which the place awakens; but the traveller who expects to find every thing arranged to his peculiar taste will be woefully mistaken. It is but a few hours' distance from Baden-Baden; and the next morning, accordingly, we set off, arriving just in time for table d'hôte—the great event of German domestic life, the meridian from which all measurements of time are made, the first thought in the morning and the last at night. Never are you asked, on alighting at a German inn, if you take coffee or breakfast or a bed, but, Does Monsieur take table d'hôte? For my part, I think that it is taken for granted in Germany that a man never ought to breakfast or sleep, never do any thing but take table d'hôte. Baden-Baden was all in a bustle, then, when we arrived; bells were ringing in all directions, and a dozen waiters, with their hair in the last style—such interesting creatures!—and each with a napkin under his arm, rushed out, exclaiming at the very top of their voices, Do Messieurs et Mesdames take table d'hôte? Table d'hôte, indeed! I had had enough before beginning. Not a word of rooms or water; and I verily believe we might have stopped in the omnibus all day had we only consented to take table d'hôte.—Now a word for Baden-Baden. I never was in a place which struck me as so well deserving the hack-

neyed title of the world in miniature. Every variety of scene and life here presents itself. Enter the Casino or the surrounding gardens in the evening, and what a brilliant coup d'œil you have! The gay and beautiful from every region under heaven are there assembled; all the blandishments of music delight the ear, and the luxuries fitted to a summer's evening gratify your taste. Sit on the steps of the Casino and look about you; watch the various acts and expressions of the travelled mob, and listen to the Babel of strange sounds; it is as diverting as a comedy. Or do you find the night chilly? Then walk into the Casino. What a blaze of light and beauty meets the eye! It is like some place of Oriental fascination. Some are parading up and down, and some are seated round the *salle*, whilst others form a dense circle in the centre of the room; and, gliding in between, you see long green tables, running half way down the room, at which are seated two cold, lifeless, bloodless looking men, armed with little shovels, with which they every moment draw in the hopes of many a desperate man, and the sustenance of many a wife and child, to increase the glittering piles which lie before them. Judging from their expressionless features, one might imagine that the most indifferent affairs in the world were being transacted; but mark the clenched hand of the poor fellow who has desperately staked his last piece—see the wide-stretched nostril of his neighbour, and listen to his half-suppressed breathing. And those pretty faces of my own sweet countrywomen—how flushed and agitated they are! Ah! fie upon you, the Hon. Misses — and the Misses — and Mrs. —! These are not the scenes nor occupations for Englishwomen. Your modest virtues have no kindred here. "But, dear me, sir, surely you must be mistaken," says some pure, upright, good-hearted old lady at home. Not at all, my dear madam, I assure you; I saw them with my own eyes, and, though with regret, not with much surprise; for I regard the license which my countrymen and women allow themselves abroad, as the necessary result of their education at home, it being as true of a nation as of a family, that where the strings are pulled a little too tight, recovered liberty often degenerates into licentiousness. At the back of the gambling-rooms opened the ball-room, and close at hand was the theatre; but I was tired of all this empty show and worse; so leaving the throng and winding by a narrow pathway at the back of the Casino, I gained the heights, and, sitting beneath a tree, looked down on the scene below me. Here the air was cooler and the fever of excitement was passing away; but still, as from a distant air, the hum of voices blending with the music came upon the ear, reminding one too strongly of the turmoil below. Such were the scenes into which we had plunged on coming down from the lovely hilly country which surrounds Baden-Baden. The country! oh, how beautiful it is!—the very word has a charm for me. I associate with it all that is pure in taste and feeling, and here I see visions and dream dreams of such fairy loveliness as never come to me within the confines of a city. And the country about Baden-Baden is singularly lovely. Up, up you mount, let us say towards the Castle, your horizon extending at every step, and disclosing the most enchanting views. There at your foot lies Baden-Baden, embosomed in wood, and the Neckar, I think, winding its narrow course along, and the Black Forest, and, in another direction, the Rhine; it is excessively beautiful; and with

such scenes around me, were I a resident here, little should I mingle in the gay and noisy crowds which throng the Casino. Mais chacun a son gout; and as in the days of Horace some delighted in the dust and turmoil of a race-course, and others in bending o'er some gentle stream—some in war and some in wine—so is it now; and many, I doubt not, are they at Baden-Baden whom it would need a good strong effort to pull up to the Castle. Yet what a view it offers, and in itself how creative it is of thought! Crumbling into ruins and overgrown with ivy, it has a page for the moralist, whilst, rearing its massive proportions amidst the surrounding wood, as if in defiance of time, it is a landmark to aid and guide the historian.

The next morning we started by railway to Strasburg, or rather Kiel, built on a mud bank, where a friend of mine some time since domiciled himself for the summer. Strasburg has much to interest the traveller, of which Murray will tell you all—its spire, its monuments, its fortifications: there is one thing, however, which must strike the traveller without any effort on his part, and that is the mixed character of the population, half German and half French. In one quarter you hear them mincing French, and in another jabbering German; one shop is fitted up in a style of elegance imitative of Paris, and another is the very image of what you might find in any German town on the Rhine. French *tournure* and German homeliness, French politesse and German *bonhomie*, jostle one another, and give a remarkable aspect to the town. A six hours' trip takes one down to Basle, an old, steady, substantial town (the richest, perhaps, in Switzerland), where half a day may be well devoted to the cathedral and a lounge on the bridge. But if ever you pass that way, patronize the *Cicogne*, for its landlord was on one occasion the Good Samaritan to me, not exactly binding up my wounds, but supplying me with the means of getting on to London after having been robbed of every thing on Mount St. Gothard. It is a remarkably beautiful ride from Basle to Berne, and, seated on the capacious, sofa-like roof of the diligence, I never remember to have enjoyed a day more thoroughly. To extreme fertility of soil and great luxuriance of wood, was added sometimes a savage grandeur which formed a striking contrast, whilst towards the afternoon the higher Alps began to open on the view. To those of the party who had never seen them before, it was the realization of a long and delicious dream. Blending with and losing themselves in the skies, one might doubt whether they were of earth or heaven. And in a few days we shall be amongst them—what an exciting thought! On, on we dashed, as fast as a Swiss dilly can or will dash, with our eyes ever fixed on those silvery pyramids, and our thoughts and wishes travelling infinitely faster than our heavy Swiss horses. But patience—patience! Nothing in Germany or Switzerland will move one jot the faster to please you. So bide your time. Besides, the night is now shrouding every thing from view, and in another hour we shall be all in Berne.

HENRY W——.

CORRESPONDENCE

REGIUM DONUM.

SIR,

THE last No. of the C. R. contains a letter from Dr. Rees, partly in reply to some strictures made on his *Sketch* in vindication of the *Regium Donum* and its distributors. These strictures appeared in the *Inquirer* of the 7th and 14th of October; to the letters themselves I beg to call the attention of those who wish fully to examine the question at issue between Dr. Rees and the author of those letters, the writer of the present. My reasons for adopting any other signature than my own, beyond that assigned—of earnestly desiring a discussion of the question upon its merits, do not concern the public. In order, however, to avoid all possible misconstruction, I think it due to myself, in making a rejoinder to Dr. Rees' tardy communication, to subscribe my name, and to take the full responsibility of the former letters, a responsibility in fact already well known to the parties concerned. I shall, moreover, endeavour to be brief, having referred your readers to the letters themselves, and confine my remarks to the latter portion of Dr. Rees' communication, leaving the earlier portion to those whom it may concern.

The papers in the *Inquirer* were called forth by a letter, published by Mr. Tagart, in the *Examiner*, in which he alleges on his own part, as one of the distributors, that, "in fact, the *Regium Donum* was in its origin, and is now, as pure a charity as the knowledge of life had brought him acquainted with." This matter has been frequently the subject of consideration and of resolutions by other bodies of English Dissenters; it has been repudiated and denounced by the Congregationalists times and ways without number; the distributors as a body have remained mute; and the defence and maintenance both of its principle and mode, with the exception of some letters from Dr. Pye Smith, have been allowed to devolve chiefly upon the distributors of the Presbyterian denomination, and this denomination is alleged to have given at least a silent approval by its long acquiescence. As an individual, I have not acquiesced, but the contrary; and I felt called upon, other reasons apart, to state freely the grounds of my dissent, and to furnish to others an opportunity of expressing their views on a question for which they were thus indirectly made responsible. The signature of *Presbyter* indicated as much.

My allegations in substance were, that instead of being pure in its origin, the *Regium Donum* was a political job,—that it was so regarded at the time, so used by the distributors, and so treated by successive administrations,—that it has been distributed on a principle liable to, and almost necessarily involving, serious abuse,—and, finally, that the *Sketch* (the sole vindication of the distributors) is a partisan defence, with commissions and omissions, which render it, with all its strength of language, a statement of the case undeserving of credit.

Those convictions, so far from being weakened, are materially strengthened by Dr. Rees' letter; and I have to express my thanks to him for directing attention to former notices of the subject, with which I was previously unacquainted. For the benefit of future inquirers, I supply the *locus quo*, which he has omitted to do,—*Congregational Magazine*, March, 1837, and *Eclectic Review*, January, 1844. Let me just add, that my information has been only very partially anticipated even by them, and that in addition to the *Narrative* to which the reviewer in the *Congregational* refers, I have given the titles and dates of two other pamphlets unnoticed by either of them. I call attention to this point, because, in a case of this kind, it is important to shew that there was not only one, but several attacks from the press within ten years after the first grant of the money in 1723, and which ought to have been known to any diligent inquirer, and to Dr. Rees in particular. These and other pamphlets relating to or bearing on the very question at issue, may be seen in a volume

of Dissenting pamphlets in Dr. Williams' Library (cl. 9, sh. Q*, b. 12). The writers of these Reviews have, as Dr. Rees observes, subjected his historical statements to a severe and searching scrutiny; and, seeing that my own inquiries have led me almost on every point to the same results, I feel my positions greatly strengthened, if not by their additional documents, at least by their conclusive arguments. The author of the Sketch thought them unworthy of notice or reply, and seeing what the reply is, I should have been little surprised if he had still preserved the same silence.

As Dr. Rees does not furnish the readers of his *Vindication* with the sources from which he has drawn his historical materials, nor did I know (no doubt from ignorance) where to find them, I found it impossible, in reading the Sketch along with the Narrative and the other contemporary pamphlets in the volume referred to, to avoid coming to the conclusion, from *external and internal* evidence, that those publications had been most carefully consulted, and furnished a great part of the historical materials for the Sketch. As the public is now informed by Dr. Rees that his attention was first called to the Narrative by one of his former reviewers, and the pamphlets themselves were then found where they might have been found before, I am at least entitled, from the similarity of the common contents of the *Sketch* and the *Narrative* and *others*, to claim for the latter the full historical value of the authorities, whatsoever they may have been, from whence Dr. Rees drew his materials. The reasons are obvious why the author of the *SKETCH*, and the writers of the *NARRATIVE* and *OTHER PAMPHLETS*, should have given a different colouring to the same materials. The latter, however, must be allowed to have possessed the advantage of living at the very time of the events, of being actors on the stage, personally acquainted with the parties, and liable, if wrong, to instant correction (and there are contemporary pamphlets bearing on the point); whereas the former writes a century later, for a specific purpose, and without any of those aids to a correct judgment. This advantage determines my mind as to the authority of the parties; if others prefer the speculations of the late historian in the *Vindication*, so it must be. Those who come to this conclusion will probably also as easily believe that George I.—pious king!—and Sir Robert Walpole—conscientious minister!—were so deeply concerned, as a pure charity necessarily implies, for the lack of the poor Dissenting ministers, as to contrive, by a crooked path and a secret instrumentality, to put a small token of the royal regard in the way of the poor Dissenting ministers "till something better could be done." They were no doubt equally sincere with Charles II., when he assured Dr. Owen of his *regard for liberty of conscience*, and of his deep sense of the injuries done to his Dissenting subjects, and seasoned his assurance by requesting the Dr. to accept, on behalf of his brethren, of one thousand guineas. One must believe the declarations of kings and ministers of state in opposition to all historical proof.

It is very true that, in the letters signed *Presbyter*, I have preferred a charge of *unfairness* against the author of the Sketch, in quoting what merely suited his purpose from the pamphlet which he makes such a laborious effort to refute, and leaving altogether unnoticed what was favourable to the writer's views. I repeat the accusation: Dr. Rees denies it, and alleges that "it was his anxious endeavour to adduce and to meet, as far as he could, every allegation of that writer which appeared to his judgment of the least weight, and he omitted none willingly which he thought entitled to a moment's consideration." Here we are fairly and avowedly at issue. Now, what has Dr. Rees omitted to quote? The whole and sole object of the Sketch was to vindicate the grant against all taint of corruption in its origin, and the distributors, early and late, against all political subserviency in their conduct. On his part, the writer alleges "that Dr. Chandler was so sensible of the baneful influence of the *Regium Donum* on this occasion (from 1732 till 1736), and the hostile operations of the ministers who maintained this connection with the Exchequer against the Bill for the relief of the Test and Corporation Acts, and against

every measure not agreeable to the Treasury bench, that the very month it was rejected (April, 1736) he made the following motion at a general meeting of the body: That the receiving money from persons in power by Dissenting ministers, and distributing privately in charities, without account, is disapproved by this assembly. That the names of those ministers might be mentioned who received the money from the gentlemen in power." This is no surmise or speculation. It is a fact, or it is not. If true, it settles the question, as far as Dr. Chandler's testimony is concerned, that the money was corruptly received and corruptly employed; if not true, it is capable of absolute disproof. This, however, the author of the *Sketch* does not consider, in his judgment, to be of any weight.

The writer further alleges that Lord Bute displaced the former administrators and conferred the office on Dr. Chandler, who made great changes both in the publicity and responsibility of the distributors, especially by taking in a number of lay gentlemen as associates, and laying down rules for the distribution;—that these changes were distasteful both to the old distributors and succeeding Rockingham administration (they in short destroyed the ministerial value of the grant), and that Dr. Chandler was displaced, the old body of distributors restored to power, and all lay gentlemen removed from the distribution. Dr. Rees does not deny a word of this; insinuates a discredit simply by the assertion that "the Marquis of Rockingham came into power in 1765, and that Dr. Chandler held his appointment for *nearly a year* afterwards, till March 1766, when he was disabled by age and infirmities from discharging its duties. He died in May of that year, after a long and painful illness; and Dr. Stennett received his appointment as his successor a few weeks previously, when Dr. Chandler was on his death-bed." Without stopping to separate the wheat from the chaff in this passage, it is no contradiction to the writer of the pamphlets at all. If Dr. Rees really meant to disprove the statements, he ought to have shewn that Dr. Chandler's predecessor was not removed by Lord Bute, and Dr. Chandler appointed in his stead; and that Dr. Chandler was not removed by the Marquis of Rockingham, and his predecessor re-appointed in his stead—neither of which he attempts to establish: he rests the little he does say on some official document to which he gives no further key.

Dr. Rees further omits to quote the resolutions of the gentlemen of Oxon and Bucks, Lord Barrington in the chair, 1732, to this effect: "There can be no proper *equivalent* given us instead of the repeal of the Test and Corporation Laws; and the *accepting any thing* which may carry the appearance of such equivalent, either in the opinion of the *giver* or *receiver*, must be of the most pernicious consequence to the interest and reputation of Protestant Dissenters." This, too, is the resolution of a public body on the very question at issue; and yet Dr. Rees alleges that, in his judgment, it is not entitled to "a moment's consideration." It is a question of judgment; that, both of us must leave to the public. Such are the grounds on which I accused, and still accuse, the author of the *Sketch* of *unfairness* in quotations.

I now proceed to the second part of the question. A grand point in the *Sketch* was to shew that all the objections urged against the *Regium Donum* were in fact mere novel inventions, founded upon the authority of an anonymous pamphleteer, who, with *malice prepense*, wrote an article on the subject in the London Magazine of 1774. In reference to this article, Dr. Rees writes as follows: "No attempt seems to have been made to attack it" (the *Regium Donum*) "through the medium of the press during the long term of fifty years. At last, in the year 1774, an anonymous writer, with lofty pretensions to independence of spirit, to purity of political principles, and to superiority of knowledge as to the sentiments and conduct of the Dissenters, volunteered to dispel the *mystery* in which he alleged the *Regium Donum* had been so long purposely enveloped, and to drag forth the obnoxious grant itself, and its profligate distributors, to the indignation of an injured and insulted pub-

lic." In this magniloquent strain he hurls the vengeance of his injured and insulted public (?) at the head of the unfortunate author of the article in the Magazine. Happy for the man that he has been gathered to his fathers before the days of vengeance! for he would have been annihilated under the weight of this load of denunciation, being thus held up himself to the indignation of an injured and insulted public. What a pity it is that all this is mere "sound and fury, signifying nothing"! The author was, after all, no inventor, but had gained his materials from the contemporary and well-informed authorities cognizant of and conversant with the events. In the present vindication of the Vindication, all this denunciation has disappeared, and we who are opponents in the present day are thankful for the change. The author now, for the first time, comes out with the tardy and extorted confession that in this he was altogether wrong. "*I must admit that my statement was incorrect*"—"the baseless fabric of a vision." No longer able to doubt the fact, he however has again recourse to the test of *erasemblance*. When admitted, the allegations still bring no evidence; but "for his justification he will examine a few of the statements."

The first part of his examination consists in availing himself of the *Narrative* and other pamphlets to give a much clearer and more intelligible account of the agitation connected with the attempts to obtain the repeal of the Test and Corporation Acts, than the obscure one which is given in the Sketch, where the select committee, aided and supported by the almoners, appear mixed up with, and treated as if they had been, deputies of congregations; which they not only were not, but the latter, when appointed against their will, repudiated their labours and denounced their conduct, and in this repudiation they were joined by a great majority of the ministers of the Three Denominations. The almoners did every thing in their power to prevent the body of ministers from recommending the choice of any deputies whatever. "Oct. 16, 1733—The yearly meeting of the Protestant Dissenting Ministers of the Three Denominations was held; and it being recommended to them by their committee to inquire *whether it was not advisable to have a new choice of deputies for the ensuing year*, it met with great and violent opposition from the almoners and their adherents; but after a long debate the body came to this resolution—That it is the opinion of this meeting, that it be recommended by the ministers of the Three Denominations to their respective congregations to choose two deputies for the year ensuing, for the management of the civil affairs relating to the Protestant Dissenters.' Upon a division, there appeared to be 36 for it and 16 against it. One of the minority, in the course of the debate, declared, *that if it was carried by ever so great a majority, he would pay no regard to it*; and after it was voted, another of them declared *that they would have no deputies*."^a Was such a resolution carried, or was it not? So it was then, and so it is now! The almoners and their adherents stood against the opinion of the great majority of their brethren of all denominations. They alone were the men of "official purity and honour," of perfect political wisdom, and earnest for civil and religious liberty. My belief is that *now, as then*, there are only two parties favourable to this grant, viz. the *distributors* and the *recipients*; and that on various grounds, either of principle or mode, nine-tenths of all the ministers of all denominations are utterly opposed to the grant, and regard it as injurious or discreditable. This select committee was under the presidency (of Mr. Holden) and guidance of men who were paid for their services on the occasion, by being returned to Parliament for Government boroughs. Sir Robert knew everybody's price; and Mr. Holden and those who adhered to him, "contrary to the tenor of their trust, contrary to the sentiments so freely declared in the body of ministers at their annual meeting, contrary to the sentiments of most of the Dissenters in general, and to so considerable a number of the committee (even the select com-

^a Narrative, &c., p. 21.

mittee), still pushed their pretensions and acted as the most determined persons in the whole course of this affair." They were not bribed with money, but they had their reward.

Having thus amended the Sketch, Dr. Rees proceeds to quote a passage from the *Narrative* as containing the distinctive views of the writer—again omits the chief reasons assigned for their validity—and then proceeds to the *ultima ratio* of the respectability of the parties, and the total incredibility of any Dissenting ministers being influenced in any way by pecuniary considerations. The reason is very curious which is assigned for leaving unnoticed the passage to which I have referred in my previous letters. "As this passage," says Dr. Rees, "is introduced near the end of the tract, as a kind of corollary from his assumed demonstration in the preceding pages, I shall here substitute for examination another in an earlier part, in which his charges are more formally enunciated." Now for the passage in which the charges are *less formally enunciated*, not as a kind of corollary, but as the writer's conclusions, drawn from his facts and arguments. Here it is:

"On reading this short narrative, every one may see that this committee have all along ruled all the meetings both of the generality and the Dissenters in *Silver Street* and at *Salter's Hall*, with the concurring help of our L—d Al—s (Lord Almoners); and that, by joining in a strict union together, they had gone a great way towards enslaving the body of Dissenters, first to themselves, and afterwards to whomsoever they pleased.

"By this it will appear, that the opposition which has been carried on against them has not arisen from a design to disturb the measures of the M—y (Ministry), but purely from a sense of that slavery and destruction which was seen to be progressing by their tyrannic measures, for us and for our interest, and a desire of preventing it.

"By this it will appear, that this committee and our almoners are of all men most unfit to manage our civil affairs for us, not only as they have already *grossly misconducted*, not to say *betrayed* them, but as they lie under such obligations to those with whom they treat about the recovery of our rights, as will render the desire of them more weak from their mouths than any others whatsoever.

"By this it will appear, that the money our ministers receive from those whom they own *never grant their favours without their views*, has been a great means of disconcerting our measures in the pursuit of the Repeals, and of disappointing our hopes of obtaining them; and that we never can be safe in our liberties and interests while we remain subject to the influence of *that which has already bought almost all the liberties of mankind*, and while we are governed by those *who, generally speaking, have been the instruments of selling them*."

All this Dr. Rees does not regard as worth "a moment's consideration." Is it not surprising that, his attention having been called to this above ten years ago, he should still have withheld any acknowledgment of his error, seeing that all the denunciations at least, which he employs, rest upon the supposition of the non-existence of such writers, and the wilful or ignorant distortion of the little that was known? On these grounds he thought himself justified in calling the allegations of 1774, and of every thing said by those who took the article in the *Magazine* as an authority, "as gross and exploded calumnies, entailing disgrace upon none besides their deceived, their prejudiced, or their malignant authors." Now at length Dr. Rees states in reference to the "historical" argument, "it may be conceded to the adversaries of the grant, that there have been *from the first* persons who viewed it with disapprobation, as being, in their estimation, a bribe to silence the clamours of the Dissenters for their rights." For this concession, the adversaries of the grant owe the author of the Sketch but little thanks; and it is a very small reparation made for, to

say the least, the harsh and unjust measure dealt out by calling all who spake and wrote what they believed, to be "deceived, prejudiced or malignant authors."

Having disposed of what Dr. Rees professes to be a reply to my specific allegations, and having, I hope, strengthened instead of weakening their force, I must trespass with a word or two on the general drift of the *Vindications*, past and present. It resolves itself into two points—the authority of Dr. Calamy and the personal character of the distributors.

The nature and value of Dr. Calamy's authority has been so well stated by the *Eclectic Review*, that I borrow the reviewer's language:—"It must be remembered that in his narrative, on which so much reliance is placed, he does not appear in the simple character of a historian, but in that of a party standing on his defence, and furnishing by way of anticipation an answer to charges which might be preferred. His account was drawn up when the matter was but little known, and that too with a specific design, the effect of which even on the most honourable minds, in colouring the statements made, is too notorious to admit of implicit trust." Let me add, that what Dr. Calamy anticipated, one may say knew was near at hand, did actually take place. Dr. Calamy died in 1732. His *Memoirs* close in 1731. The questions at issue were not agitated till 1732, and between that time and the year 1736, many pamphlets were written and published, and great excitement took place. He and his colleagues were severely censured, as having injured, if not betrayed, the cause of civil and religious liberty by effectually obstructing the Dissenters in their attempts to procure the repeal of the Corporation and Test Acts.* Dr. Calamy's *Memoirs*, therefore, neither do nor can furnish any evidence bearing on the question of the opinions entertained on this subject when the grant came to be known, even to the most limited extent, among the Dissenting public.

In addition to the shield of Dr. Calamy, the *ultima ratio* is always the impregnable buckler of what Dr. Rees calls the "official purity and honour" of the distributors. Make what objections you please; quote what history you can find; detail whose opinions you think fit; strengthen your own conclusions by the judgment of such men as Dr. Williams, Dr. Chandler and Dr. Price, that I may take a historical sequence,—the answer to one and all is, the "official purity and honour" of the distributors. Such an ultimatum is either absurd or frivolous. Gentlemen who have administered, or do administer, a secret fund—who give no names—publish no accounts—repudiate all responsibility to the public, challenge that public to make out a case of corruption against them—to tell them whom they have bribed—to tell them what moneys they have misapplied, &c.; or, in short, specifically to establish some case of dereliction of duty. Just let us imagine such a claim set up by the Bishops on the Ecclesiastical Commission as to the expenditure on their palaces—or, what is still more in point, by the distributors of Queen Anne's Bounty to the poor clergy of the Established Church—what a storm of Dissenting indignation would it not raise! How would it be scouted by a Parliamentary Commission! In such a case, therefore, it is worse than absurd to say, "The uprightness and fidelity of the successive trustees must be held to be established until their official purity and honour shall have been impugned and sullied by some more cogent and convincing evidence than the uncharitable surmises and the vague and random imputations by which alone they have hitherto been assailed." This is not the question at issue.

It is frivolous, where there is no occasion, constantly to *obtrude* upon such

* One of the most prominent, Dr. Harris, is alleged, on the unquestioned authority of Mr. Ricards, to have said, "that if the Test Act, &c., were repealed and the Dissenters got into places, it might make them remiss in their way of living, more wavering in their principles, and thereby weaken the Dissenting interest." Was Dr. Harris therefore zealous for the liberties of the Dissenters?

a question *personal character*. The public ask for what they think themselves entitled to have—an account of the persons to whom, and the manner in which, this public money, voted by Parliament, is disbursed and distributed—and the answer is, “official purity and honour.” The answer, in short, to every requisition, reasonable or unreasonable, is, “official purity and honour.” This is really altogether beside the point—at least in the present stage of the inquiry—and it is painful to have it forced upon public attention. The question has historical, political and religious merits, wholly apart from individuals; it will no doubt be further examined before a Parliamentary Committee or otherwise—and the circumstances demand as full and true an account of the matter as can be obtained. To this I have endeavoured to add my humble contribution, and must leave others to judge of its value, reserving to myself the right to consider the question under any new phase that may present itself, or with the assistance of any new facts which may be elicited.

D. DAVISON.

MR. EDWARD TAYLOR ON CHANTING.

SIR,

Gresham College, Dec. 8, 1848.

I HAVE no intention to enter upon an examination of the letter signed P. P. C. on the subject of Chanting in Dissenting Chapels, or to correct the mistakes into which the writer has fallen. By all writers of note who have discussed this subject, the Chant has been regarded as essentially antiphonal; and it seems to have been reserved for the present day, in opposition to their opinions, to endeavour to invest it with a new and (as I think, with them) wholly inappropriate character. I have been unfortunate enough to witness some such attempts at what is called Chanting, all of which I endured with difficulty; at some I could not suppress a laugh; and one drove me fairly out of the chapel.

I merely wish to give your readers the opinion of one who writes with a thorough knowledge of his subject, musically and historically—I mean Mr. Jebb, who, in his work on “The Choral Service of the Church of England,” thus speaks of the Chant:

“The Psalms can never be properly chanted except by alternate choirs. This is their essential character; and where this cannot be commanded, it is much better to read them parochially. Not only is the effect of the simultaneous chorus monotonous and wearying, but despite is done to the character of the divine poems themselves which the Chant accompanies.

“Much has been said of congregational chanting. If by this be meant that the congregation is to form the choir; that every one, however unskilled, ought audibly to join; and that the Choral Chant is to be a confused buzz or crash, and all expression, discrimination and proportion of harmony (the proper attribute of Choral Chanting), are to be sacrificed, I can only say that our musicians ought to give themselves no further trouble about harmony; that it ought to be suppressed altogether. Indeed, the congregational Chant can be but a pretence. Every musician knows that in order to give the proper effect to harmony, the parts must be nicely balanced, in order that the due proportion of voices may be scientifically mixed. And if this is necessary in all music, it is specially so in the Chant. Besides, to those who have had any experience in the matter, it is notorious (and the conviction increases with more intimate knowledge) that, while nothing is so easy as to chant badly, no part of choral music is so difficult to do, I will not say well, but even tolerably. It is unlike the metrical Psalm tune, where every syllable is determinately fixed; whereas in the Choral Chant the nicest discrimination (to be attained only by constant daily practice) is necessary, not only to fix the words to the melody of the Chant, but to give the recitation properly.”

This is also the opinion of all persons with whom I have ever conversed on the subject, who, by daily experience in the performance of the Cathedral service, may be supposed to be well qualified to form a correct one.

EDWARD TAYLOR.

MR. FIELD ON HARMONIES OF THE GOSPELS.

Nos, qui sequimur probabilia, nec ultra quam id, quod verisimile occurrerit, progredi possumus, et refellere sine pertinacia, et refelli sine iracundia, paratissimus.—Cic. Tusc. Quæst. Lib. Sec.

SIR,

Dec. 10, 1848.

I HAVE often been greatly surprised to observe the little curiosity excited by the "grand question," as Bishop Marsh terms it, concerning the duration of Christ's ministry, which forms the subject of a letter addressed to you some considerable time ago (C. R. Jan. 1847). So far as I have found, after much inquiry, few, indeed, even among our divines, have ever thrown towards it even so much as a glance of their attention. Is it not strange that the biographical memoirs of the Great Teacher should be read and studied, and yet with no desire to be informed, upon the best remaining evidence, whether his public services were confined to a shorter or extended to a longer period? It seems discreditable to Christian scholars that the question should still be entirely unsettled, and almost unnoticed, whether the time allotted to the great affair of introducing the knowledge of religion in its purest form, by its first Preacher, was one year, or two, or three, or four, or even five years. All these different estimates of the time cannot rest upon grounds equally good, and surely means may yet be found of deciding which of these approaches nearest to the truth.

This reasonable expectation is supported by the history of the whole controversy, begun in the early ages of Christianity, and resumed, with much eagerness of contention, by numerous harmonists, since the revival of letters; of which a sketch is ably given by Bp. Marsh in his "Notes" to Michaelis' "Lectures on the New Testament." The most ancient opinion, that Christ's ministry continued *one year and a few months*, was supplanted by the hypothesis of Eusebius, in the fourth century, who extended the time from one to three years and a half; and this was generally received, though seldom much examined, till the beginning of the eighteenth century. About that time, the question, so long taken for granted, was brought into the field of discussion, and the light soon began to break in upon it. Bengelius, in his *Harmony*, published in 1736, reduced the time from three years and a half to little more than two years. The sagacity of Bentley, once turned to the subject, soon desisted the true mode of bringing the question to a fair and final issue. It appeared to him that the probability of truth is decidedly in favour of their opinion who lived nearest the time of Christ, and who had, therefore, the best opportunity of ascertaining the real state of the fact. With his view that of Bishop Hare accorded; and in consequence of their joint communication to Mr. Mann, of the Charter House, the ancient opinion was adopted, asserted and ably maintained, in his work, entitled "*De Veris Annis*," &c., published in 1742. At first, the revived opinion had to encounter angry frowns and scornful repulse. But a better fate awaited it afterwards, and of late years it has obtained the justice of being fairly examined; of which the result, in many instances, has been its favourable reception. Nor let the assertion be scouted as utterly improbable, that the ancient will in no long time become, once more, the prevailing opinion.

The late excellent Dr. Carpenter, in the "Dissertations" prefixed to his "*Harmony of the Gospels*," has stated very fully the various opinions which have been held concerning the duration of Christ's ministry, and has urged very forcibly

the arguments which decided his own conviction. Perfectly agreed with him, that a year and a few months was the allotted term of Christ's ministerial labours, from that point our opinions begin widely to diverge. The disputed text, John vi. 4, which I regard, in the whole or in part, as an interpolation, and "a very awkward one too," he receives as genuine; the word *pascha* he refers to the last Passover, at which Jesus was crucified; and all the transactions related in the whole chapter, he thinks, did not occur till a little before that late period of time. According to him, for reasons not very easily understood, the evangelist John designedly placed these transactions out of their true chronological order; and for the purpose of preventing any misconception arising from this anachronism, he has prefixed their proper date in the very verse in question. The conjecture is sufficiently startling from its perfect novelty. It can find no support from the least surmise or suggestion, or hint leading to a suggestion, which has yet been discovered in any writer, ancient or modern, with the single exception of J. G. Vossius, whose work bears date 1643. That a passage, declarative of a mere matter of fact, should never have been understood as he understands it, for so many successive ages, is surely no slight presumption against his interpretation of it. If the verse in question was inserted as a date of time, strange to say! its true import, as referring to the last Passover, had been hidden from the eyes of all living through seventeen centuries, till at last it was brought out of darkness by Vossius, and presented to the full light of day by Dr. Carpenter. A date for any useful purpose is no date at all, if never rightly understood except by one or two discerning men; and what if this newly-discovered explanation is disputed, even utterly rejected, by other men of discernment, equal or not much inferior? One such, at least, there is in Mr. Benson, author of "The Chronology of the Saviour's Life," said to be "a judicious critic,"* who, speaking of Vossius' conjecture, thus expresses himself: "His proof is very weak, and his interpretation so forced, that it certainly reflects but little credit upon his critical acumen to have advanced or defended it." The proof on which Vossius relies is Luke ix. 51, and Dr. Carpenter places the same reliance upon it; though their interpretation of it stands opposed to such authorities as Pearce, Campbell, Wakefield and Bowyer.

As to myself, I have hardly yet recovered from my first astonishment on finding that the *conjecture* of Vossius, instead of a conjecture, is henceforth to be regarded as "a FACT so well established as never more to be called in question by any competent judge." The wonder excited by this assertion in one of the fairest and most candid of men and of writers, was immeasurably increased when his assumed fact was admitted, and the Harmony founded upon it adopted, by divines of no inconsiderable names both in the Old and New World. For who would not defer much to such names as those of Palfrey and Ware in America, and of Chapman and Means in England?—though it is quite possible that the high reputation of the harmonist may have given to his reasoning a force something more than its own. Vossius' opinion as a mere conjecture, more or less probable, might have deserved consideration. Those who are pleased with it may be allowed to call it "an ingenious conjecture," as Warburton's explanation of the 8th Ænead was termed by Jortin, who, however, triumphantly refuted it. And all might suffer it to pass as a harmless conjecture, if it had not been made the basis of a Harmony which offers a violent shock to all the presumptions and probabilities which force themselves upon every thoughtful mind in reading the history of the Christian Revelation contained in the Four Gospels. But to hold up a mere conjecture, like that of Vossius, even if it possessed far more of probability, is an assumption against which, in the name of all that is just in reasoning and correct in language, a public protest ought to be entered.

Cherishing with profound respect the memory of our late harmonist, *qualis*

* Carpenter's Dissertations, pp. 21, 24.

neque candidiorem terra tulit, I must yet be allowed to express my extreme regret that his long and laborious researches should have terminated in results which will tend to retard, rather than accelerate, the progress of opinions towards the same general conclusion, not only as to the duration of Christ's ministry, but even as to the order and succession of all the most important events of his life. Respecting the first question, I venture to predict that from this time few will be found to contend for a longer period than two years, none for a shorter than one; and this, compared with former differences, is coming very nearly to a point. Then, as to the second question, if the four annual festivals, as they occur in John's Gospel, should be taken as so many fixed points; and if next to him, the authority of Matthew, both being eye-witnesses, should be chiefly regarded in determining the order of events, I cannot believe that there will ever be much difference in arranging the principal occurrences of the history. The dates introduced into former Harmonies, of course differ much, according to the supposed period which the whole history comprises. But, with the exception of those Harmonies formed upon the principle that all the evangelists wrote in exact chronological order, the difference in the arrangement of events in different Harmonies, as far as I have observed, is not very great; and it may be expected that this difference will be still less when the same number of events is to be distributed over the space of one or two, instead of three or four, years. Thus a pretty general concurrence of opinion among Christians, so much to be desired, is by no means improbable.

Thus the case stood when Dr. Carpenter's long-expected work appeared; and I am free to own that I cannot conceive even the possibility of obtaining any thing like general acceptance for the plan of a Harmony which lies open to the following objection, serious, all must allow, if not insurmountable. 1. It imputes to two biographers, both eye-witnesses, the first and the fourth, great chronological errors. 2. It reduces the whole term of Christ's active and public services from twelve or fifteen to little more than six months. 3. By crowding the facts of the history into a space so contracted, it renders the history itself less natural and probable. 4. The time allotted for the visits and journeys of Jesus after the mission of the Seventy, is so short as to become very nearly a case of physical impossibility. 5. By fixing the call of the apostles to so late a date, it withdraws their testimony, as known and authorized witnesses, from the earlier facts of the history, and, by allowing only three or four months for the time of personal intercourse between the Master and his disciples, it leaves no sufficient time for such intimate acquaintance as might enable them to exhibit a just idea of the extraordinary virtues of his character to the world.

The author of the new Harmony, to the deep regret of all to whom he was known, is no longer numbered with the living. But it is some satisfaction to recollect that most of the objections just stated were proposed to his consideration, and were answered by himself (C. R. 1835); and there are others, who have made his theory their own by adoption, who are well prepared, no doubt, to defend it. Among these is the Rev. Edwin Chapman, author of a pleasing and useful little work, "*The Life of the Saviour*." It would much gratify the readers of the Christian Reformer who take the least interest in the question, to be informed how he meets, to his own satisfaction, the force of objections which it seems impossible entirely to remove. I can sincerely repeat to him—*Refelli, sine iracundia, parati sumus*.

Allow me, Mr. Editor, to conclude, as I have done on a former occasion, as follows:—"Whether or not my objections may appear to others fair and reasonable and forcible, they are opposed to his projected Harmony with the most sincere and affectionate esteem for the amiable and excellent person by whom it is proposed and zealously maintained. No words of praise can raise, and no imputation of error, real or supposed, can lower, the high reputation which he has obtained for himself; and for his long-continued exertions

in the cause of Christian truth, he will ever command the respectful and grateful regards of all who love and reverence Christianity as the best guide of thought, the best law of life, and the best source of hope and consolation to man in every possible circumstance of life or death."

W. F.

*. The remaining copies of "Scripture Questions on the Plan of a Harmony," to the number of 800, being returned by Messrs. Chapman as *unsaleable*, they are now distributed *gratis*. Sunday-schools and other schools, and classes of young persons, may be supplied with any required number by addressing a line to the author, Leam, near Leamington.

BOLINGBROKE'S MOTHER A PURITAN.

HIS early education was directed by a puritanical mother, whose imprudent zeal compelled him painfully to peruse huge tomes of controversial divinity when far too young to understand their value, and thus, perhaps, implanted in his mind the first seeds of his aversion to the truths of Revelation. "I resolve," he says himself, writing to Swift in 1721, "to make my letter at least as long as one of your sermons; and if you do not mend, my next shall be as long as one of Dr. Manton's, who taught my youth to yawn, and prepared me to be a High-churchman, that I might never hear him read nor read him more." It is, in fact, not a little remarkable that the two great champions of High-church at this time (1713), Oxford and Bolingbroke,* should both have been bred up amongst the Dissenters. Manton, whom Bolingbroke thus alludes to, was a nonconforming and most voluminous divine, very worthy, but a little tedious, who, being impressed with some fanciful idea as to the analogy of numbers, wrote 119 sermons upon the cxixth Psalm!—*Mahon's History of England*, I. 34.

EDUCATION SHOULD TEACH INDEPENDENCE.

ASTONISHMENT and grief at the folly, especially in times like the present, of those parents who totally forget, in the formation of their children's habits, to inspire that vigorous independence which acknowledges the smallest possible number of wants, and so avoids a triumph over the negation of a thousand indulgences, by always having been taught and accustomed to do without them. "How many things," said Socrates, "I do not want!"—*John Foster*.

SIZE AND SOCIALITY.

THE stronger, more ingenious and greater two men are, the less are they likely to agree under one roof, as large insects who feed on fruits are unsocial. A hazel-nut, for instance, contains only one maggot; while the small, who live only on leaves, stick together as in a nest.—*Jean Paul*.

YOUTHFUL BASHFULNESS.

THE sight of a bashful young man is almost more sweet, and at the same time rarer, than that of a bashful girl. When virtue resents, he appears more femininely soft and she more masculinely strong.—*Jean Paul*.

* Both Lord Oxford and Lord Bolingbroke were pupils of Mr. Woodhouse at Sheriff-hales, near Shiffnal, in Shropshire. See Toulmin's *History of the Protestant Dissenters*, pp. 225 and 559. Lord Oxford was a liberal patron of learning and a great collector of books; his MSS. are preserved in the British Museum.—Ed. C. R.

CRITICAL NOTICES.

England under the House of Hanover : its History and Condition during the Reigns of the Three Georges, illustrated from the Caricatures and Satires of the Day. By Thomas Wright, Esq., M. A., F.S.A. 2 vols. 8vo. London—Bentley.

THIS book does not entirely fulfil the large promise given in its title-page. The house of Hanover has now been represented by six English monarchs; and during the reigns of the three last of that house, the art of the caricaturist has risen in skill and importance far above the standard attained during the reigns of their immediate predecessors. Strange would be the ideas of the history and condition of England derived solely from the caricatures and satires of the day! These, when not occupied with passing trifles and follies, chiefly echo the noise of party cries or the clamours of popular prejudice. Measured by the attention of the caricatures, the Excise Bill was a more important matter than the putting aside of the house of Stuart and the O. P. rows than the loss of the American colonies. Still, the idea of Mr. Wright's book is a good one, however imperfectly he may have realized it. He has been led, in illustrating the lampoons and caricatures of succeeding periods, to dig up much curious matter which might otherwise be soon buried in oblivion. His amusing page exhibits many details respecting past manners, habits, popular follies and prejudices, akin to which we have nothing now remaining. Generally speaking, he has executed his task in a fair spirit, and held the scales equally between sects and parties. If there be any exceptions to this remark, they are to be found in the latter part of his work, when engaged in describing scenes which roused the prejudices of the generation preceding our own.

It is somewhat strange that caricatures had not an earlier birth in England. Humour, their chief ingredient, belongs essentially to the national mind. This is apparent in every period of our literature. To say nothing of our dramatists, it is seen in every page of Chaucer and Butler, and it forces its way in the polemics of Marvell and the sermons of South. Nothing but the low state of the arts of drawing and engraving in England could have smothered, in the 16th and 17th centuries, the national taste for the caricature. It was his comparative advance in those two arts that gave the dull and heavy inhabitant of the marshes of Holland precedence in the composition of pictorial satires.

We have been much struck, in looking through these two very entertaining volumes, with perceiving how largely party movements have been affected by considerations of a religious character. The odium theologicum has often suggested a topic to the caricaturist. This circumstance it is which chiefly brings Mr. Wright's History under our notice; and we propose in this and probably another article to introduce to our readers some of those passages which throw light on the religious history of England.

The first considerable topic belongs, not to the house of Hanover, but to the reign which preceded the accession of its first English prince. It was only in the reign of Anne that Sacheverell was an object of regard. It was not to the credit of the country that a person so despicable in character and talent was at any time able to excite great popular fervour. To the party who adopted him as a hero and paraded him as a confessor, he is a lasting discredit. The Whigs made an enormous blunder in prosecuting this contemptible person, and his history consequent on the prosecution reads to statesmen the lesson that forbearance is sometimes the truest policy of Government.

"The first regular political mob was a High-church mob, stirred up for the purpose of raising a clamour against the Whigs, and to influence the elections for Parliament. This appeal to the lower orders was made through a divine of very little moral character and no great abilities, the notorious Dr. Henry

Sacheverell, who, a renegade from Whiggism which had not been profitable to him, was now a violent Tory with a better prospect of gain; and after two or three attacks on Government, which had been passed over with contempt, preached a sermon at St. Paul's before the Lord Mayor and Corporation on the 5th of November, 1709; in which, taking for his text the words of St. Paul, 'Perils from false brethren,' he held up the Whig Lord Treasurer Godolphin to the hatred of his countrymen under the title of Volpone, attacked in a scurrilous manner the Bishops who were against persecuting the Dissenters, condemned the Revolution, and asserted in the broadest sense the doctrine of passive obedience to arbitrary power. Such of the congregation as listened to the sermon were offended at the language of the preacher; and the matter was brought before the Privy Council, which determined upon an impeachment, and thus fell into a snare that had perhaps been laid for them. The seditious sermon was printed, and the Tories exerted themselves with so much activity in dispersing it abroad, that no less than 40,000 copies are said to have been sold. A tedious trial, ill conducted, ended in the condemnation of the sermon (which was burnt by the hangman), and in the Doctor being inhibited from preaching during three years. The trial was the making of Sacheverell; he was now held forth by the High-church party as a martyr for the good cause, and it was darkly intimated that the Queen (who had a strong leaning towards the High-church) secretly approved of his conduct. Every kind of means was employed to provoke people to join in the cry, that the Church and the Crown were in danger from those who now ruled the country, and that Sacheverell was persecuted because he had stood up in their defence. Incendiary sermons were preached from the pulpit; money is said to have been freely distributed among the mob, and songs were written to keep up the excitement; even caricatures, which at this time were not so much in use as half a century later, were made in considerable numbers on this occasion. In fact, it was the first event of English history in the 18th century which furnished a subject for caricatures. Dean Kennett, in a pamphlet published in 1714, tells us that 'for distinguishing the friends of Dr. Sacheverell as the only true Churchmen, and representing his enemies as betrayers of the Church, there were several cuts and pictures designed for the mob; among others, a copper-plate with a Crown, Mitre, Bible and Common Prayer, as supported by the truly evangelical and apostolical and monarchical, truly legal and canonical, or truly Church-of-England fourteen,' who had supported Sacheverell through his trial."—Vol. I. pp. 4—6.

"The Whigs not only wrote and sung against Sacheverell, but they caricatured him, and that very severely. In an engraving of this time, the Doctor is represented in the act of writing his sermon, prompted on one side by the Pope and on the other by the Devil, these three being the 'false brethren' from whom the Church was really in danger. The other party in revenge caricatured Bishop Hoadly, the friend of the Dissenters, and one of the most able of the Low-church party, in a number of prints, in which the evil one was pictured as closeted with that prelate, whose bodily infirmities were turned to ridicule. Moreover, they made a nearly exact copy of the caricature of Sacheverell, with a Bishop mitred in the place of the Pope, and the Devil flying away in terror at the Doctor's sermon, thus insinuating that this miserable tool was the great defence of the Church of Christ against the attacks of Satan. A remarkable instance of this adaptation of one design to the two sides of the question is furnished by the medal, which must have been distributed in large quantities, having on one side the head of the preacher surrounded by the words H. SACH. D.D., while the inscription on the reverse, IS FIRM TO THREE, surrounded on some copies of the medal a Mitre, and on others the head of the Pope, thus being calculated to suit purchasers of all parties. The Whigs looked upon him as the trumpeter to the Pope, while with the Tories he was the champion of the Church of England. For the Whigs and Dissenters had raised the cry of 'No Popery,' in answer to the Tory outcry of the danger of the Church; and every sensible man saw that the contest between High-church and Low-church was in reality a struggle for the succession to the Crown between the House of Stuart and the House of Hanover."—I. 8—10.

High-church Mobs.

"On the second day of Sacheverell's trial, the mob which had followed him to Westminster Hall was assembled in the evening; and being joined by a multi-

tade of persons of the very lowest class of society, proceeded to Lincoln's-Inn Fields, where was the meeting-house of a celebrated Dissenting preacher, Mr. Burgess, now known by the name of Gate-Street Chapel. The mob burst into this chapel; and amid ferocious shouts of 'High-church and Sacheverell!' tore out the pulpit, pews, and every thing combustible, and with these and the cushions and Bibles made a large bonfire in the middle of Lincoln's-Inn Fields. They treated in the same manner other well-known meeting-houses in Long Acre, New Street, Shoe Lane, in Leather Lane, in Blackfriars, and in Clerkenwell. In the latter neighbourhood, they mistook an episcopal chapel for a Dissenters' meeting-house, because it had no steeple, and would have destroyed the house of Bishop Burnet, had they not met with a vigorous resistance. No stop was put to their proceedings until it was reported that they were going to attack the Bank, when they were dispersed by a detachment of the Queen's guards. It was commonly stated that persons of a higher class of society in hackney-coaches directed the movements of this mob, and distributed money amongst them. In fact, the High-church party approved of their proceedings, and justified them by referring to the attacks on Popish chapels at the period of the Revolution. A poem, 'Upon the Burning of Mr. Burgess's Pulpit,' exclaims,

'Invidious Whigs, since you have made your boast
That you a Church-of-England priest would roast,
Blame not the mob for having a desire
With Presbyterian tubes to light the fire.'

"The success which had so far attended this plan encouraged Sacheverell's patrons to carry it further, and to try its effect on the mobs of other parts of the kingdom. The Doctor made a progress through various parts of England, marching in a sort of triumphal procession, and was received in cities and towns as though he had been some great dignitary.

'Good folks, I pray, have you not heard
Of a criminal of late,
Who has rode through town and country too
In a most pompous state?
In a most pompous state indeed,
In a train of brainless fools,
All managed by some knaves above,
And made their easy tools.'

"So says one of the Whig ballads of the day; and the object of Sacheverell's progress was apparent to all.

"In the moment of his success, Sacheverell is said to have been flattered with the prospect of a bishopric; but the only preferment he eventually obtained was the good living of St. Andrew's, Holborn, and he had long been looked upon with the personal contempt he deserved by those whose tool he had been, when the accession of the House of Hanover came to excite his apprehensions. We learn from the newspapers of the day, that in the first week after the death of Queen Anne there was some talk of ejecting the Doctor from his living; and his name was brought forward on one or two other occasions. But he seems to have been cautious of provoking too far a party in power, when he had evidently much to lose and nothing to gain; and as his own party had some more illustrious martyrs to cry up in the persons of Lord Bolingbroke and the Duke of Ormond, he was regarded as an object too mean even for persecution, and he was allowed to enjoy what he had until his death."—I. 10—14.

Here, for the present, we must stop, intending, however, to resume our extracts in a future No.

An Introduction to Practical Chemistry, including Analysis. By John E. Bowman, Demonstrator of Chemistry in King's College, London. London—Churchill.

WHEN education comprises the subjects which it ought to embrace, the study of Chemistry will receive no small share of attention in the routine of school duties. Some knowledge of chemistry is of great value to every one.

In the education of females it ought to be considered an indispensable requisite, for an important portion of their duties find their "why and wherefore" in the science of chemistry. We sometimes fancy that our children's children will enjoy many a good-natured laugh at our expense, when, in looking back, they shall see how we went on blindly and wastefully through processes of cooking and other parts of housewifery, which were capable of indefinite improvement by a correct knowledge of chemical laws. Our ignorance and consequent loss and disadvantages in this matter, are penalties—deserved penalties—for the prejudices which prevent us from making the education of our girls as good at least as that of our boys. Educated women are still shunned by the bulk of men, and we must therefore be content with another race or two of mothers lacking the highest of all qualifications, namely, a sound, well-informed and well-disciplined mind in a sound and vigorous frame. The time will come.

Meanwhile, the neat, small manual which we wish to introduce to the reader with our warmest commendation, and which, with its clear type, effective engravings, fair page and distinct arrangements, may well tempt the student to a perusal even at the first glance, will greatly contribute to promote the study of chemistry, especially among the young. From many years' experience in teaching, we know that such a book as this was needed. We thank Mr. Bowman for supplying a desideratum. We congratulate him on his success. Though small, the volume contains all that is necessary. The style is simple and perspicuous. In one point this manual has a special recommendation. Chemistry can scarcely be learnt apart from analysis. Each student, if he is to make much proficiency, must go through its processes himself. Mr. Bowman, for this purpose, takes his reader by the hand, and, with the aid of engravings, symbols and words, shews him how to set each step in succession. An Appendix furnishes tables and a very useful glossary.

Christianity without Sect, addressed to the Congregation of the Octagon Chapel, on withdrawing from the Unitarian Association. By the Rev. J. Crompton, M.A. Pp. 11. Norwich.

HAVING recently given to Mr. Crompton's *movement* (if we may call it such) a degree of attention and space due, as seemed to us, rather to its pretensions than to its practicability or the strength of his advocacy, it may be enough here to say, that this tract ought in justice to have been addressed, not to the Octagon congregation, but to Church people and orthodox Dissenters of all denominations, who are the real offenders against the catholic Christianity which it advocates. If Mr. Crompton or any one else will induce them to give up their *creeds* and *confessions*, and, withal, their dogma of *vital articles of belief*, the work he aims at will be near accomplishment. And, short of this, it will not. Curiously enough, Mr. Crompton seeks to fortify his position by quotations—first, from Coquerel's *Orthodoxie Moderne*, in the form of an express creed, but one which would be rejected by all Trinitarians as sheer heresy;—next, from Dr. Arnold, "groaning over the divisions of the Church," and propounding as the "very truth of truths, that Christian unity and the perfection of Christ's church are independent of theological articles of opinions," yet retaining his own adhesion to the dogmatic creeds of the Church of England ever after he had taken his friend Coleridge's advice to work off his Unitarian doubts by parish air and exercise;—and, lastly, from Dr. Channing, who has said, "he distrusted sectarian influence more and more," but whose appeals against the withering power of the spirit of orthodoxy, as well as his plain vindications of what he himself believed to be scriptural doctrine, seem to be forgotten by those Unitarians (and Trinitarians too) who have chosen, since his death, to set forth that fearless and thoughtful man as a theological indifferentist or mystic.

Coquerel's anti-sectarianism is still a creed; wide enough, indeed, to include all Christians, but therefore not narrow enough to satisfy real Trinita-

rians. Arnold's anti-sectarianism is, conformity to the sectarian Church established by law. Channing's is, the fearless avowal of his own opinions, and the indignant reproof of orthodox terrorism. Mr. Crompton's is, a call upon Unitarians to repent of other men's sins against the human mind and the spirit of the gospel.

We fear that Mr. Crompton has not forecast all the inconveniences that may result from the singular course he has seen fit to adopt. The title of his tract is so vague as to lead to misapprehension, and it is stated by Mr. J. W. Dowson that the advertisement of it in the Norwich newspapers has already led many to the conclusion that Mr. Crompton had withdrawn not only from the Unitarian Association, but from the Unitarian body, and consequently from the pulpit of the Octagon chapel, where the worshippers during the last two or three generations are well known to be Unitarians in fact, if not in name.

Has he sufficiently taken into his consideration what are or may be the religious wants of his congregation? May it not be a consequence of his proscription of Unitarianism from the pulpit of the Octagon chapel, *that the religious liberty of some of the worshippers therein is practically abridged?* Ought he not, as their pastor, to be as jealously careful of their religious liberty as of his own? To us, this appears a weighty consideration; if it has suggested itself to Mr. Crompton, there is in his several publications no sign thereof. That it is not an imaginary danger is proved by the complaint, already publicly expressed, of one member of the congregation, whose intelligence and public spirit entitle what he says to respectful attention. "Those of the congregation" (observes Mr. Dowson) "who think it their duty openly and fearlessly, yet with perfect candour and goodwill towards all who differ, to avow their religious convictions (which are to them no other than the light of Christian truth), are placed in a somewhat awkward position, if the public are led to suppose that they would now hide that light under a bushel, and shrink from a name which they have so long borne through good report and evil report."

A First Book of Lessons in Chemistry, in its Application to Agriculture: for the Use of Farmers and Teachers. By John F. Hodges, M.D., Professor of Chemistry to the Royal Belfast Institution, and the Chemico-Agricultural Society of Ulster. 12mo. Pp. 170. London—Simms and McIntyre, 13, Paternoster Row, and Donegall Street, Belfast. 1848.

VIEWED merely as a treatise on Chemistry, this little work would come more properly under the notice of the scientific journals; but as an effort to extend and improve the ordinary course of school education, it deserves the attention of the Christian Reformer. As an elementary work, it seems to us remarkably well executed,—being clear and judicious in its arrangement, sufficiently copious for a text-book in the amount of information which it affords, careful and accurate in its statements, and written in a pleasing, intelligible style, with a variety of practical applications and explanations of natural phenomena interspersed, which give animation to the subject, and prevent the reader's attention and interest from relaxing. We are of opinion that very many adults might find the amount of their knowledge considerably increased by a careful perusal of this little volume. Dr. Hodges is evidently well acquainted with the latest researches of organic chemists, both in Great Britain and on the Continent; and we observe with pleasure that he takes every suitable occasion to refer the information which he communicates to its proper authors, while his own contributions to this branch of science are neither few nor unimportant. The treatise contains much that must be valuable to the agriculturist in every region; but many of its statements and investigations are peculiarly adapted to the soil, climate and agricultural productions of Ireland, and to the method of culture which there prevails; and it must be regarded as a weighty testi-

mony to its excellence in this respect, that it has been adopted as a text-book for their agricultural schools by the Board of Commissioners for National Education in Ireland. The dissemination of knowledge such as this little work affords would do much to invest farming with the dignified character of a scientific pursuit, and to develop the resources of the land for the support of its inhabitants.

The Sunday-School Penny Magazine. Published by the Manchester District Sunday-School Association. Vol. I. 12mo. Pp. 280. London—Chapman.

WE greeted this modest little periodical on its commencement with a hearty welcome. The volume now completed enables us to say that its promise of usefulness is so far well fulfilled. Mr. Travers Madge has in the course of it been assisted by Miss Martineau, Mrs. Dawson, Miss Carpenter, Miss Rathbone, Rev. Thomas Bowring, and other writers skilled in the art of amusing while they instruct young readers. Mrs. Dawson's beautiful little tale entitled "My Scholars," and which runs through four numbers of the Magazine, is one well adapted to delight teachers and parents as well as scholars. There are many contributions to the volume which are entitled to the same commendation. Parents are generally interested in whatever interests their children; and if we would realize to our minds the attraction of this little periodical to its youthful subscribers, we must revert to our own youthful days, and remember the charm which belonged to the first book we called our own. We can well imagine that many of the pleasing tales and other articles in this volume have been listened to by parents and neighbours as well as brothers and sisters. Regarded in this point of view, and as a direct channel whereby to pour good thoughts and religious wisdom into the hearts of many of the adult as well as youthful poor, the *Sunday-school Penny Magazine* is a not unimportant ally of the Domestic Missionary. We recommend our Sunday-school teachers to maintain an acquaintance with this pleasant periodical, to carry it with them now and then to their class, and to take an opportunity of illustrating some lesson by its means. If they, in addition to this, assist their scholars to obtain it for themselves and carry it to their several homes, they will probably have no occasion to regret such an exertion of their influence.

A Catechism for Children, designed to teach the First Principles of the Christian Religion and the Plain and Great Moral Duties. By Robert Aspland. Third Edition. London—Chapman.

THIS Catechism, composed in the latter years of his life by the late Mr. Aspland, originally for the use of one of the schools connected with the Gravel-Pit meeting-house, has passed through two large editions. It contains seven chapters, the subjects of which are—1, Religion; 2, the Holy Scriptures; 3, Duties of Children; 4, Faults of Children; 5, the Lord's Prayer; 6, the Ten Commandments; 7, the Apostle's Creed. It also contains a Farewell Charge to a Child on leaving School with a Good Name.

By the use of this little manual, not merely scholars, but we venture to say in many cases the teachers also, will acquire a very considerable amount of scriptural information. On the subject of Catechisms generally, we extract the following passage which stands at the head of the Preface:

"The Compiler of the following little Catechism confesses that he long objected to this mode of instructing the Young in their religious and moral duty, probably from his having been tasked beyond his capacity in his early years by more than one doctrinal formulary of this kind. He thinks he has lived to see the great expediency, if not the necessity, of teaching children the lessons of Divine wisdom *authoritatively*, of fixing them by repetition in the memory, and of furnishing them with a standard to which in after-life they may refer. Have not too many of our young been left *untaught*, from the fear of teaching them any thing which in the progress of their minds they may have to unlearn? The same scruple would stop early instruction on many other subjects besides moral and Christian duty."

Ordination Errors, with Remarks on the Liturgy. By a Churchman. London—Greenland. 1848.

THIS little pamphlet contains, we are informed, the genuine opinions of a sincere but thoughtful Churchman. It professes to record the conversation of two old college friends, named *Clericus* and *Lex*, who meet after some years' separation, the one a clergyman enjoying a living given him by the Lord Chancellor, and the other a lawyer who had in early life thought of the Church, but had been hindered by sundry conscientious scruples. A brief extract or two will shew the direction in which his doubts run.

"I felt I could not take part in that fearful act of profanity (for no other term occurs to me that describes my sense of it), where the Bishop (in imitation of our blessed Lord, who breathed upon his disciples as he uttered the awful and mysterious words, and gave them supernatural efficacy) is made to address the candidates for the priests' orders thus—'*Receive ye the Holy Ghost: whose soever sins ye remit,*' &c.—an assumption, as it seems to me, of priestly power worthy only of the Romish Church, and such (I am willing to believe) few sincere Protestants, whether clergy or laymen, will now seriously contend for as inherent in a Bishop, or seek to justify. * * * I regard it as the taproot, as it were, of the Tractarian heresy, by which the Church has lately been so distracted, and as the source of most of the divisions and false views now so prevalent."—Pp. 17, 19.

Besides altering the Ordination Service, *Lex* would shorten and modify the daily service of the Church. This is his opinion of the least charitable symbol of his Church:

"The creed attributed to Saint Athanasius, I, in common with the majority, dislike, and would expunge altogether; nevertheless, if the several passages of scripture on which its dogmas are founded were collected and read publicly, as a support and manifestation of sound Christian doctrine, it would, I think, be an acquisition to the service; but the tone of this Creed unnecessarily shocks one's feelings, without, as far as I know, producing unity of belief or repelling error." P. 23.

A copy of this tract, we learn, has been forwarded to every English Bishop; one Prelate only acknowledged its receipt, and he expressed the opinion that the scheme of reforming the Book of Common Prayer is at present utterly hopeless. So we believe it is; and we should say to any conscientious man objecting, as the writer of "*Ordination Errors*" does, to so many particulars in the manual and worship of the Church of England, that he is called upon by Scripture truth and the integrity of his own conscience to quit an establishment which consecrates so many errors, and which is confessedly proof against reform.

The Number and Names of the Apocalyptic Beasts, with an Explanation and Application: in Two Parts. Part I., the Number and Names. By David Thom, Ph. D., &c. 8vo. Pp. 398. London. 1848.

WE dare pronounce no opinion on the merits of this new and handsomely printed work of Dr. Thom's. The explication of the Apocalyptic Beasts is a subject we have never attempted to solve; and we candidly confess will be about the last, in the vast region of theology, that we shall approach. For Dr. Thom, as a man of learning and an enthusiastic student of theology, we entertain great respect. That feeling induces us to allude to his work, and to state that he believes he has discovered a clear interpretation of the mystical Beasts spoken of in Revelations. He discovers the first Beast in 'H ΦPHN (*the Mind*), the Greek letters of which make up the mystical number of 666. The second Beast is, he believes, to be found in the Greek letters ΕΚΚΑΘΕΙΔΙ ΣΑΡΚΙΚΑΙ (*Fleshy Churches*), which he also shews produces the same number of 666. We find ourselves utterly incapable of using the key, now

it is offered us. But Dr. Thom promises us a future volume, in which he will comment on, expound and justify, the discovery he has now submitted to the world.

An Earnest Appeal to Unitarian Christians on the Duty of Supporting their own Religious Institutions. By Edmund Kell, M. A. Second Edition. London—Mardon.

AMIDST some discouraging symptoms, it is a hopeful circumstance that there is a call by the Unitarian public for a second edition of an honest and stirring Appeal like this. Mr. Kell, as an Unitarian minister, is neither ashamed of his distinctive name nor indifferent to his duties. Believing that Unitarianism is the doctrine of the Gospel, he is constrained to preach it; and he earnestly desires that those who agree with him in religious doctrines should be animated with a practical zeal like his own. Hence the publication of this useful little tract, which we cordially recommend to the notice of the managers of our Tract Societies.

Christmas Eve, or the Story of Little Anton. A Present for Children. From the German. London—Joseph Cundall, 12, Old Bond Street. 1849.

A SEASONABLE and welcome gift. It has the simplicity of religious feeling without its excess, and will awaken the hearts of the young to goodness, and the great moral of life which Providence and Christianity conspire to teach. Additions of this sort from the practical religious sentiment of our German neighbours, are as salutary as they are needful to the more didactic spirit of our own juvenile literature.

Walks in a City. By Rev. T. Bowring. Published by the Christian Tract Society. Pp. 24.

LIKE the previous productions of Mr. Bowring's pen, this interesting little tract is recommended to our approbation by good sense, religious feeling and the purest benevolence. We should rejoice to see the useful Society to which we owe this and so many other good popular tracts better supported, so that it might pour forth a more copious stream of its philanthropic publications.

Truth and Trust.—Moral Courage and other Tales. Edinburgh—William and Robert Chambers. 1848.

To parents and Sunday-school teachers desirous of possessing books which combine amusement and the highest and purest moral instruction, we recommend, without any reserve, these admirable little stories, which form parts of the delightful series of juvenile works now periodically issued by those benevolent publishers, the Messrs. Chambers. We recommend them to be read aloud in the family circle. The elder as well as the junior branches may perhaps learn something which they will not wish to forget.

An Answer to Dr Strauss' Life of Christ. By Athanasius Coquerel. 12mo. Pp. 68. Edinburgh—Oliver and Boyd.

THIS ingenious popular reply to Dr. Strauss' attempt to resolve historical Christianity into a series of mythical accretions, is already well known to our readers through the spirited translation by Dr. Beard, in his valuable series entitled "Voices of the Church." But we are glad to see M. Coquerel's work introduced, through a new channel, to a different class of readers both in England and Scotland.

INTELLIGENCE.

DOMESTIC.

The Owens' College at Manchester.

We have been favoured by a friend who is one of the Trustees of the late Mr. John Owens, with a printed pamphlet containing "Extracts from the Will of John Owens, late of Manchester, Merchant, deceased, relating to his Bequest for Education." Of this we propose to give a brief abstract, and to quote one or two of the more important passages.

The testator bequeaths all such parts of his personal estate and effects as are capable of being devoted to charitable purposes, to George Faulkner and Samuel Alcock, upon trust, to convert into money, and authorizes them, after paying debts not paid out of his other estate, and certain legacies to local charities, to hand over the residue to Trustees for educational purposes, to be appointed under the provisions of his will. The testator then appoints these Trustees, and provides for the filling up of vacancies in the Trust, &c., and proceeds to direct them to apply the residuary charitable Trust fund to the founding within the Parliamentary borough of Manchester, or within two miles from any part of the limits thereof, "an institution for providing or aiding the means of instructing and improving young persons of the male sex (and being of an age not less than 14 years) in such branches of learning and science as are now and may be hereafter usually taught in the English Universities, but subject, nevertheless, to the two fundamental and immutable rules and conditions hereinafter prescribed, namely, I., That the students, professors and teachers, and other officers and persons connected with the said institution, shall not be required to make any declaration as to, or submit to any test whatsoever of, their religious opinions, and that nothing shall be introduced in the matter or mode of education or instruction in reference to any religious or theological subject which shall be reasonably offensive to the conscience of any student, or of his relations, guardians or friends under whose immediate care he shall be." The second rule and condition prescribes that in case the number of applicants for admission shall be more than adequate to the means of the institution, prefer-

ence shall be given, first, to children of parents within the borough of Manchester, or two miles therefrom, and, secondly, to children of parents residing within South Lancashire. But, apart from this limit, the institution shall be open to all applicants for admission, without respect to place of birth, and without distinction of rank or condition in society.

The Trustees are empowered to declare the trusts and regulations concerning the Trust fund and the management of the institution, and from time to time to make such alterations in the trusts and regulations as shall be consistent with the fundamental rules and conditions.

The following important clause follows :

"And I direct, with reference to and by way of explanation of the first of the aforesaid conditions, but subject to the power of the said Trustees for the time being, by any such deed, to alter this present provision, that any matter or thing shall be deemed reasonably offensive to the conscience of any student, which, upon complaint thereof by him, or on his behalf by any person under whose immediate care he shall be, as aforesaid, shall be declared by one-third in number of the said Trustees for the time being, by writing under their hands, to be in their judgment so offensive."

The testator proceeds to give power to the Trustees to hire buildings, and (when legalised) to apply part of the Trust fund in the purchase and erection of land and buildings for the purposes of the institution. Auditors are to be appointed, and the accounts audited by them to be published. In default of the appointment of auditors, the Town Council is empowered to appoint and publish the accounts. Such are the principal provisions of Mr. Owens' will. We now proceed to lay before our readers some particulars respecting the progress of this Trust, for which we are indebted to the *Manchester Guardian*.

"The property was not a round sum in hand, but, beyond a large amount invested in railway stock, which cannot be expected to realize any thing like the sum once reasonably estimated, much of the property was in merchandise and securities in foreign and distant countries, especially in Brazil and

in China. The first duty of the Trustees under the will was to realize this property, and we learn that, to a very considerable extent, they have done so, and that the great bulk of the personal estate and effects of the late Mr. John Owens, capable of being devoted by will to charitable purposes, is now invested in Consols. The process of collecting and realizing the remainder is still proceeding satisfactorily, considering the depression of the times, and commercial difficulties both at home and abroad. The qualified and acting Trustees are about ten in number, and a few weeks ago, just before the departure of Mr. James Heywood, M. P. (one of their number) for Canada, they assembled to consider whether any and what steps could be taken to promote the object of the testator's bequest. It was unanimously acknowledged that these were not the times for any appeal to the public liberality for donations and subscriptions requisite for the erection of a suitable edifice for the intended College. In the present state of the law, the will of Mr. Owens states, he intentionally abstained from directing the investment of any part of his said residuary charitable Trust fund in the purchase or erection of any lands or buildings for such institution; but the will gives the power to hire buildings for the purpose. It was stated by one of the Trustees that he doubted not, when prosperity should again visit our commerce and manufactures, there would be found at least a hundred gentlemen in Manchester who would each contribute £1000 to a building fund; and it was decided that towards the accomplishment of this part of the object nothing could be done at present. Meantime, a draught scheme for the proposed College was laid before the meeting, and it was agreed that a printed copy of it should be furnished to every Trustee, in order to give to each the opportunity of making suggestions as to any alteration, addition, or improvement; the draught being prepared merely as the nucleus round which the suggestions of the different Trustees could be collected, for future deliberate and mature consideration. This draught scheme has been printed, and a copy furnished to each Trustee; and we believe that when Mr. Heywood returns to England, the Trustees will be again called together for its further consideration, and also to consider the propriety of hiring some building—which, by the will, must be 'within

the Parliamentary borough of Manchester, or within two miles from any part of the limits thereof'—for the temporary purposes of the new College. The will appoints as one of the Trustees, the then Dean of Manchester, since dead, and it appears that the present Dean is not legally constituted a Trustee. We learn, however, that a deputation from the Trustees have waited on the Lord Bishop of Manchester and on the Very Rev. the Dean, requesting to have the advantage of their advice and assistance in the consideration and adoption of the scheme for the government and regulation of the new College; and that both dignitaries have expressed their willingness to aid in the promotion of so important and desirable an object as the establishment of a collegiate institution on the broad and liberal basis indicated in the will of the founder. The draught scheme is not a mere outline; but, we understand, comprises the general details of the proposed institution. Speaking without any authority, but only from what is believed to be the general desire of the Trustees, we may say that there is a strong probability that, in the course of the next few months, measures will be taken to hire a suitable building, to engage the different Professors, and to open, on a scale of usefulness worthy of the founder's liberality, and of the city wherein this seminary of learning is to be seated, the Owens' College, Manchester.

Unitarianism at Devonport.

It is with much pleasure that we report a very happy revival of the Unitarian congregation at Devonport. The substance of the brief report of a meeting of the Plymouth and Devonport congregations held on Monday evening, December 11, 1848, is taken from that liberal and spirited journal, *The Devonport Independent*.

The meeting was held at the Mechanics' Institution. The Rev. J. C. Woods, B. A., occupied the chair, supported by the Rev. W. J. Odgers, of Plymouth, the Rev. W. James, of Bristol, Captain Parker and other gentlemen. The tea having been concluded, a resolution was proposed by Mr. Perry and seconded by Mr. Rundell, congratulating Mr. Woods on his ministry in Devonport, and the congregation on his coming among them, at the same time referring in the kindest terms to Mr. Gibbs. In returning thanks, the

Rev. J. C. Woods said—"I am sorry that the bad state of his health prevents my venerable friend Mr. Gibbs from occupying the position which I now hold, as Chairman of so large a meeting as the present. I cannot fail to feel highly gratified by the resolution which has just been proposed and seconded, and received with such manifestations of sympathy by all. I am delighted to hear the terms in which you express your regard for my worthy, amiable and respected friend Mr. Gibbs. It would be absurd that I, who am a comparative stranger among you, should point out the reasons for your honouring my esteemed predecessor; for, when I know that although engaged in a laborious and arduous secular profession, he has devoted for many years almost all of what might have been his leisure hours—in sickness as well as in health, in good report and evil report, in prosperous and in adverse times—to the promotion of your moral and spiritual improvement, and that he did this without remuneration—aye, without even the desire of thanks—I say, when I take these things into consideration, I feel that the individual who would not reverence such a character as this, must be void of all perception of the beautiful and the noble in human conduct. I am consoled in the regret I feel on account of the absence of Mr. Gibbs from this meeting, by the fact, that I have been enabled to refer to his merits; for his modesty, which is one of his chief characteristics, would have been offended, had he been here, even by the truth which I have spoken. I am extremely grateful to you for that part of the resolution which is couched in language so flattering to myself. When a man feels most deeply, he is often least capable of giving expression to the emotions of his heart. I thank you most sincerely for your kind wishes for my happiness and success. I trust in God that, while I am among you, I may be able to promote your religious improvement. Separated as I am from my family, my only hope of happiness is the prospect of increasing that of those committed to my charge. I believe that there is great scope for ministerial usefulness in this town—and that, if we are only true to ourselves, our cause—the cause, I am convinced, of truth, of Christ, and of God—must advance, as it has advanced already far beyond my most ardent expectations. I fear not the

attacks of any opponents, though I confess the indifference of friends would be deeply wounding to my feelings. The cause of our principles is a common cause. It is not mine, any more than that of every individual of our communion present. It is not that of the minister, any more than that of the people. Think not I wish to complain. On the contrary, I have reason to rejoice, and I do rejoice. But let us all be more zealous than we have hitherto been. Let us all consider ourselves as Christian missionaries. Let us all feel that we have a great work to do in the world, and let us do it. Let us feel conscious that if we do not *win* success, we have at least endeavoured to *deserve* it. There are many prejudices against us. Most people prefer to go to a more fashionable church than ours, although I fear they cannot find any fashionable way to heaven. Let us, however, continue firm and steady at our post of duty, uninfluenced by public opinion, when we think this public opinion is wrong. Let us endeavour, with all our might, not only to *preach* down, but to *live* down these prejudices. Thus we shall enjoy both the felicity which is ever possessed by those who do good, and the satisfaction of knowing, that by the manifestation of the beautiful fruits of our Unitarian principles, we may have been the means of diffusing more widely around us peace, truth, comfort and happiness."

The Rev. W. James and the Rev. W. J. Odgers, Mr. Harris, Mr. Sanders Harris, Mr. T. Gould, Mr. Rundell, Mr. Edgecombe, Mr. J. James, and other gentlemen addressed the meeting, and resolutions and sentiments referring to the means of the social and intellectual elevation of the people, were proposed and adopted. Among them was the following: "Honour to the good and the true who, in every age and in perilous times, have stood forward as the dauntless defenders of Civil and Religious Freedom. And in this tribute of our homage, most fitting is it that we should particularly mention those who in our day nobly risked power and place in the successful endeavour to secure the passing of the Dissenters' Chapels Act—a measure which, in the words of the eloquent Shell, was intended 'to secure the property of a comparatively small and unpopular Christian denomination from the nefarious designs of orthodox solicitors, and the rapacity of acquisitive divines.'"

School Gardens.—Rules for the Gardens belonging to the High-Pavement Chapel [Nottingham] Boys' Sunday-School, established February, 1841, for the Purpose of providing Healthful Recreation and Intellectual Amusement for the Elder Scholars.

We have had the small pamphlet containing the rules above stated placed in our hands, and with great pleasure notice them.

In the immediate neighbourhood of Nottingham are an immense number of small gardens, occupied and cultivated by all grades of society; and with a most laudable and praiseworthy feeling, the friends connected with the above-mentioned place of worship have purchased two of these enclosures, in each of which is a commodious summer-house. One of these gardens is cultivated by the elder boys of their school, the other by their juniors. Each garden is subdivided into smaller allotments, which are assigned to their respective tenants, boys from ten to fourteen years old, who cultivate and crop them according to their own fancy, a small portion of each being devoted to flowers.

The diligence and ability displayed by these youthful gardeners is really astonishing. We have inspected their crops during several past summers, and with truth can say we were highly delighted with them. The onions, lettuce, celery, carrots, potatoes, &c., were excellent, and would vie with the productions of older and more experienced cultivators. Prize gooseberries are also grown, and this year the crops of London, Companion, Gunner, Eagle, &c., were amongst the best we have ever seen either at Nottingham or elsewhere; in fact, these boys always endeavour to obtain, either of seeds or plants, the best varieties possible. In connection with these gardens, and to excite emulation, a vegetable and flower show is instituted. This is held in the school-room at Nottingham, and prizes are given for the best productions in vegetables, as well as for stands of panicles, verbenas, collections of annual and perennial flowers, and nosegays, or *bouquets*, as they are called by some, but we fancy our readers will like the old English name best. These exhibitions of youthful skill and industry are well attended. On the management we can offer no suggestion, except that we think it would add to the sources of information, if a prize were given

for the most correctly named collection of plants, both as regards the scientific name and the proper spelling of it. They might succeed very indifferently at first, but we are sure the experiment would be attended with satisfactory results. It will be seen by the rules that each boy pays a slight acknowledgment; and the gardens are only awarded to those who, by good behaviour and diligence at school, render themselves worthy of becoming tenants.

The rules are short and to the point, and we give them, as they may guide other philanthropic individuals in establishing similar institutions.

1. The gardens shall be under the management of the superintendent, who shall collect the rents and manage all matters connected therewith.

2. The rent to be paid monthly. Any one being more than two months in arrear, shall forfeit his right to occupy.

3. All incidental expenses, such as purchasing and repairing tools, &c., shall be defrayed by yearly subscription, contributed by friends interested in the gardens.

4. The tenants shall keep their parts in a good state of cultivation, by manuring and proper attention. Any one neglecting to do this, will, after one month's proper notice has been given by the superintendent, have his part taken from him.

5. If a tenant wish at any time to give up his part, he must give one month's notice of such intention to the superintendent.

6. Any tenant taking any flowers, fruit or vegetables, without the consent of the owner, shall, for the first offence, pay such a fine as the superintendent shall determine upon; and if the offence is repeated, he shall be excluded from the gardens, and forfeit all claim to the produce on his part.

7. Proper places shall be assigned for the tools, which must be cleaned and put away again after being used.

8. The keys of the gardens shall be kept at the superintendent's house; and any one going to the gardens, must take the road pointed out by the superintendent, and return the same way with the keys, to prevent disappointment. Any one breaking this rule shall be fined sixpence.

9. All fines to be paid to the superintendent, and by him appropriated to the general expenses of the garden.

We should be glad to see this system carried out through Great Britain and

Ireland. Every clergyman might do incalculable good in his parish by this simple means, and put a stop, in a great measure, to the mischievous assemblages of idle boys which unfortunately are seen in most villages. Every community of Dissenters should also adopt the plan; and to all the benevolent and kind-hearted we would especially recommend it.—(*The Midland Florist for October.*)

How to improve Chapel Singing.

A very striking improvement has latterly taken place in the singing at Gee-Cross chapel. This has also had its influence in improving the regular attendance on the services. The cause of it is, we believe, to be traced to the establishment in Hyde of a Choral Society, which meets for instruction and practice twice every week. So rapid has been the improvement of the class, which consists for the most part of youths and young women working in the neighbouring factories, that it was enabled to give a Public Concert in the Court House of Hyde, on Thursday, November 16. Of the performance we extract a short account from the *Manchester Guardian*:

"The place was crowded, and among the parties present were some of the first families in the neighbourhood. The principals were Mrs. Winterbottom, Mrs. Tomkins, Mr. Inkersall and Mr. Hull, who sang the several pieces allotted to them with great care and judgment; but the great feature of the evening was the performance of the band and chorus, and duly to appreciate their talent and industry, some little account of their origin and progress must be given. Mr. John Hibbert, of Hyde, with true Christian philanthropy, first formed the idea of establishing a Sunday-school in the neighbourhood of his residence, and built a room for the purpose. A love of music soon began to manifest itself amongst his pupils: a choral society was formed, aided by an instrumental band, and weekly meetings were held, under the tuition and superintendence of one of the members. The services of Mr. D.

W. Banks, of Manchester, were afterwards secured, and hence was firmly established the Hibbert's Choral Society at Hyde, which held its first public performance on the day we have named. The first part consisted of selections from the 'Messiah' and 'Elijah,' and a miscellaneous secular selection formed the second part. Under ordinary circumstances, it would be improper severely to criticise the performance of such a society; but on this occasion we must do them the justice to say that we never heard the pieces better given, or the musical text more faithfully adhered to. The overtures played by the band were the introduction to the 'Messiah,' the 'Caliph,' by Boil-dieu; and Mozart's 'Figaro,' all of which were admirably played, and shewed judicious and careful training on the part of the conductor, Mr. D. W. Banks. Nor must we omit to notice the zealous and benevolent exertions of the founder of the society, Mr. John Hibbert, who, aided by his brothers, have by their personal presence and pecuniary resources given stability and encouragement to a society, the many associations connected with which are doing much to soften and humanise the population of that dense neighbourhood. One thing particularly struck us,—that in the singing or playing of any particular piece, scarcely a whisper was heard amongst the auditory, and the whole remained seated to the close of the concert."

Individuals may not always be found able and willing to take upon themselves the expense of providing instruction for a large class, but by combination the class may be made wholly or nearly self-supporting. The first want is of some person of influence and respectability to make the necessary arrangements, and to watch over the conduct of the class. In securing the services of an instructor, they ought not to be contented with inferior musical science. A well-trained and skilful musician should be sought. The cheap and expeditious schemes of teaching music have, in Lancashire at least, (which is considered not the least favourable soil for the cultivation of vocal music,) entirely failed.

OBITUARY.

Oct. 19, aged 82, JAMES POLLARD, and Nov. 26, aged 73, JOHN ROBINSON, of Padiham, near Burnley, Lancashire.

Thus have departed almost together these two primitive preachers and worthy men; and thus the little society of Padiham has lost within a few weeks both of those Christian patriarchs to whose words of counsel and of prayer its members had listened for so long a course of years, and under whose religious ministrations many had grown up from childhood to maturity. The history of these simple village pastors may be briefly told. Originally Methodists, they both left that body at the expulsion of Mr. Cook; and when, in 1817, Mr. John Ashworth (who has written so interesting an account of this secession, and who left the Methodists at the same time as Mr. Cook) came to preach at Padiham, a little society of the separatists and their friends was formed under his auspices, of which in due time James Pollard and John Robinson became, though still working at their trade as weavers, the recognized ministers; and this office they filled to the time of their last illness and death.

James Pollard was always of a religious turn, even from a child, and became a local preacher at Bury amongst the Wesleyans at the early age of 16. On two occasions the great Wesley heard him, and pronounced him "a clever young man;" but Pollard always declined becoming a travelling preacher. He did not, however, object to gain his living by warping and taking care of the travelling preacher's horse. His industry was great, and by it he brought up four children. His personal neatness was remarkable, and he was for many years his own housekeeper up to the time of his apoplectic seizure. His piety and righteousness of life were proverbial, so that people would ask of a man, "Is he as good as old Pollard?" After his stroke in July, 1846, he was much confined to bed, but in the intervals of improvement would often express a desire to go to the chapel and preach; and on some occasions, led by his friends to the pulpit, he accomplished his wishes, and preached with as much clearness and power of mind as ever; so that, in fact, his last sermon was preached five weeks only before his death, when he was eighty-two years old. The mildness and kindness of his

disposition occasioned a great development of charitable feeling. No beggar who ever presented himself at his door went away unrelieved, and if the weather was severe he always invited them up to the fire. On Thursday, the 19th of October, he was walking across the house floor to all appearance as well as usual, and became a corpse in less than five minutes. He continued to work as a weaver up to his 79th year.

John Robinson had more warmth and determination in his temperament. In an account which appeared in one of the earlier numbers of the *Christian Teacher*, the difference between the two men, we remember, was indicated by terming Pollard the Melancthon and Robinson the Luther of Unitarianism at Padiham. John Robinson could neither read nor write at 21. At that age, however, he married and joined the Methodists, among whom he began to acquire some knowledge. He became a teacher in the Sunday-school, and had an earnest desire to become a preacher, often telling his friends that he would, notwithstanding all his disadvantages. He continued among the Methodists till Mr. Cook's secession, and subsequently, though by slow degrees and at first unwillingly, was convinced of the truth of Unitarian views, like his other friends, by the study of the Scriptures and the preparation of Mr. Cook's and Mr. Ashworth's preaching. During the process of his change he suffered much, wandering in the lanes and fields until his friends thought he would lose his senses. But when he was satisfied of the truth of these views, he professed and advocated them with characteristic courage. From this time, three or four years after Mr. Cook's expulsion, he became one of the ministers of the little flock at Padiham, applying all the time with great industry to his trade, taking care of a family of twelve children, and devoting himself especially to visiting the sick. An anecdote is told of Henry Robinson, which redounds much to his credit, and which shews that much of the same earnest spirit resided in him which distinguished John. At the commencement of the struggles of the infant congregation, and long before the present neat and capacious building was erected, they were threatened with dissolution from the smallness of their funds. They

could not pay the rent of the room in which they met, and consulting on what was to be done, Henry Robinson determined to put off his own house-rent, and pay the rent of their chapel-room. In the building which, by the energy of friends on the spot and the liberal assistance of friends at a distance, was subsequently erected, old John Robinson took a lively and a worthy pride. Its erection was the great effort of his life, and his greatest triumph over outward difficulties.

The latter years of these worthy men were smoothed and comforted by a small annuity, collected by a friend from the contributions of several fellowship funds. Another friend for years supplied the old men with a weekly copy of the *Inquirer*. In addition to the monthly services of Mr. Ashworth, the congregation has now the benefit of the services of Henry Dean (who is a mason), an excellent young man and an intelligent and acceptable minister to the people. May he walk in the steps of the good men that have gone before him!

Nov. 25, at his residence, Starkies, near Bury, ABRAHAM WOOD, Esq., aged 66. He, after the example of his respected father and brother, was a steady and consistent friend of Nonconformity. Without being obtrusive of his religious opinions, he never shrank from a manly and consistent testimony in their behalf, in whatever society in his widely-spread connections he might happen to be cast. His interest in all the institutions of the Presbyterian chapel, Silver Street, Bury, was deep, generous and unflinching. In social intercourse, his deportment was ever characterized with urbanity and kindness. The pleasure he thus diffused around him was deepened by the knowledge of his sterling integrity, his refinement of taste, his judiciousness as a friend, his liberality as a townsman, his consideration as the head of a household, and his impartiality and patience in the adjudication and administration of justice. A gratifying tribute of respect to his memory was afforded on the Sunday succeeding his funeral, by the presence of numbers of all sects and parties at the chapel whose services he had attended for upwards of half a century.

Nov. 30, at his residence at Widcombe, in the Isle of Wight, deeply lamented by a numerous circle of friends

and acquaintance, the Rev. WILLIAM HUGHES. Mr. Hughes was born on the 24th December, 1764, and was educated for the Christian ministry under the late Dr. Abraham Rees, to whom and to whose family he was greatly attached. On leaving the Hoxton Academy, he settled at Sidmouth, of which beautifully situated spot, graced as it was with courteous and warm-hearted inhabitants, like himself, he ever afterwards spoke in terms of deep affection. While there, he had a controversy, through the columns of the *Protestant Dissenters' Magazine*, on the subject of Ordination. His opponent, then unknown to him, afterwards proved to be the late venerable Dr. Toulmin. Mr. Hughes considered that there is no scriptural authority for the practice, and this opinion he held through life. During his connection with Sidmouth he formed an attachment with Miss Sweet, only child of the late Mr. Thos. Sweet, formerly of Alvington, in the Isle of Wight. Of this lady he was deprived by death about three years after their marriage. In the year 1802, he married Miss M'Arthur, only child of the late Mr. John M'Arthur, of Kensington, who now survives him, by whom he had a numerous family. On leaving Sidmouth, which he did about the time of his first marriage, he conducted the services of a chapel in Leather Lane, Holborn,—the former minister of this chapel, the late Rev. Edmund Butcher, and Mr. Hughes really exchanging pulpits. He soon after withdrew from the ministry altogether, and, on his second marriage, visited France, where he had determined to reside for a few years; and with this view, he purchased a property in the vicinity of Angers. The peace of Amiens being suddenly broken, while he was preparing for his departure, his goods, which were on board a vessel in the Southampton river, were landed in the Isle of Wight, where, the war with France having raged again with its former fury, he determined to remain.—The religious views of Mr. Hughes at this time were of the Low Arian school, though he subsequently adopted what has been called the proper Unitarian scheme. He frequently pleaded the interests of this cause, by supplying for the ministers of the chapel at Newport when they were absent from home; and on the formation of the Southern Unitarian Fund Society, he volunteered with others to conduct its fortnightly lectures; and many will long remember with what unsparing

and withering indignation he treated the memory of the inventors of the pious frauds which infested the earlier ages of the Christian church. Mr. H. was an Unitarian from thorough conviction—a conviction derived from a critical examination of Scripture, joined to a survey of the easily traceable progressive corruptions of the primitive Christian faith. Trickery and dishonesty, equally in political and religious matters as in private life, were perfectly abhorrent to his soul. He felt strongly, and, having a powerful and poetical imagination, he spoke strongly, so as not a little to startle those who were not accustomed to the general selection of expressions by which he conveyed his sentiments to others. His critical sermons displayed great thought and acumen: his practical ones were marked by much devotional fervour, ardour of feeling, and by a beautifully appropriate adaptation of Christian or Scriptural phraseology to the explanation of the principles and tendencies of social life and duties. Of geology and botany, studies with which the locality of Sidmouth afforded him means of becoming acquainted, he had acquired considerable knowledge; and a few lectures which he delivered before the Isle of Wight Institution, on the former science, made a deep impression on the audience from the original and lively remarks with which the illustration of the subject was accompanied. In private life, Mr. Hughes was the inartificial, warm-hearted friend and Christian. Of this the writer of this imperfect but affectionate tribute to his memory enjoyed repeated instances during an uninterrupted harmonious intercourse of more than forty years;

and he willingly records his opinion that, in the even, consistent tenor of the life of his departed friend, the remark frequently uttered by himself was most strictly true: he has come to his grave "like a shock of corn fully ripe in its season." In his family, he was beloved as a kind husband and parent; to his domestics he was courteous and kind, to his neighbours obliging, and ready to assist in every liberal good word and work. The latter part of his life he spent much in considering the Apocalyptic vision of the beloved disciple. His idea of the number of the Beast was, that it was more applicable to St. Athanasius than to any other person or event; and for years past he frequently affirmed that about the present period there would probably be a great commotion in the European hierarchies. He was lineally descended from the Welch Nonconformists. In the Nonconformists' Memorial his ancestors are noticed: their principles actuated him. Like them, he disdained, in religious matters, to "call any man Master upon earth;" like them, he died in faith; and sorrowing survivors may rejoice in the feeling that, like them, he is secure of inheriting the promises.

J. F.

Dec. 12, Mr. GEORGE S. KENRICK, of West Bromwich, aged 46.

Dec. 15, at Godley, Cheshire, in her 70th year, MALLEY, the wife of Mr. Nathan DUNKERLEY. She was the only surviving sister of the late Rev. Nathaniel Hibbert, of Rivington, Lancashire, and youngest of the two daughters of the late Mr. Thomas Hibbert, of Tetlow Fold, Godley.

MARRIAGES.

Oct. 25, at Bridgewater, C. J. P. BROWN, Esq., to CLARA, daughter of H. REED, Esq., both of Bridgewater.

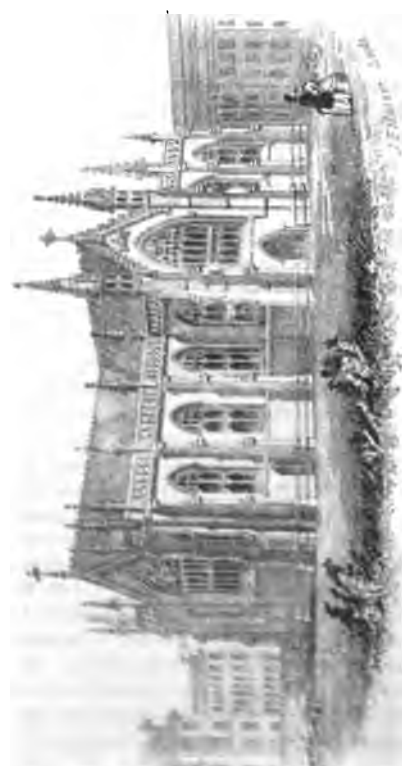
Nov. 18, at the Unitarian church, New-hall Hill, Birmingham, by Rev. James Cranbrook, Mr. FELIX HADLEY, of Lionel Street, to ELIZABETH, only daughter of Mr. William WERRALL, of New-hall Hill, Birmingham.

Nov. 18, at the Unitarian chapel, Hall Gate, Doncaster, by Rev. J. T. Cooper, Mr. JAS. BOOTHROYD, of Work-sop, to Miss ELIZA ROBINSON, of Camp-sall, near Doncaster.

Nov. 19, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Mr. HENRY CURTIS LITCHFIELD to Miss SARAH PEARSON.

Dec. 12, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Mr. ORLANDO HALLOTT to Miss LOUISA MILLER.

Dec. 19, at Upper Brook-Street chapel, Manchester, by Rev. A. T. Blythe, JOHN KENDAL, Esq., to MARY ALDRED, widow of the late Isaac HARROF, Esq., of Altringham.



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MEMOIR OF THE LATE REV. HENRY TAYLOR, A. M.,

RECTOR OF CRAWLEY AND VICAR OF PORTSMOUTH, HANTS, BETTER KNOWN AS THE
AUTHOR OF BEN MORDECAI'S LETTERS: WITH A SUMMARY OF HIS WRITINGS.

THE subject of this notice was one of those men who, by means of their learning, their ardent love of truth and diligent search for it, have produced important effects on the minds of their contemporaries, yet, owing to peculiar circumstances attendant upon their career and the times in which they lived, have not obtained a distinguished and abiding place in records of the progress of knowledge; although the powers of mind discoverable in his writings, the keenness of his wit, his unwearied spirit of inquiry and powers of argumentation, mark him as a disciple, and not an unworthy one, in the school of Hoadly, Clarke and Jortin. His inquiries had led him to a point in theology considerably in advance of his contemporaries in the Church of England—in advance of Watts and Doddridge among the Dissenters, but still behind Lardner and Benson. He thought he had reached the region of purified Christianity, and there was content to rest, while younger men, who had profited by his labours, were prepared for a further, although not a more intrepid, advance towards the “truth as it is in Jesus.”

The one doctrine pre-eminently Mr. Taylor's—that Jesus Christ was a celestial being of pre-existent and high dignity, employed by the Almighty, under the title of Jehovah, in the creation of the world, in instructing and guiding the patriarchs, and communicating their messages to the Jewish prophets—has retained but few adherents among theologians. It placed the Messiah in too humble a rank for the orthodox, and too exalted for the latitudinarian, to be reconciled with the dictates of Scripture interpreted by human reason. It soon ceased to be a subject of controversy; the works in which it was advocated passed out of general notice, and so, in a few years perhaps, might even the name of their author have done, but from the circumstance that Dr. Abraham Rees, having some acquaintance with Mr. William Taylor, one of his sons, who had become a Dissenter, from him obtained the few facts from which he prepared the biographical article under his name which is inserted in his celebrated Cyclopædia. But his name ought not to pass away without some further memorial of his worth, his attainments and abilities. The aim of the writer of these pages is to furnish such a memorial.

The subject of our memoir was the son of Mr. William Taylor, of London, a merchant, who had retired to Southweald in Essex, in which county the family had been landholders for several generations. The elder Mr. Taylor was a man of education, a wit and a poet. Several of his jocular effusions are preserved among the epigrams in Dr. Knox's

Elegant Extracts, of which one is entitled, "The Brewer and Coachman." At Southweald, his son Henry, of whom a brief notice is here presented, was born in 1711. He was educated in the school of Mr. Newcome, at Hackney, which was considered at that time to be one of the best in the kingdom. There he was associated with John, the son of Dr. Benjamin Hoadly, Bishop of Winchester, the celebrated Whig Bishop, with whom he formed an early and intimate friendship. His education was completed at Queen's College, Cambridge. He took clerical orders, and commenced preaching with singular acceptance. His talents and acquirements, as well as his mode of delivery, which was peculiarly pleasing, recommended him to public notice, and he ranked high in the estimation of all with whom he associated.

His first preferment was the rectory of Whitfield, in Oxfordshire, which he held for a minor. In 1755, he was presented by Bishop Hoadly to the rectory of Crawley, Hants, situate about six miles N. W. of Winchester, which he afterwards held in connection with the vicarage of Portsmouth, of which he accepted the incumbency, in exchange for another living which he held in the same county, and which he exchanged at some loss, under the following circumstances:—Mr. John Carter, an alderman and magistrate at Portsmouth, whose fine portrait adorns the council-chamber of that borough—father of the late venerated Sir John Carter, and grandfather of John Bonham Carter, Esq., who for a series of years represented that borough in Parliament—was considered to be the leading man in the town, which had just lost its parochial vicar, with whom he and other Dissenters had lived on very indifferent terms. Having been a schoolfellow of Bishop Hoadly, and through life kept up a friendly correspondence with him, he addressed him on this occasion, requesting that the vacancy might be filled up by some clergyman of good character and moderate principles. The Bishop immediately recommended the incumbency to Mr. Taylor, and prevailed on the College of Winchester, to whom the patronage belonged, to appoint him. He lived in Portsmouth some years, in great cordiality with the inhabitants, particularly with the family of Mr. Carter; and the friendship thus formed has descended to succeeding generations in both families. Towards the close of his life, however, he principally resided at his other living, at Crawley, where he found himself less interrupted in those extensive biblical researches of which his printed writings furnish such abundant proof.

Early in life he was united in marriage to Miss Christiana Fox, daughter of the Rev. Francis Fox, vicar of St. Mary's, Reading,* who died in 1769. By her he had four sons and two daughters. It is to be regretted that the thought of penning a memorial of this able divine and excellent man has not occurred to any one until all personal recollection of him has nearly become extinct. It is certain that he was of a sprightly, cheerful disposition, and occasionally amused himself in writing verses, some of which, particularly one entitled "Paradise Regained," are preserved in Dodsley's Collection. The writer of these pages has met with only two persons old enough to recollect him. A late old inhabitant of Portsmouth bore testimony that he was a very pleasant man and universally respected. His knowledge referred only to

* It is erroneously stated in the Cyclopædia.

the close of the good man's life. His visits to Portsmouth had then become not very frequent; but, desirous of doing in his pastoral office all the good that he could, he was accustomed to occupy his congregation rather longer than was the custom of his curate, so that it was an understood thing with the bakers that when the vicar preached, the joints and puddings of the parishioners should be ready for the table half an hour later than ordinary. Another anecdote, not less characteristic, derived from a person of very advanced age, will be narrated by and by.

As a politician and a divine, he was warmly attached to the sentiments of Bishop Hoadly, with whom he held that the pretensions of the English or any other Church to a divine institution were inconsistent with fact and with reason, inasmuch as such institutions can only be vindicated on the ground of their expediency for the public welfare. He was the devoted friend of civil and religious liberty.

In religious opinion he was an Arian, but considered himself as coinciding more nearly with Apollinaris than with any other of the ancient controversialists. He held the Father alone to be the Author of all things, and the only proper Object of religious worship. The Son he considered to be the first in time and in dignity of all created beings, the instrument of the Father in the creation of the world, and in his direct communications with mankind; that it was he who conversed with Adam, with Abram and the patriarchs, with Moses; whose voice was heard by Samuel and the prophets; and who in fulness of time took our nature upon him and revealed the will of God to mankind. He was in all points an anti-trinitarian.

It will naturally be asked, how could he, with such views of religious doctrine, continue to be a minister of the Church of England? It may be accounted for, and perhaps excused, on the ground, that when he had subscribed to its Articles and Creeds in early life, he had not entered upon those inquiries which led him to reject some of their principal dogmas; his opinions were not derived from education, but from reading and patient examination. He, probably, like many other disinterested and pure minds, was captivated with the *theory* of a Church which professes to provide a spiritual guide and comforter for every one of the subjects of the State, even in the remotest situations, and hoped the advantages of such an arrangement might, under the hand of judicious reform, be made to counteract and overcome its apparent evils, which would thus appear to be merely casual, and not inherent in the system. When his mind had made some progress in emancipating itself from the prejudices of education, he found that other persons of learning and character were, like himself, dissatisfied with various doctrines of the prescribed Articles and Creeds, and thought that the cause of truth and piety might be better advanced by enlarging the terms of communion and removing the tests that stood in the way of mental freedom, than by each raising the sectarian standard in connection with his own peculiar opinions. He therefore united himself with them in an Association, suggested by Archdeacon Blackburne, for obtaining, through Parliament, relief in the matter of subscription, and asking that a declaration of assent to the sufficiency of the Holy Scriptures might be substituted in lieu of subscription to the Thirty-nine Articles and the Book of Common Prayer. In this measure he was united with those excellent and talented men, Blackburne, Jebb, Mason, the poet, Lindsey, Disney,

Tyrwhitt and Frend. The Petition was presented to the House of Commons on the 6th February, 1772, by Sir William Meredith, Member for Liverpool, seconded by Mr. Thomas Pitt, a nephew of the great Lord Chatham. It was warmly supported by Lord George Germain, Lord John Cavendish, Sir H. Hoghton, Sir George Savile, Solicitor-General Wedderburne, and Messrs. Sawbridge and Thomas Townshend. It was opposed by Sir Roger Newdigate, Member for Oxford, Lord Folkestone, Lord North, Burke, Jenkinson, Charles Fox and others. While no one in the course of the debate attempted to defend the Articles, it was generally acknowledged that the imposing of subscription on entering the Universities ought not to be continued; but on a division there were only 71 for receiving the Petition, against 217.

It was soon after this that Mr. Lindsey, in despair of obtaining relief, resigned his living in Yorkshire; while the subject of this memoir, then far advanced in life, kept hoping that a renewed attempt would be more successful, and employed himself in preparing for such further efforts, which, however, proved to be without any result. He continued hoping and agitating until the period arrived when he was called from the scene of his labours, and departed in hope that the work would be carried on by more youthful energies.

We may candidly hope there were others among the petitioners, besides Mr. Lindsey, who, if they thought the circumstances of the case demanded a relinquishment of their benefices, would have made the sacrifice, but who could not at once make up their minds to sever themselves altogether from the church in which they had been educated, with which they were associated by so many endearing ties, and in which they might hope they were performing a part useful to their fellow-creatures and acceptable to their Master, while there remained any hope of relief from the Legislature. It should be remembered that the love of a clergyman for his church, like that of a student for his *alma mater*, becomes to him as a part of his existence.

All hope of an effectual reform in the Church has, however, long since expired, and to those who conscientiously object to her doctrines, the voice of Heaven now distinctly cries, "*Come out of her, my people—touch no more the unclean thing!*" Had Mr. Taylor lived in these days, it cannot be doubted that his clear and discriminating mind would no longer have hesitated. In the manly spirit which actuates his descendants, he would have said, "Truth, thou art my sister: whither thou leadest, I will follow."

Mr. Taylor, after a life of great literary industry and exemplary devotion to his clerical duties, died April 27, 1785, aged 74 years, and was buried at Crawley.

The writer had the good fortune once to mention Mr. Taylor's name at the table of his venerable friend Mr. Thomas Naish, of Romsey, Hants, who immediately observed that he had lived as a boy in the parish of Crawley, and recollected that our latitudinarian divine always omitted reading on the proper days the Creed of St. Athanasius. At length a churchwarden of the parish insisted on the parishioners having the full benefit of that sublime composition. The rector resolutely refused. The churchwarden, who was a tailor by trade, though not by name, applied to the Bishop, and "*Quicunque vult*" was at length delivered from the sacred desk, but not by our latitudinarian friend

himself; he had prevailed on a neighbouring curate to do it in his stead, one who had no scruples of conscience standing in the way.

His eldest son, Peter, was vicar of Titchfield, Hants, and passed there the greater part of his life. While yet a young man, he had formed an attachment to a young woman, an attendant upon his mother, and whose parents were in humble life. He declared to his father the state of his feelings, who finding that his son's comfort and happiness were deeply involved, and knowing at the same time the great moral worth of the young woman, thought it his duty not to permit disparity of worldly circumstances to stand in the way. He accordingly placed her, at his own cost, under tuition where she might acquire such information as would make her a fit companion for his son and for the circle in which she would have to move. The plan was crowned with complete success. After a suitable interval, the young man's sentiments remaining unchanged, she became his wife, filled her station with the highest respectability, and, after the subsequent decease of her husband, presided over the household of his brother, the Rev. Henry Taylor. The union, although a very happy one, was not attended with offspring.

The Rev. Henry Taylor, the brother here referred to, was rector of Spridlington, Lincolnshire, and of Banstead, Surrey. At the latter place he spent the greater part of his life, and died there. He was a man of considerable learning, and published some of his father's theological tracts after the decease of their author. He was rather eccentric, and possessed of a vein of dry comic humour. He passed through life a bachelor, and, what is remarkable, could very rarely be prevailed on to perform the marriage ceremony, even for members of his own family, usually excusing himself by the assertion, that he would not be instrumental in making two fellow-creatures miserable for the rest of their lives. As he advanced in years, he became almost impenetrably deaf, and his eyesight failed him almost in as great a degree. Yet he was still fond of writing on his favourite subjects of theological inquiry and scriptural criticism. The late Rev. Russell Scott, Unitarian minister of Portsmouth, was sometimes favoured with his correspondence, and a few years before his death received from him a paper of considerable length, which he found it quite impossible to decipher. He accordingly returned it, with a request that it might be made more intelligible; but the writer could no more decipher it than he who was to have been the reader; all the light that could be thrown upon it was, that it was an attempt to elucidate some obscurities in the Book of Job, a subject in which both parties took great interest. Mr. Taylor had collected a large library, chiefly connected with his favourite pursuits, among which were found at his decease about 300 copies of the Bible, in about as many various editions. He was elected a Burgess of Portsmouth, and visited the borough to vote for his friend Admiral Markham, in his contest with Admiral Sir George Cockburn for the Parliamentary representation.

The Rev. Francis Stone, who was expelled from the Church, after having advocated Unitarian sentiments in a visitation sermon, had for some years been curate to Mr. Henry Taylor.

William, a younger son of Mr. Taylor, was devoted to commercial pursuits, and many years leading partner in a manufactory of tin and

plated goods in Tottenham Court Road, London. He was married to Miss Courtauld, of Braintree, in Essex, whose family, descended from the French refugees under the revocation of the Edict of Nantes, have been long engaged in the silk manufacture. Mr. William Taylor was also elected a Burgess of Portsmouth in 1820, on the peremptory nomination of his friend, the late James Carter, Esq. He has a numerous family, all of whom occupy respectable stations in life, and through whom he has the happiness of expecting that his name will go down with credit to future ages.

A daughter of Mr. Taylor, distinguished for good sense and benevolence, lived to an advanced age unmarried.

His publications were,

1760. On the Beauty of the Divine Economy: a Sermon, preached before Bishop Hoadly, at his Visitation at the Cathedral, Winchester, Sept. 18, 1759.

1771. Answer to Soame Jenyns, on the Internal Evidence of the Christian Religion.

1772. Confusion worse Confounded: Rout on Rout. By Indignatio. A tract against Bishop Warburton.

1777. Two Letters to the Earl of Abingdon, in which His Grace of York's Notions of Civil Liberty are examined. By Liberalis. And Vera Icon: a Vindication of His Grace of York's Sermon, proving it to contain a Satire upon the Ministry, and a Defence of Civil and Religious Liberty, upon the Principles of Whiggism. By Mystagogus Candidus.

1771 to 1774. The Apology of Benjamin Ben Mordecai for embracing Christianity.

Thoughts on the Grand Apostacy, with an Answer to Gibbon's Account of Christianity in the 15th Chapter of his History of Rome.

1783. Further Thoughts on the Grand Apostacy, and on the Laws concerning Heresy, Subscription to Articles, &c.

1788. Considerations on Ancient and Modern Creeds, the Supremacy of the Father, Personal Existence of the Holy Spirit, Pre-existence of Christ and his Divinity. Published after his death by his son, the Rev. Henry Taylor, Rector of Spredlington, Lincolnshire.

As Mr. Taylor's writings were voluminous, it may not be unacceptable to the reader, who may take an interest in his mental character, to be presented with a short sketch of their style and contents, proving the literary research, the acuteness and the benevolent spirit of their writer.

The work on which his literary character will chiefly rest is his "*Letters of Ben Mordecai to Elisha Levi, Merchant, of Amsterdam*," in which the aim of the supposed Israelite is to shew, that his objections to Christianity had been founded on ignorance of what Christianity really is. When, turning with dissatisfaction and disgust from the corrupt systems prevalent in the world, he seeks it in the New Testament, he finds that it not only harmonizes with, but is a proper sequel to the revelation by Moses, and he endeavours to present it in its pure state for reception by his friend; pointing out its several corruptions, and the time and circumstances of their origin. His own peculiar doctrine is in the Preface stated in these words:—"That Jesus Christ was the Angel of the covenant, or visible Jehovah, who so often appeared to the patriarchs in Shechinah, and gave the law. This was

the opinion of the ancients before the Council of Nice, till it was rejected by Austin, to make way for the doctrine of the Consubstantiality, which has rendered the whole system of Christianity unintelligible, and undermined the Christian faith."*

The author, in a learned argument, undertakes to shew, that Jesus of Nazareth is the Messiah foretold by the Jewish prophets, but that the predictions of those inspired men in regard to his reign are not yet accomplished, as regard the chosen people whom Moses led out of Egypt. Elias is yet to come, the precursor of a return of the Jews to their own land, and of a second coming of Christ to this world in glory and splendour unrivalled; previous to which the Turkish empire and the reign of mental darkness shall every where be overthrown.

In a forcible passage, in his 4th Letter, he laments that Protestant churches do not make that advance in the purity of their religion which might be expected from the great advantages they have enjoyed. He regrets the prevalent disregard of truth, when in competition with political views and worldly interests, and a determination to maintain errors, traditions and doctrines, the commandments of men, while in many particulars they know them to be false.

His mind was much devoted to the study of prophecy; and one of his conclusions was, that the Turks will be driven from Europe, and erect their thrones in Palestine: yet in another passage he lays it down as a rule, that no prophecy can be understood until after the event, and to build up hypotheses upon them beforehand is a presumptuous waste of time.

He makes the supposed Ben Mordecai say, that, since he has been convinced of the truth of Christianity, he finds in almost every page of the New Testament some hint, reference or type of what he found in the Old; and what appears to him wonderful is, that the more the world improves in the knowledge of truth, the more they find their sentiments agree with the writers of the New Testament: from which he is convinced that *no men* were capable of composing those writings without divine assistance. Had they been of human origin, we should have found them full of the errors of some old philosophy, and incapable of standing the examination of the present age.

* In justice to Mr. Price, it should be stated, that several considerable extracts from Mr. Taylor's writings are of necessity omitted. The reader desirous of information respecting Ben Mordecai's seventeen proofs that Christ was the visible Jehovah in the Old Testament, will do well to consult Mr. Lindsey's "*Sequel to the Apology on resigning the Vicarage of Catterick*," Chap. vi. Mr. Lindsey thus expressed his disapprobation of the supposititious character assumed by Mr. Taylor:—"That worthy person will forgive me if I beforehand disclose his secret, and tell the world, that he is an ancient Christian, of the line of Japhet, and not a convert of the circumcision; because I have really found some whom his ingenious device has imposed upon; and also because, if this be not constantly attended to, his authority and assertions in his assumed character of a Jew, will have more weight than they ought to have, or than he would wish them. For it is beneath him to stoop to those unfair arts to support his system which Dr. Arix formerly practised in laying before the public *the Judgment of the Jewish Church* on the doctrine of the Trinity; when by a false muster of Jew-evidence, and by palming his own notions upon others, he contrived to make this most strict Unitarian church, from the earliest times to his own, equally well versed and perfect as himself in *his creed of three uncreated beings or spirits*."—Pp. 298, 299.—Ed. C. R.

He makes his pious Hebrew express his benevolent hope and conviction, that all good men, whose principles shall fit them to promote virtue and happiness, shall be united in an eternal kingdom that shall never be destroyed.

In the 5th Letter he observes, "Whatever might be the external evidence of Christianity, if its doctrine did not appear consistent with the Old Testament, the attributes of God, and the nature of men, neither Jew nor Deist would stay to examine it, but would argue that such a revelation could not possibly be divine, even though it should appear to be confirmed by miracles. If a revelation be divine, it must be agreeable to the nature of those beings to whom it is revealed; for a Being of infinite wisdom will always be consistent through the whole course of his Providence."

In his 6th Letter he maintains, "It was the original design of God, from the beginning, to bring all good men to eternal life and happiness by his Son Jesus Christ; and the first cause and mover of this gracious design was the free grace and love of God. The salvation by Christ was decreed prior to any intercession or sacrifice made to God the Father. Christ came not of himself. God sent him. Can any one be said to be justified or forgiven *freely*, when a recompence or compensation is paid for the justification? How can that be a *free* gift that is *paid* for? There would be no appearance of any free gift, or any sign of mercy at all."

In the 7th Letter he says, "If God is just, he will not extend punishment beyond guilt; for if he does, he punishes the innocent. Guilt is personal, and inseparable from the agent; it cannot be transferred from one person to another—consequently neither can the punishment. Therefore Christ could not be punished for us by a just God, because he could not be guilty of our sins. If the punishment of sin be understood to mean the punishment of the sinner (which is the only sense it is capable of), then the argument that sin must necessarily be punished that the laws of God may be vindicated, will extend farther than is intended by those who use it; for it will prove the necessity that the sinner himself should be punished; and then a substitute can be of no use at all." "If we allow the sufferings of Christ to have been a punishment, we must allow that, in punishing him, the Supreme Being acted an unjust part; and as long as it is maintained to be a Christian doctrine, we can never expect that Jew, Mahometan or Deist will be converted to Christianity.

"Christ was not literally a *ransom*, but he received *power* to ransom, or deliver from sin and death. He did not pay the debt, but he received *power to forgive it*. He was not *punished*, but he *suffered*, and thereby gained power to remit the punishment. His death was not an atonement, in the sense of that which influences God to save, but as the means by which God saves; and he did not reconcile God to the world—for God was never at enmity with the world—he loved the world; but he reconciled the world to God, by gaining it over to the worship of God and the practice of righteousness.

"It is equally absurd to imagine, because the Heathens are spoken of in general as at enmity with God, that therefore *every individual*, such as Socrates, Heraclitus, Xenophon, Marcus Antoninus, &c., must have been at enmity with him, as to imagine every individual among

the Jews and Christians is holy, because they are collectively a *holy* people."

At p. 849, he clearly shews that the damnation spoken of by Christ to Nicodemus was not that which may follow after the great day of judgment; but it means, that while on this earth they should continue in sin and ignorance, owing to their shutting their ears against his teachings."

On a much-disputed subject he observes, "A MIRACLE (or what we look upon as a miracle, which is the same thing to us) can prove nothing, except *mere power*, till we know for certain who is the author of it; so that when it is performed as to all appearance by a man, it only proves him to be assisted by a being superior to man. But whether the being who assists him be sent from God or not, can only be proved from the nature of the revelation he brings, or the greatness of the miracle, or whatever other marks it may please God to set upon the cause which he espouses; by which a considering person will be able to distinguish it from the cause of the enemy, and be always sure to act with safety. If the miracle be in attestation of a doctrine which we know to be false, or contrary to the perfections of God, or contrary to a prior revelation of his will, we ought to conclude that the miracle was performed by a bad being, and we should be obliged to reject the doctrine, notwithstanding we might be obliged to allow the miracle; for it would be a miracle of a lie, wrought by the power of an evil spirit to deceive. It is absurd to think of convincing either a Jew or a Deist of the divinity of the New Testament by urging the evidence of miracles, till the doctrines established by them appear to be agreeable to reason."

In this 7th Letter, commencing at p. 897, will be found a summary of our author's views of Revealed Religion, under eight several heads, unfolding the character of the Almighty; the probability of his making revelations of his will; the nature of those revelations in past times, and their probable results in the future; and the instrumentality of Christ, as the angel Jehovah, throughout the whole. The Letter is followed by an Appendix in reply to Mr. Hume's objections to miracles.

Letter 8 is, "An Inquiry into the Opinions of Learned Christians, Ancient and Modern, concerning the Generation of Jesus Christ; in order to prove that it was the same Word of God who was in the Beginning with God, before the Creation of the World, that suffered for Mankind, and not any other Soul or Spirit that was created afterward." This portion of the work shews him to have perused with attention all the records of Christian antiquity. He contends that even if there was reason to expect the assistance of the Holy Spirit at a general council of the whole church, no council was ever held which could pretend to combine the presence and votes of the whole Catholic church. Some were held in the East, without the presence of the Western ministers, and some in the West, beyond the reach of the Africans and Asiatics. None beyond the limits of the Roman empire were ever present, the East and West continually repudiating each other's decisions. He winds up a survey of their proceedings with these remarks:—"Whoever looks into the history of the first four general councils, will find that they were carried on by violence and riot at the time, and by knavery afterwards. A learned writer has written, 'When I consider that the legates of Pope Leo would have imposed upon the Council of Chalcedon

these words, '*that the Church of Rome hath always had the Primacy,*' as a canon of the Council of Nice, I am almost ready to think that we have scarce any thing of antiquity left us that is entire and uncorrupt.'

"The depending upon the authority of these councils, and putting human Placits on a level with Scripture as the test of orthodoxy, is not only the fundamental principle of the grand apostacy, but will infallibly lead back Protestants, if they follow it, into all the depths of Popery, ignorance and superstition. But no sooner were Protestants satisfied by Luther that the Bible was the only rule of faith, than they all, in their several churches, as if by a general infatuation, resolved to substitute some human composition in its stead, or in partnership with it. Thus they weakened themselves as Protestants, and encouraged a continual hatred and animosity against one another. So that we might be tempted to observe, that the toe of the Protestant comes so near to the heel of the Papist, that it galls his kibe."

After detailing and examining the opinions of eminent controversialists, ancient and modern, he concludes—"There have been so many divisions made in the church, so much ill-blood raised, and so many dreadful murders committed, under the pretence of preserving the peace of the church, on both sides of the question, upon these abstruse subjects, in which it is impossible for men of the greatest learning and piety to be all of one mind, that it is time to return to the plain doctrine and spirit of the gospel, and to understand it, every man for himself, with the best help he can get, as well as he is able—and God will require no more of any man—and so to become one fold under one shepherd, and bear with one another's infirmities. For the breach of charity is a more heinous offence, in the sight of God, than a thousand errors upon this or any other metaphysical subject whatever."

Mr. Taylor's next work was entitled, "*Thoughts on the Grand Apostacy,*" by which he means the gradual departure of the Christian church from the doctrine of the undivided Unity of God. This apostacy he maintains to have been foretold in the Book of Revelation, as well as the persecutions which form so large a part of the history of the Arian controversy. The persecution by the Roman emperors he thought to be prefigured by the first great beast; and that arising out of the decrees of Councils and Popes, by the little beast with three horns. He not only advocated the authenticity of the Apocalypse, but also the doctrine of a millennium, or a thousand years' reign of Christ on earth before the general resurrection.

In this work is a most learned and piquant investigation of the five second causes assigned by the celebrated Gibbon for the great and rapid spread of Christianity, independent of the supposition of its truth and its being sustained by the Divine agency. The attentive perusal of it will amply repay the reader by its logical acuteness, its depth of learning and its playful irony.

In a dissertation on the *Parousias* of Christ, he maintains that the New Testament did not warrant an expectation of Christ's second coming at the destruction of Jerusalem, or during the generation of men in which he had lived. His second coming will be after the world shall be converted to his religion, and the Jews shall have been gathered in, when Babylon shall be destroyed. By Babylon he means, not particularly the Church of Rome, but the power and the will of any one

man injuring another on account of his religious belief. Such practices will wholly cease. The Son of Man will then come in the clouds, purge his church of hypocrites, reward his followers, and at length deliver up the kingdom to the Father, that God may be all in all.

In another essay he inquires whether the reign of Christ in the New Jerusalem, during the millennium, will be in this world? He was of opinion that it will be so. The New Jerusalem will be built; there will be a temple in it, but no separate priesthood. Every man's mind will be so enlightened that he will be a priest unto himself.

Next follows an interesting dissertation upon Prophecy, written by the Rev. Richard Wavell, rector of St. Maurice, Winchester, and presented to our author by William Deacon, Esq., of Portsmouth, a gentleman with whom he lived in habits of intimacy.

Another work, entitled "*Further Thoughts on the Grand Apostacy*," is introduced by an eloquent Preface, in which he protests against the making and using of creeds and articles of religion, which he says ever have proved, and ever must prove, the sources of strife and disunion, and not of uniformity. He says, "If it should still be thought necessary to preach agreeably to the articles which were framed some ages ago, notwithstanding the new light which has been thrown upon the doctrines of Scripture by the studies of the learned within the two last centuries, and which the people who maintain the clergy have a right to be made acquainted with, the people are not used honestly and fairly. This is not to preach the gospel according to the rule of faith, for which the clergy are paid, but according to the commandments of men, which the people object to. And if by this means the people should open their eyes to the truth, and the clergy be obliged to keep theirs shut, what must be the consequence, but that the people will understand their religion in a more perfect manner than the clergy will dare to teach it, and so the knowledge of the laity will bring on the contempt of the clergy, and the people altogether leave the churches." He maintains that a belief in the divine authority of the Bible is the only test that ought to be required, and adds, "I am proud to consider myself as related in Christ Jesus to every Christian community in the world, and to every individual among them." He takes a view in detail of all the persecutions which have taken place in the history of the church, which he attributes to the absurd practice of drawing up creeds and articles, expressed, not in the words of Holy Writ, but in language which neither the writers themselves could define the meaning of, nor any one for them.

Much as our author lamented this state of things, he concludes by expressing his conviction, derived from the ancient prophecies, that the day will come when "genuine Christianity shall flourish, and Providence shall work its way through the present apostacy against all the powers of the world that still resist it."

His Visitation Sermon, preached in Winchester Cathedral before Bishop Hoadly, in 1759, was "on the Beauty of the Divine Economy, in its successive Stages, the Creation of Man, the Patriarchal Ages, the Call of Abram, the Destinies of that wonderful People, his Descendants, the Advent of Christ, the Corruption of his Doctrines, the Rise and Progress of Mahometism, and the future Restoration of the Jews, the glorious Coming in of the Gentiles, and the future Reign in Person of

Christ over the Universal Family of Man. In all of which the Wisdom and Goodness of the Divine Being is shewn, and that the sole Aim of all his Dispensations has been, and ever will be, the Universal Good of the whole Family of Man."

In the year 1777, appeared the remarkable work of Mr. Soame Jenyns, entitled, "A View of the Internal Evidence of the Christian Religion;" in which, in the character of an advocate for Christianity, he, perhaps sincerely, sets up this argument in its defence—that the exterior evidence from miracle and prophecy are not to be depended upon; but that its internal evidences are incontrovertible; that the story of the evangelists is not itself the revelation, but that it contains the revelation of doctrines contradictory to reason, adverse to experience and worldly wisdom, so incredible in themselves and impracticable for observance, that no human invention could ever have originated them; therefore they must have been a revelation from God. Our author, in a dialogue, extending to 160 closely-printed pages, examines these positions in detail; shews that Christianity contains no such contradictions or impossibilities; that all its moral precepts were propagated in the world before the advent of Christ; but that it was his work to stamp what was previously only guessed at, with the seal of truth and certainty; that it is the glory and the impregnable rock of Christianity, that it teaches nothing inconsistent with right reason.

Mr. Taylor also produced a pamphlet, entitled, "*Confusion worse Confounded; Rout on Rout; or, the Bishop Gloucester (Warburton's) Commentary on Rice Evans's Letter from Heaven, examined and exposed. By Indignatio.*"

This is a severe, and apparently a merited, exposure of the credulity and folly of the learned Bishop, who had brought forth from a slumber of nearly 100 years a pretended dream of one Rice Evans, who, at the breaking out of the great Civil War, saw in a vision of the night that Fairfax, and after him Cromwell, would rule this land, and be followed by a succession of five princes, and then the line would be changed. This the Bishop called "a manifest prophecy," and attempted to prove that the five young *men* were the two Royal Stuarts, King William, and (most extraordinarily) the two female sovereigns, Mary and Anne. The absurdity of the whole story is exposed with much keen irony and an admirable degree of learning and point, as well as many of the Bishop's other literary paradoxes, among which are, that contained in his celebrated work, the Divine Legation of Moses, in which he had laboured to prove that a belief in future rewards and punishments is absolutely necessary in order to keep together any form of civil society; that the surrounding Heathen all held this doctrine, but Moses and the Jews had not the least notion of it; consequently the existence of the Jews as a nation was a miracle, which alone is sufficient to shew they were a people favoured with the special rule of Jehovah as their Sovereign and Lawgiver. Our author shews up Bishop Warburton as proof of the great Selden's maxim, "that no man is the wiser for his learning; inasmuch as learning may administer matter to work in, or objects to work upon; but wisdom and wit are born with a man."

In politics our author was a Whig of the genuine school, as is clearly shewn by a Letter he addressed to the Earl of Abingdon, confusing a definition of civil liberty given by the Archbishop of York, in which

that Metropolitan had defined Liberty to be, "a freedom from all restraints except such as established law imposes." Mr. Taylor shews, that these laws may be imposed contrary to justice and natural freedom, and ought to be resisted as they were at the glorious Revolution of 1688.

After Mr. Taylor's decease, his son Henry published from the manuscripts he had left, "*Considerations on Ancient and Modern Creeds.*" In the Preface it is observed, "The damnation which Christians deal out to one another in their creeds, is as senseless and disgusting as the profane cursing used by the common people in the streets;" and that "those who, like parrots, repeat these creeds, mean no more;" and then adds this ludicrous anecdote: "The master of a house asked his friend, as he returned with him from the church on Easter Sunday, how he could be so cruel as to damn him everlastingly for a mere difference in opinion? To which this good Athanasian replied, He could not say positively that every one would be so damned who did not believe in that Creed; he only hoped so."

Much of the volume is devoted to a refutation of some points urged by Socinus, who had in one place contended, that the proper interpretation of a Greek word was "*to be*;" but the Devil had put it into the head of his opponents to translate it, "*to be made.*" Our author neatly observes, "I can hardly persuade myself to believe that those learned men are in earnest who tell us that the Devil is concerned in the construction either way. I am sure, in the manner in which our controversies are generally carried on, our learned disputants may wrangle all their lives without his assistance. And he may perhaps be as well pleased in seeing good men abuse one another, as in abusing them himself; and the wisest part he can take will be, to leave them to the free indulgence of their passions; for 'the wrath of man worketh not the righteousness of God.'"

After arguing, with many learned quotations, against the Sabellian hypothesis, that there is but one person in the Deity, and that the Father and the Son are only different characters assumed by the Divine Being on particular occasions, he adds, "Now as I firmly believe the conversion both of Jews and Mahometans will be brought about in time by the common principle of One Supreme over all, it seems to me that the Athanasian notion of Three Supremes, and the Sabellian notion of no real personality of the Son and Holy Ghost, will both of them vanish as if they had never been, upon the return of the ancient doctrine, that the Son and the Holy Ghost are inferior to the Father, and capable of local motion."

Much of this volume is occupied in replying to the Four Sermons of Dr. Lardner, who had maintained the modern Unitarian doctrine on these disputed points, and presumed to go much further in the broad road of heterodoxy than our author was prepared to accompany him.

Both these learned and estimable men have now long since gone to their last account. If they do not sleep until the general resurrection, which I believe both of them expected to be the case, they have, in the regions of the blessed, had whatever imperfections shaded their mental sight removed; in the unveiled presence of the Divine Being they have wondered at the errors into which they may each have unknowingly fallen; and have joined together in Hallelujahs to the Father of Light

and Truth, who leadeth men by a way that they know not, in order to answer the purposes of his beneficent Providence, which shall end in the ultimate removal of all darkness, and the wiping away of all tears from all eyes, throughout the whole creation.

The writer of these pages was a few years ago enabled, by the kindness of Mrs. Bromley, of Hayling Island, to present to the Philosophical Society at Portsmouth a complete collection of Mr. Taylor's writings, some of which are now extremely scarce.

D. B. PRICE.

MR. SHARPE ON THE EGYPTIAN ORIGIN OF THE TRINITY IN UNITY.

In the Egyptian temples we find the gods were often worshiped in groups of three. In Thebes, these were Amunra, *the sun*; Maut, *the mother*; and Chonso, their child: in other places, Ra, *the sun*; Pthah, the god of Memphis; and the Nile; while in other cities they were Isis, her brother Osiris, and their son Horus. No images are now more common in our cabinets of curiosities than the group of Isis, her son Horus, and her sister Nephthys. This worship of the number Three was common to the earliest as well as the latter times; we see it in the temples of Rameses and in those of the Ptolemies.

Plutarch, in his treatise on Isis and Osiris, explains this, and tells us that the Egyptians considered that every thing perfect had three parts, and therefore that the God of Good made himself threefold, while the God of Evil remained single. And he adds, that they worshiped Osiris, his sister Isis, and their son Horus, under this form of a right-angled triangle, in which Horus, as proceeding from the other two, was the side opposite to the right angle.

This is a distinct Trinity in Unity in the time of Plutarch; but we have no evidence in the older monuments to prove that the groups of three gods before spoken of bore that character. Indeed, it is far more probable that it was only in modern times, after the fall of Thebes, after the Persian conquest in 523 B.C., that the priests began to explain away their polytheism by the scheme of a plurality in unity. Thus the Hebrew Scriptures, in the Book of Deuteronomy, ch. vi. 4, say, *The Lord is our God, the Lord alone*. This is only forbidding polytheism. But when the Septuagint translation was made by the Greek Jews in Alexandria in the reign of Philadelphus, the Egyptian priests had already invented the plan of explaining away the absurdity of their numerous gods by calling them a plurality in unity; and, in opposition to this new scheme, the translators make that text declare, *The Lord our God is one Lord*.

This change of opinion, or rather this having one doctrine for the ignorant crowd, and another doctrine for the select few, is shewn in the architecture of the more modern temples. In the older temples, the portico was open to the crowd in the court-yard to see the ceremonies performed under it; but in the time of the Ptolemies they built a low wall or screen across the portico, which had before been open to the sight of all. Henceforth there was a separation between the cere-

monies for the priests and the ceremonies for their followers in the court-yard.

This love of mysticism also took hold of the Alexandrian Jews, as we see in the writings of Philo. This eloquent and earnest writer found an allegory or secondary meaning in the plainest narrative of the Old Testament. In his book *De Cherubim*, he says Abraham's wife Sarah is Wisdom, while Hagar is Instruction. In his book *De Agricultura* he says, God's Word is his first begotten Son, by whom he governs the world. In his book *De Abrahamo*, speaking of the Creator, he says, there are three orders, of which the best is the Being that is, who has two ancient powers near him, one on the one side and one on the other; the one on the right hand being called God, and the one on the left Lord; and that the middle Divinity, accompanied on each side by his powers, presents to the enlightened mind sometimes one image and sometimes three.

The writer of the Apocryphal book named the Wisdom of Solomon, who proves himself to have lived in Alexandria after the time of Philo and to have been a Christian, makes a person of God's Word, by whom he made all things, and who afterwards leapt down from heaven in the time of Moses to punish the Egyptians,—and also of God's Wisdom, who was present at the creation, and who was an unspotted mirror of his power and the image of his goodness. Here we have a Trinity of persons in the Godhead; and when the word Trinity is first used, it is by Theophilus, Bishop of Antioch, who describes it as the Almighty, his Word, and his Wisdom.

The Trinity in Unity is not the only part of modern orthodoxy which claims an Egyptian origin. Among the persons whom the Egyptians worshiped was a being who had two natures, one human and one divine. Osiris was at the same time a man and a god. He was put to death as a man, and worshiped as a god. At the annual ceremony, when the priests consoled Isis for the death of Osiris, this inconsistency was remarked and discussed by the Greeks. And Xenophanes, who travelled in Egypt about the time of Herodotus, wittily and wisely argued with the priests, that if they thought Osiris a man, they should not worship him, and if a god, they need not lament his sufferings.

It was moreover in Egypt that the word God was first used in that lower and less important sense in which alone it was applied to beings who had lived and walked upon earth. The Greek and Roman gods, Jupiter, Apollo, and the rest, were all supposed to have some share in the government of the world, and as such fairly entitled to the prayers of those who believed in them. In Alexandria, on the other hand, the kings, while living and tyrannizing over their subjects, were called gods; Cleopatra, living in vice with Antony, was called a goddess. But they never fancied that such people had any share in creating and governing the world, or were to be addressed with prayers by the devout. And it was only in the lower sense that Justin Martyr, Origen and Clemens of Alexandria, called Jesus a god. Indeed, Origen expressly says in his Treatise on Prayer, that Jesus ought not to be prayed to; and Clemens shews his use of the word by saying that every good Christian, rising in piety daily, may, if he take pains, at last become a god walking upon earth.

SAMUEL SHARPE.

LINES ON HYDE CHAPEL.

Not in rich dome or ample hall
 Our pious fathers bent the knee,
 But where the earth was free to all,
 They sought and found their liberty.
 Their temple was the eternal sky,
 Their "hallowed ground" the fresh green sod,
 And on the wild winds sweeping by,
 Their hymns were wafted up to God.
 There, to the deep wood's dim recess,
 Or to some gorge of yon bare hill,
 Steal the brave few, who dare confess
 Their faith against a nation's will :
 In Nature's solitude they raise
 The still small voice of contrite prayer,
 And there the song of grateful praise
 Goes echoing through the midnight air.
 Prayer, that no trial their faith might shake
 In thought's eternal liberty—
 That, as in life they mocked the stake,
 Death, when he came, might find them free :
 Thanks, that though fallen on evil days,
 Theirs, by God's grace, had been the lot
 To journey still in honest ways,
 To buy the truth and sell it not.
 Praise be to Him ! our church-spire stands
 Proudly before the eye of heaven ;
 We bow the knee to no commands
 By any earthly hierarch given.
 In Him we trust, whate'er betide,
 Whose arm hath our salvation wrought,
 And fear not that our God will chide
 The utterance of our honest thought.
 And though, thank God ! those days are fled,
 And ours is now a happier time,
 When Conscience need not hide her head,
 And love of Truth is not a crime,—
 Still may be ours their earnest mind,
 Their godward life, their steadfast will,
 The daring arm no threat could bind,
 The honest tongue no bribe could still !
 Still may be ours the loving heart,
 Yielding the freedom which it sought,
 Like her who chose the better part,
 Sat ever waiting to be taught.
 Still may be ours the hopeful love,
 Which o'er the raging waves of strife
 Brings blissful tidings, like the dove,
 Of rest beyond the sea of life.

Our Fathers' God ! we humbly trust
 That when the last of this our train
 Shall mingle with the common dust,
 Our work may not be all in vain.
 Here may our sons Thy name confess—
 Here burn Devotion's purest fire—
 And children's children learn to bless
 The hands that raised the old grey spire !

C.

MR. KENTISH'S SERMONS.*

WE receive and welcome this interesting volume of Discourses with a feeling of reverence. Its venerable author has associated his name with the assertion of liberal Christianity in England for a period very little short of sixty years. It will surprise those who are only acquainted with the Unitarian literature of the last few years, and who have appreciated the vigorous style of his latest occasional sermons and his recent contributions to our periodicals, to learn that Mr. Kentish commenced his ministry so far back as 1790, and first appeared before the public as an author in 1794. It is a rare occurrence to see the mental powers applied with undiminished force through two entire generations; perhaps it is still more rare in such a case to see the same pursuits and principles followed for so long a period with unflagging interest. In the author of these Discourses we see not only an instructor of the present generation, but one of the very few remaining links that connect us with the age of Theophilus Lindsey† and Dr. Priestley. Long continued as has been Mr. Kentish's pastoral relation with "the members of the society of the New Meeting-house in Birmingham," to whom this volume is dedicated, he had previously given his ministerial services to two congregations in the West of England and to three Metropolitan societies. As at Hackney and Newington Green he was one of the successors of Dr. Price, so at Hackney and Birmingham he was of Dr. Priestley. We see in him first the pupil and then the colleague of Mr. Belsham, and afterwards the co-pastor of Dr. Toulmin.

In the minds of many persons, these circumstances will add not a little to the interest which of right belongs to these Sermons on account of their sterling and varied merits. The volume is not, in the ordinary sense of the term, published. It is, we believe, distributed by its

* Sermons, by John Kentish. 8vo. Pp. 468. Birmingham—James Belcher and Son. 1848.

† We have lying before us a letter, dated May 12, 1791, in the autograph of Theophilus Lindsey, from which we extract the following passage:—"I congratulate you on the excellence, seasonableness and happy success of your father's discourse at the opening of the Unitarian chapel at Plymouth Dock. From such an opening, and from two such zealous, enlightened ministers as Messrs. Porter and Kentish, what may we not expect!" The letter is addressed to Rev. Mr. Toulmin, Chowbent, Manchester.

author as a gift to the members of his congregation. We are sure that they will put a high value on the work, as a memorial of their venerable pastor's labours amongst them, and of his solicitude for their spiritual welfare.

We are glad to see that Mr. Kentish has throughout the volume illustrated the difference between a theological or a moral essay and a sermon. He has not been betrayed by his copious learning or his aptitude for biblical criticism, into theological disquisition which befits the chair of the College Professor rather than the pulpit of the Christian Minister. The text and context are generally illustrated with happy brevity. We do not remember to have seen a volume of Sermons in which the texts are more felicitously chosen. There is a plentiful seasoning of well-chosen and rightly-applied Scripture language, the want of which is so serious a defect in most of the American and some of the recent English preachers. Our author has proved that it is possible to combine a considerable degree of unction with an accurate style and elegant diction. The Sermons are, without exception, short, as are also the appended Sacramental Addresses. In aiming at brevity, however, Mr. Kentish has in no instance contented himself with a superficial treatment of his subject, nor has he failed to preserve the proper proportion between the several parts of his discourse. There is internal evidence of preliminary care in the outline, and of patient thoughtfulness in the execution of each sermon.

We are far from saying that they are all of equal merit; this the principle on which the volume appears to be constructed forbids. Designed as a memorial of his habitual preaching, to be placed in the hands of those who have for a long series of years been instructed by it, Mr. Kentish has properly selected specimens of discourses on all those topics which of necessity at times engage the attention of the judicious preacher. Without professing to give an analysis of each discourse, we now proceed to offer an account of the subject and occasion of most of them, and to select a few passages which our readers will peruse with pleasure.

The volume opens with a serious and impressive sermon, preached on the first Sunday of the year, urging "Self-dedication to God." The second sermon has for its text Psalm xxxix. 9, *I was dumb, I opened not my mouth; because thou didst it.* Thus sweetly is the subject of the sermon deduced from the text:

"Could I draw the picture of RESIGNATION, this verse should give me the design. I would paint her with no sullen brow, with no features denoting insensibility to pain: I would represent her with a countenance marking recent sorrow, yet expressive of serene and holy trust. Wiping the 'natural tears' of Grief, and looking up to Heaven, she should appear to say, 'I was dumb, I opened not my mouth; because thou didst it.'"

Sermons III. and IV. are upon the incommunicable Bitterness of the Heart, as Sermons V. and VI. are on the incommunicable Gladness of the Heart. In Sermon VII., Penitential is contrasted with Worldly Sorrow; and all of these discourses are marked with the nice discrimination of one who has closely observed the workings of the human soul.

From Sermon VIII., which is entitled, "The Humble Worshiper deprecating God's Justice," we select the explanation of the text and of kindred passages of Scripture, which is as just as it is striking.

Ps. cxliii. 2: *And enter not into judgment with thy servant; for in thy sight shall no man living be justified.*

"The whole verse is figurative; and the terms are borrowed from the forms and proceedings of a court of criminal justice. I remind you of this circumstance, because such language is often to be met with in both the Old Testament and the New, and because it is much overlooked or not rightly understood. We find it particularly in the Book of Job, many passages in which, together with the plan and object of the poem throughout, receive explanation from this use of judicial images and phrases. In the Epistles of Paul also, and chiefly in his letter to the Romans, the peculiarity is of frequent occurrence, and should be interpreted neither literally on the one hand, nor as a merely ornamental way of writing on the other. God in addressing Himself to us by His inspired servants, employs words suited to our comprehension, and on account of their being familiar, fitted to impress our hearts; God condescendingly speaks to man in the style of man, nor refrains from keeping in view our weakness, usages and habits. At the same time, it would be most erroneous to believe that He is entirely such an one as ourselves, and to forget His all-perfect nature, while we are ascribing to him human offices and relations. Is He, for example, a Lawgiver and a Judge? Let us call to mind that no mortal infirmities are mixed with the characters which He thus sustains; no partialities, no ignorance, no want of watchfulness, care and penetration; above all, no mean selfishness and jealousies, no wayward passions, no personally vindictive feelings. Still even so contemplated, He remains not less truly our Judge and Legislator; and our faith in His consummate excellence, both natural and moral, does but the more fully persuade us of the infinite distance between Him and men, and heightens the solemnity of the prayer, 'Enter not into judgment with thy servant; for in thy sight shall no man living be justified.'—Pp. 101—103.

The sermon closes with the following statement:

"A church in one of the Midland counties has a monument bearing an inscription, which, 'in deference to the earnest request of the deceased, a man of signal accomplishments and worth, 'is confined to name, date, and these words—Enter not into judgment with Thy servant, O LORD.'"

Sermon IX. is entitled, "The Gracious Character of Christ an Encouragement to Prayer." Would that this discourse could be read by those who have been led to believe that Unitarianism slights the Saviour and is unfavourable to piety!

Sermon X. is a comprehensive plea, on Christian grounds, for Mental Cultivation.

Sermon XI., on "The Rule of Christian Faith and Union," is a spirited assertion of true Protestant principles. It would make a good tract for the times—rebuking with equal force of argument those that would violate the right of private judgment, and those who morbidly suppress the convictions of their understandings in the vain hope of producing something like an uniformity of Christian profession. The closing sentences are pregnant with truth:

"Definite convictions of Christian truth are attainable; and these may be avowed in entire accordance with the exercise of Christian love. Indeed, Christian love is but an empty name, unless it be joined with moral integrity and courage. The great point should be, to renounce those distinctive titles which are taken from human leaders, not to stifle the sympathies which must

* "See Wordsworth's Poems, V. 325. The individual alluded to was the late Sir G. H. Beaumont, in whose grounds stands the parish church."

always exist among well-instructed and upright worshipers, and still less to shrink from being ranked under an *obnoxious* yet really *honourable* denomination."—P. 152.

Sermon XII. contains a plain and faithful statement of the "Obstacles to the Efficacy of Religious Instruction." The discourse which follows depicts the tyranny of Sinful Habits.

Sermon XIV. is marked by careful discrimination, and treats on a subject (Sinful Anger), in discussing which the lack of this quality has sometimes put Christian moralists in undesirable contradiction to human nature and its noblest exposition, the example of Jesus Christ.

In Sermon XV., Vainglory is exposed by being contrasted with Christ's humble spirit. Incidentally, the preacher (p. 204) remarks on the profound silence which the Scriptures maintain concerning the supposed descent of Christ from some former and higher state, to wear for a time the human nature and make his abode with men.

Sermon XVI. contains a brief explanation of the Parable of the Unjust Steward, similar to that previously given in the author's Notes and Comments (pp. 204—207). While we agree with Mr. Kentish in the opinion that the capital duty enforced by the parable is the wise application of wealth, we find it less easy to assent to the view of the parable contained in the following passage: "We are certain that the steward's dishonesty cannot be and was not the subject of praise, but only the skill, the address with which, on his being deprived of his office, he secured the gratitude and good offices of his lord's tenants" (p. 215). To our minds, this view presents a serious difficulty. There scarcely seems in it that happy adaptation of the character to the moral, and of the incidents to the character, which is so apparent in the other parables of our Lord. According to this explanation, the master of the unjust steward commends the wisdom of a fraud which is no sooner committed than it is detected and exposed. The key which to our understanding best unlocks the difficulty of this parable, is that furnished by Dr. Samuel Clarke.* He supposes that in the final act of the steward there was no dishonesty whatever; that instead of being an act of fraud and robbery, it was one of liberality and generosity; and that by engaging the tenants to write down lower sums than they owed, he intended to take upon himself the difference, and to answer for it in his settlement with his lord. This hypothesis received the approbation of Mr. Bulkley, in his able discourse upon the parable.

There follow, in Sermons XVII. and XVIII., expositions of the Parables of the Barren Fig-tree and the Kind Samaritan, with which we unreservedly agree. In the application of the former parable to the fate of guilty individuals and guilty nations, the preacher rises to true eloquence. We extract only the latter portion:

"History proclaims aloud the righteousness of the Divine Administration, and points out distinctly, in the fates of communities, the intimate connection of sin with wretchedness, of profligacy with decay and ruin. Let thy doom, proud Babylon, attest this truth; and thine, imperial Rome, once the mistress of the world, and now among the lowest of the people! Most of all, let the daughter of Sion, an outcast and wanderer from her once-favoured habitation, declare that wickedness is the overthrow of a nation. 'Alas! all that pass by

* Sermons, 8vo, Vol. III. § ix. pp. 284, 285.

clap their hands at thee, daughter of Jerusalem, saying, Is this the city that men called the perfection of beauty, the joy of the whole earth?"—P. 234.

The Sermon on the Kind Samaritan pointedly rebukes national antipathies; and a note informs us that the "discourse was first written and preached during the war with France, 1794." What a happy change has half a century made in the national temper! If, as we suppose, this sermon was preached during the height of the war, in a town profiting so largely as Plymouth then did by it, it is a pleasing instance of the exercise by the preacher of true Christian courage.

The four Sermons which follow (XIX.—XXII.), are judicious and earnest specimens of what are frequently called charity-sermons. The highest charity, the preacher shews by a variety of considerations, is that which is applied to the education of the poor. In Sermon XX., an error of translation is pointed out in reference to 2 Cor. viii. 5.

"I doubt whether the beginning of this fifth verse is generally understood. It gives me no pleasure to point out mistakes in our public translation of the Bible; because it is, for the most part, very admirable and excellent. However, when the meaning of passages which, in a practical view, are especially important, happens to have been lost sight of, it is our duty to place such texts before you in their proper light, or at least to make a humble and candid attempt towards rendering clear what at present is dark and questionable.

"This they did," says our apostle, 'not as we hoped.' What! had he no hope that the Christians in Macedonia would assist those of Judea? Assuredly he had. In truth, they went beyond his hopes. They did much more than, considering their situation, could have been expected from them; and this is what Paul declares. He even lays before us the reason of their unlooked-for bounty. His language is—'This they did, not merely as we hoped,' but more."—Pp. 267, 268.

Sermon XXII. is an instance of a very felicitous use of a text. From Is. lxi. 8, *The new wine is found in the cluster; and one saith, 'Destroy it not, for a blessing is in it,'* the preacher discourses on "Advances in Men's Character and Happiness from Small Beginnings." In a single paragraph he justifies his use of the prophet's words:

"In the first blade which springs from the earth, the wise and pious observer sees 'the full corn in the ear,' and the earnest of an abundant harvest; in the earliest *cluster*, the coming vintage. He finds there already 'the new wine, and saith, Destroy it not'—welcome, cherish, protect it—'for a blessing is in it.' This single, uncorrupted cluster is a pledge of the rich and plenteous fruit, which maketh glad the heart of man."—P. 300.

Thus explained, the text is beautifully emblematic of the hopefulness with which the enlightened Christian surveys the youthful mind:

"Mark the infant mind as it comes from the hands of its Creator. It is then a pure and a good grape in the cluster; a blessing is in it. Neglected, perverted, it will soon decay and perish; whereas if you bestow due care upon it, nor kill it either by supineness or by fond indulgence—if it wither not under a chilling or a fervid sky—it is the promise of a copious vintage."

The pastor of the New-Meeting congregation, Birmingham, is entitled to mention it as a fact honourable to his flock, that their Sunday-school is nearly contemporary with the first establishment of these admirable institutions.

Sermon XXIII. is on "The Duty and the Means of Copying after Eminent Patterns of Christian Virtue," and very appropriately precedes

sermons on the character of Peter and Paul. The two latter discourses are remarkable illustrations of the aid which a nervous style will give to a condensed statement of the well-known facts of the Scripture history. Intermingled with the statement are some interesting explanations of Scripture language not always rightly understood.

Sermon XXVI., on "The Female Character," is one of the most pleasing and elegant in the whole volume. Readers who, like ourselves, are disposed to regret its brevity, will do well to carry the feelings which its perusal has excited to Sermon XXX., which describes and improves Jesus from the Cross committing his Mother to the care of the Beloved Disciple.

Most of the remaining discourses in the volume appear to have been suggested by funereal occasions, and are well adapted to soothe and heal the wounded spirits of surviving friends. The most striking of these more solemn addresses is that on Sudden Death (Sermon XXIX.). It was occasioned by the sudden death, in February 1821, of Dr. James Lindsay. It will be recollected that he expired almost instantaneously in Dr. Williams' Library, when attending and taking part in a meeting of the Ministers of the Three Denominations, convened to consider Mr. Brougham's Education Bill. Our final extract must be the passage in which reference is made to this event.

"The Christian soldier must be prepared to fall at his post; the servant of the Lord Jesus must be in a posture which shall enable him to welcome the season of his 'Master's return.' Then the event which, for a time, removes him from his dearest pursuits and friends, will be his eternal gain. 'If any man die very suddenly,' if he give up his breath while he is in the act of obeying that law of kindness which dwelt in his bosom and upon his lips, or while he is pleading the cause of that freedom which he eminently understood and loved, such an one dies in the very discharge of his duties equally with a *Howard*, who imbibes the fatal contagion, the progress of which he is endeavouring to arrest, or with the patriot leader who sacrifices his life in rolling back the tide of battle from his native shores. Nor can the spot where the Christian suddenly expires be to himself an object of concern. Still his end is peace, and his reward infinitely glorious."—Pp. 398, 399.

This interesting memorial of Mr. Kentish's pulpit labours, so much more valuable to his friends from being arranged by himself, has revived in our minds the wish that another venerable minister of our denomination, who for more than half a century has occupied and adorned the pulpit of Newcome Cappe, would gratify his pupils and friends by preparing for publication a similar volume of his discourses.

IMITATION.

NOTHING sifts and tries our tastes and our preferences better than the imitation of a stranger. There is no sharper polishing machine and grindstone for a genius than his apes. If every one of us saw running by his side his double, one who copied him in his talk, his gesticulations, his motions, his compliments, his bragging and his quarrellings, &c., by heaven! an exact repetition of our discords and our mistakes would make very different persons of us. . . . Princes are surrounded by courtiers who are the supernumerary copyists and mirrors of their individuality, and who strive to improve them by this slavish mimicry; but they seldom attain this good end, because the prince fancies that in morals, as in catoptics, every object shews itself reversed.—
JEAN PAUL.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXI.

Soon after the publication of the "Plea for Unitarian Dissenters," Mr. Aspland committed to the press "Three Sermons," two of which he had recently preached before several public societies. The subjects of these discourses were—I. The Unitarian Christian's Appeal to his Fellow-christians on the Christian Name. II. The Apostles' Creed concerning the One God and the Man Christ Jesus. III. The inseparable Connection between the Unity and the Benevolence of God. It would be wrong to conclude, from the controversial strain of a large portion of his occasional sermons, that he was indifferent to "the common faith of Christendom." The application of Christianity to the practical purposes of life formed the staple of his pulpit addresses. On suitable occasions, such as public lectures and the meetings of religious societies, he felt it to be a solemn duty to vindicate Christianity from corruption and abuse, believing as he did that while error existed in the world, controversy was the only means left of preserving or reviving truth. In the language of Dr. Disney,* he reminded those well-meaning and candid persons who, having themselves attained to pure Christianity, dislike and discountenance controversy, that their aversion "is no other than their declaring their earnest desire to establish the *end*, while at the same time they inconsistently and peremptorily protest against the only *means* which can effect it."

Like the "Plea," the Sermons are illustrated by notes containing choice passages from some of the best English divines. The little volume found acceptance with the public, and when a second edition was called for, the author prefixed a reprint of a Sermon on Religious Liberty, which had been originally preached by him before the Western Unitarian Society in 1812.

When the Sermon on the Christian Name was first addressed to his own congregation, the appeal with which it concludes, urging Unitarian Christians to honour their profession by activity and zeal, was illustrated by the following narrative, which is valuable as a proof that the goodness of God, earnestly preached, will sometimes melt to repentance hearts that would be proof against the terrors of the Lord.

"I was yesterday called to attend the death-bed of an utter stranger, who wished to make a confession before he quitted the world, and I should leave off assured that this discourse had answered its end if I could convey to you the impression which the scene has made upon my own mind. The dying penitent had to confess no great crime, no habitual vice (God grant that in this respect your death-beds may be as easy as his!) but he wished to unburthen his mind of a painful sense of *religious negligence*. For years, he said, he had known the truth, but had lived as if he had never known it; serving Mammon more than God, and doing nothing for the promotion of that great cause for which Jesus laid down his life. He wished me to make use of his experience to warn the thoughtless, inactive professors of *pure and undefiled religion*, that there is no peace at the last but in the consciousness of having *kept the faith, fought the good fight and finished a good course*. Yet he acknowledged the unspeakable goodness of his heavenly Father, that he should now find comfort in those views of truth which he had so long alighted. The last time he mixed

* See Memoirs of Dr. Sykes, p. 364.

with his fellow-christians was in this place, a few Sundays ago, when he heard a sermon, designed to shew that all divine punishment in this world and the next is corrective and purifying; the subject touched his heart: he could have left the world unconcerned, if the goodness of God had not been set before him: but before this he melted into repentance, gratitude and love. He expressed to me his pleasure in the prospect of *the rest which remaineth* for him in the grave; he had served the world, he added, and the world had ill-requited him; he had neglected God, but God was mindful of him in the decay of his nature, and was *laying underneath him his everlasting arms, and making all his bed in his sickness*. Having in a moment of pain dropped a word which might seem to indicate impatience, he immediately added, 'But shall I not quietly wait for my heavenly Father, who has so long waited for me? I have been,' he concluded, 'an undutiful child; I have been scourged for my benefit; I hope my sufferings have been sufficient; if not, I am in the hands of God for eternity, and he will not afflict me above measure and without end. Tell,' said the failing voice, the speaker taking me by the hand, 'Tell your friends what I say, what I feel; it may do good to the living.'

"I have fulfilled my promise, and I have only to add my prayer to God that this death-bed attestation to the value of truth may not have been made in vain."

Mr. Aspland's next publication was, "A Selection of Sermons, in Chronological Order, from the Works of the most ancient Divines of Great Britain, during the Seventeenth and Eighteenth Centuries; with Biographical and Critical Notices." The general title was given to the work of "British Pulpit Eloquence." For such a work he was well qualified by his familiarity with the lives and writings of English theologians. He had no sympathy whatever with those who in modern days affect to despise the pulpit eloquence of England, but thought, with Dr. Johnson, that subsequently to the Reformation the English language had "been chiefly dignified and adorned by the works of our divines." The first preacher selected is Richard Hooker. In strictness, he belongs entirely to the sixteenth century, in the last year of which he died; but his sermons were not published till after his death. They are only seven in number: that selected is certainly in every respect the best; it is entitled, "A learned Sermon of the Nature of Pride." It is to be regretted that no specimen is given of Bishop Andrews' preaching. Fuller, in his Worthies of England, styles him a "peerless prelate," and "an inimitable preacher in his way." His style was indeed peculiar and very artificial, but one of his sermons would have well filled up the gap between Hooker and Chillingworth. The specimens of the pulpit eloquence of the seventeenth century are taken from Chillingworth, Jeremy Taylor, Henry More, Richard Allestree, Benjamin Calamy, Barrow, Wilkins and Whichcot. It will be observed that all are Church-of-England divines. In the Preface, the editor declared that he made it a point of conscience "not to prefer authors on account of their theological creed." Although the work was published anonymously, and through a bookselling firm not identified with heretical books, it was regarded with suspicion by that not small class of theological readers and book-buyers who refuse confidence to every volume that comes to them unstamped by a sectarian *imprimatur*. The sale of the numbers was so small, that the work terminated on the completion of the first volume. Had its editor been encouraged to proceed, not merely South and Tillotson (both his special favourites), but several of the more eminent Nonconformists, such as Baxter, Howe, Manton and

Bates, would doubtless have been enrolled in his list of eloquent divines of the seventeenth century.

The biographical sketches which precede each sermon, though necessarily brief, are full of important matter, and indicate the writer's familiarity with the theological literature of the period, and his possession of an accurate judgment. If for no other reason, the non-completion of the selection is to be regretted, because it broke off this series of useful biographical sketches. What became of the impression of "*British Pulpit Eloquence*," is now not remembered. Probably it became the prey of some of those Adjutants* of unsuccessful literature who seize divines and poets with equal avidity, and, with catholic impartiality, relish orthodox and heterodox reams alike. As the volume is now of rare occurrence, two or three extracts from the Memoirs may be acceptable.

HOOKER.

"Hooker has left behind him a rare character for simplicity of mind, strength of understanding, purity of heart, benevolence of life, and warm and unaffected piety. His main work, the *Ecclesiastical Polity*, though a fragment, sprung up at once into public favour, and has maintained its place amongst standard English books. It is controversial, but not uncharitable, and abounds in deep thoughts and manly eloquence. Pope Clement VIII. pronounced of it, that 'it would get reverence by age, and that there are in it the seeds of eternity.' Three successive English sovereigns, Elizabeth, the first James and the first Charles, were professed admirers of Hooker; the last unhappy prince recommended him to the study of his son, Chas. II. And his name is scarcely ever used by our best writers but with certain epithets which denote the highest respect, as Learned, or Judicious, or Venerable, or Immortal. Of his style, Bishop Lowth says, in the Preface to his *Introduction to English Grammar*, 'that in correctness, propriety and purity, he hath hardly ever been surpassed, or even equalled, by any of his successors;' and Bishop Warburton, in his book on the *Alliance between Church and State*, often quotes from him, and calls him 'the excellent, the admirable, the best good man of our order.'—Pp. 3, 4.

CHILLINGWORTH.

"Chillingworth is distinguished as an author by closeness and cogency of reasoning, and by clearness and strength of style; on account of which qualities, Mr. Locke recommends him to be 'read over and over again.'

"Besides the celebrated persons already mentioned, Chillingworth numbered amongst his friends the ever-memorable Mr. John Hales, of Eton, and Lord Falkland: this enlightened and accomplished nobleman was joined with Chillingworth in a common saying at Oxford in their day, namely, 'that if the great Turks were to be converted by natural reason, these two were the persons to convert him.'

"We have not the means of judging accurately of Chillingworth as a preacher; none of his sermons were published by himself; and there is reason to apprehend that, with the exception of one, they were not printed from his manuscripts. There is in them a frequent hardness of phraseology which the author would have worn down in going over his composition with a view to the press; and there are sentiments occasionally which the reader will not know how to receive from the author of '*The Religion of Protestants*.' Still, as Des Maiseaux remarks, a judicious reader may soon perceive that they come from a masterly hand: he will find in them a noble simplicity, attended with

* For the useful functions of the gigantic crane so called, see the *Cyclopædias*, &c.

sublime and exalted thoughts, and a constant unfeigned zeal for the glory of God and the good of men's souls.

"The Roman Catholic writers have succeeded in making a general impression amongst biographers that Chillingworth did not acknowledge some of the fundamental doctrines of his church; and Hobbes, of Malmesbury, who knew him, pronounced 'that he was like a lusty fighting fellow that did drive his enemies before him, but would often give his own party terrible smart back blows;' but it is justly said by Granger, in summing up the character of our author, that Chillingworth, Tillotson and other great men who have employed the force of reason in religion, though under a proper restraint, have been branded with Socinianism."—Pp. 29, 30.

JEREMY TAYLOR.

"Bishop Jeremy Taylor was one of the completest characters of his day. His person was uncommonly beautiful, his voice musical, his conversation pleasant, his address engaging. To sum up all in a few words,—this great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint."

"The British pulpit is indebted to Jeremy Taylor, more than to any other divine, for its reformation. He was not without some of the faults of his age; but he set an example of excellencies, in the presence of which all blemishes disappear. He was 'the Barrow of an earlier date,'† but superior to Barrow in the force of his expressions, and above all in the splendour of his imagery. In some points there is a great resemblance between these two eminent orators, and one remark made by a very competent judge (Dr. Parr) upon them both is strikingly just: 'Without any attempt to preserve the peculiar forms of philosophical investigation, without any habit of employing the *technical* language of it, without any immediate consciousness of intention to exhibit their opinions in what is called a *philosophical point* of view, their incidental representations of man in all the varieties of his moral powers and his social relations, have so much depth, so much precision and so much comprehension, as would have procured them the name of philosophers, if they had not borne the different and not less honourable name of Christian teachers.'"—Pp. 76, 77.

During the year 1814, Mr. Aspland found time to edit an edition of Hopton Hayhes's "Scriptural Account of the Attributes and Worship of God," and prefixed a brief biographical sketch of the author.

It was at this time also that he planned and made preparations for publishing a second Unitarian Magazine. He saw that there was room for a periodical which should diffuse religious knowledge and promote scriptural inquiries amongst a humbler class of readers than those for whom the Monthly Repository was adapted. He also wished the Unitarians to have a periodical less controversial, and marked by a more decided practical bent. Had he consulted his pecuniary interests, he would scarcely have embarked on this experiment. The Repository, now in its ninth year, had only recently begun to yield more than its actual cost. During its early years, it was a source only of loss. Some of his friends foresaw that the second would eventually endanger the prosperity of the first Magazine. His hopeful temper, however, combined with his earnest desire of usefulness, made him disregard these prudential considerations. There was, five-and-thirty years ago, but little literature, especially of a religious kind, suited to intelligent

* Rust, Fun. Sermon, pp. 20, 21.

† Birch's Life of Tillotson, 2nd ed., 1753, p. 22.

artizans. The early race of scholars, as they left the Lancasterian and the Sunday school, and rose to manhood, found little that met their wants in either the standard literature or the periodical publications of the day. There were no precedents, therefore, to justify great expectations of success for a religious Magazine adapted to humble readers. It was found difficult to adopt a title which should be significant without being sectarian and arrogant. That eventually adopted was, "The Christian Reformer, or New Evangelical Miscellany." The new Magazine was warmly supported by many of the habitual contributors to the Monthly Repository, especially Mrs. Mary Hughes, Mr. Wright and Mr. Marsom. The first No. made its appearance on the first day of the year 1815, and, notwithstanding many hindrances and difficulties, it continued to enjoy the editorial superintendence of its founder for thirty years, during nineteen of which it preserved its original duodecimo form; during the last eleven, it was increased in size and price, and became a kind of successor to the Monthly Repository, which had then passed into other hands, and had ceased to supply the religious wants of the Unitarian body. The early volumes of the Christian Reformer were largely indebted to the ready pen of its editor. If any one is surprised how he could, with the numerous avocations of his pulpit, the Academy, the press, the weekly conference, and general business, both private and public, find leisure for the conduct of a second Magazine, the only solution of the difficulty that can be offered is, that it accords with experience that it is the busy, not the disengaged members of society who do all the new work that is perpetually arising and demanding attention. The spare minutes of the energetic man are often more productive of practical results than the days and weeks of the loiterer or the bustling trifler. This is one of the numerous exemplifications of the Divine promise, *Whosoever hath, unto him shall be given, and he shall have more abundance.*

The year 1814 is memorable in European history, through the downfall of Napoleon, and his consequent retirement to Elba, and the conclusion of the war with France, which had for so long a period agitated all Europe. No one more cordially welcomed the return of Peace than Mr. Aspland. On the 7th of July, which was set apart by Royal Proclamation as a day of Thanksgiving, he poured forth in fervent strain his abhorrence of war and his joy at the restoration of peace. Taking for his text Ps. xlv. 8—10, after a brief explanation of its words, he thus addressed the members of the Gravel-Pit congregation:

"When on various occasions during the late dreadful war the supreme authority of the nation invited the people to fast and pray for success to our fleets and armies, we found ourselves unable to comply with the request; for we worship not the God of Britain merely, but the God of the whole earth; and we should have feared the Divine rebuke by the mouth of the holy prophets, and especially of the Prince of Peace, the Lord of Life, if we had dared to implore from heaven the destruction of our fellow-creatures.* On these days we chose rather that the shutting up of the doors of this House of Prayer should expose us to hard surmises, than that we should seem to approve and

* In a familiar letter to his mother, dated Jan. 13, 1814, he wrote—"This is the Thanksgiving day" (for the defeat of Bonaparte at Leipsic, &c., and the triumph of the confederate armies); "but I feel no gratitude, and can express none, for the shedding of blood and the making of widows and orphans."

countenance war, the greatest of all evils under the sun, and the most subversive of the design of our religion. Here the command of God and the command of man seemed to us to be at variance, and we thought it right, acting under the responsibility of our Christian character, to obey God rather than man. At the same time, it may be observed that in this country Proclamations for the religious observance of special days are not of the nature of laws; the disregard of them is no breach of the peace, nor liable to any punishment; they are, as they have been just termed, requests and invitations, and have no further authority than that which is given them by every individual or every independent assembly of Christians; they do not even bind the ministers of the Court religion: and therefore, judging them not agreeable to the spirit of the gospel, we should have acted the part neither of good citizens nor of faithful Christians, if we had not dissented from the common practice for conscience' sake.

"But on this happy day our judgment and our feelings, our patriotism and our piety, concur to urge us to listen to the call of our rulers, and to join the multitude, and to come up to the House of God in company."

After powerfully depicting the physical horrors of war, he proceeded thus earnestly to describe its evil influences on manners and morals:

"The young of one sex are tempted by the high valuation of martial prowess to despise the common and cheap virtues of domestic life; and the young of the other sex imbibe a taste for outward glare and glitter, for the show of festivity and for personal decoration, and an admiration of the spirit of pride and boasting and defiance. Revenge becomes a national passion: our children lisp in threats, and the lips of that part of society to whom gentleness and kindness are thought peculiarly to belong, grow too familiar with the language of malediction. We acquire insensibly a love of war; our houses are ornamented with its ensigns; venal writers accommodate themselves to the prevailing inclination, and the Gospel of Peace is forgotten, or is perverted to the public wish, and the few that dare to assert it are just tolerated, or more probably vilified and held out to scorn."

From this sermon, which was never printed, one still longer extract is offered, on account of the calm wisdom with which it surveys the war and appreciates the terms of the peace.

"The long war which is just brought to an end was begun on principles and pretences which can never be enough condemned; but its character was changed in its progress, and though originally unjust, it might in the end and for a time be necessary. It raised in France a fierce military despotism, infuriated by a wild ambition, which allowed of no repose and seemed to tolerate no show of independence in Europe. The Continent had fallen, or was falling, under one master, who knew no law but his will, and pursued no object besides military greatness. Nothing was heard from one extremity of the civilized world to the other but the clang of arms. Hosts such as were never before marshalled to battle, were rolled hither and thither at the nod of one despot. Little was wanting to the peace of all nations; but how different a peace from that which we this day celebrate—the peace of a desert, the silence of the grave! In this juncture, Divine Providence interposed; the elements fought against the troubler of kingdoms; that political strength which was considered to be as iron and brass, melted away; and after falls and changes more wonderful than any which history has on record, almost all Europe is in a state of external quiet, if not of internal repose.

"These extraordinary scenes have been so arranged by the hand of Almighty God as to keep down and rebuke human pride. So far from any individual person or power having brought about what we witness, no one calculated upon such a strange result. Events followed one another with a rapidity that outstripped imagination. All that the leagued powers of Europe had to do,

was to follow the openings of Providence. They did follow them—let it be here acknowledged—with moderation and even with humility. There seemed to be the stillness occasioned by awe of the present Deity. Magnanimity and mercy presided in the breasts of princes, at their councils and over their armies. The voice of the people was practically acknowledged to be the voice of God, and thus the great vital principle of legislation and government which it was the earliest object of the war to extinguish, was in its issue acknowledged and confirmed. If the principle shall be hereafter generally recognized and revered, we may say, in adoration of the mysteries of Divine Providence, that the revolutions and calamities of a quarter of a century will not have been in vain.

“In the terms of pacification there is something to deplore, though much to admire. The unexpected, unaccountable provision for the revival of the Slave-trade has already excited in the public a sentiment of disgust and indignation which clears our national character from reproach; but perhaps we are not sufficiently alive to the injustice and cruelty of dooming one virtuous and happy people as a sacrifice to the peace of Europe. On behalf of the high contracting Powers it must be admitted that the resistance of Norway was not to have been expected; but surely it would have been more consistent with their general equity and magnanimity to have adopted new and conciliatory measures on discovering the spirit, the noble spirit, of that patriotic country: it may not be yet too late,—the unintended, unforeseen injustice to Norway may be compensated at the approaching general Congress; and in prospect of such a desirable event, it is only to be wished that the people of this free and enlightened country had, in the constitutional mode of expressing their sentiments, united the wrongs of the Norwegians with those of the Africans.

“With these abatements, the Treaty of Peace is entitled to our unqualified praise: it was framed in the spirit of peace. The parties to it appear neither as conquerors nor as conquered. There is no assumption on the one side, nor submission on the other: there is no triumph, no degradation. Admirable provisions have been made for preserving the balance of power and the independence of the several European states; and, with the blessing of Providence, we may look forward to peace and happiness for ourselves, and our children and our children’s children.”

Mr. Aspland cheerfully united with the Dissenting Ministers of the Three Denominations in preparing and presenting an Address of congratulation to the Prince Regent on the restoration of Peace. The Address was read by Dr. Rippon. It contained a strong expression of regret at the renewal of the Slave-trade on the part of France. The reception of the ministers on the occasion was described as gracious and cordial; but neither in his diary nor in any of his letters does there appear any particular allusion to this, which was probably his first visit to the Court of the Sovereign. He was not singular in feeling little respect at any time for the personal character of George IV. The letter that follows is dated on the day preceding that of the presentation of the Address.

Rev. Thomas Belsham to Rev. Robert Aspland.

“Essex Street, July 27, 1814.

“My dear Sir,—I have no holidays this year but what Mr. Joyce allows me while I take a journey in the months of August and September. I should be happy to assist you on the day you mention, but it is our Communion-day, and the last day of my preaching in Essex Street before I enter upon my journey.

“I can do nothing for Brighton but raise a little money.* In this way I can

* The reference is to the new Unitarian chapel at Brighton.

engage for a guinea a day for twenty mornings during the season; but where to look for supplies I am utterly at a loss; and being so soon about to set off upon my journey, I can take no active part.

"Happy you that are about to figure in the splendour of the Regent's Court! On some accounts, I should not much dislike to be one of the party. But I absented myself because I thought I should be out of town when the Address was carried up. Had it been an *open Committee*, which it might have been, I might perhaps still have joined you. I admire the Address much, and I doubt not you will be most graciously received.*

"I give you joy on the late addition to your family, and the safety both of the mother and the child. May your comfort increase as your family enlarges!

"I am happy if my Thanksgiving Sermon met with your approbation.† When shall we see yours? Some of my friends who heard it were highly gratified. You warn me to expect censure. But I flattered myself that everybody would concur with me in the expectation of the *latter-day glory* of the Church.

"The silly Bishop of St. David's has been making another violent attack upon me in the Gentleman's Magazine, and I have been busy the last two or three days in answering a fool according to his folly; but I doubt whether Mr. Urban will receive it.‡

"My sister unites in affectionate respects and congratulations to yourself and Mrs. Aspland, with, dear Sir, yours very sincerely, T. BELSHAM."

Shortly after this, Mr. Aspland underwent great anxiety respecting his excellent mother, whose age and declining health warned him that her departure could not be very distant. Instances have already been given of the depth and tenderness of his filial affection. It had been his strongly-expressed and repeated wish that his surviving parent should find a shelter in her widowhood under his own roof. But, with characteristic good sense and self-denial, she declined his filial offer, on the ground that her simple and independent habits, suitable enough for a retired country village, would not harmonize with those of a large household in the vicinity of the metropolis. Disappointed in his wish of personally ministering to her comforts, he soothed her declining years by frequent visits, and by letters (written in large characters, suitable to her failing sight) much more frequent, in which, with patient kindness, he detailed all those little family incidents, the relation of which is inexpressibly interesting to an affectionate relative. Here and there are references to passing events of a more public character, a few of which are subjoined.

"April 13, 1814.—All other news is swallowed up in that from France, which overwhelms us with astonishment. Who could have believed that the great Emperor would have ended his career as a fugitive and captive! Peace, thanks to Providence! is the joyful result, and I hope it will be found that the cause of Liberty has not suffered by twenty years of bloodshed.

"The children are at home for the Easter holidays. Last night they had a treat in seeing the illuminations, which I suppose are to be repeated this evening, if not to-morrow. I put up a few candles to save my windows; but I reserve myself for the signing of the definitive treaty, when I promise the

* The Address and the Prince Regent's Answer will be found in the Monthly Repository, IX. 616, 617.

† The Sermon was entitled, "The Prospect of Perpetual and Universal Peace." In a review of it, Mr. Aspland commended the argument as weighty and the sentiment as delightful.

‡ The reply to Bishop Burgess was admitted by the Editor of the Gentleman's Magazine. Both the attack and the reply were reprinted in the Monthly Repository, IX. 602—610.

young folks a bonfire. I never lighted up for a victory, but I can do it honestly on such an occasion as this."

"June 28.—My friend Ben. Flower is leaving Harlow. Brook and I paid him a parting visit last week. Thus Providence brings friends together for a little while and then separates them. Happy country beyond the grave, where there is no parting!"

"August 13.—My friend Madge, of Norwich, is coming up to town next week, which will enable me to go down for the following Sunday to Brighton. The Sunday after, should my supplies hold out, I shall probably be at Reading. After that, the Academy commences, and I must consider myself a close prisoner till Midsommer, unless the frost should enable me to give you a few days, which I much wish, at Christmas. But I am writing about distant times, whereas we know not what shall be on the morrow. Let us then commend ourselves to the care and keeping of Heaven, and rejoice only that our times are in the hands of God.

"My newspaper this morning hints at something alarming in the state of the Continent, on account of which Parliament is to meet unusually soon. Napoleon is reported to have left his island. Some scheme may be planning which will require his military skill. The home news is, that the Princess of Wales has left England; everybody wonders why? I suspect that, whatever may be the cause of her departure, the Prince meditates a divorce and is dreaming of a new wife."

"Nov. 14.—At this period of the year,* dear Mother, it is natural that you should feel oppressed with heavy thoughts; but at the same time we are Christians, and cannot sorrow without hope. Every year, as it passes, shortens the distance between us and departed friends. After some few more revolutions of years, all that have lived will live again, and live together, and live for ever. * * * We had yesterday an annual collection for discharging the debt on our building. We have just agreed to purchase a piece of ground on the north side of the meeting, for the sake of enlarging the burial-ground. This will cost us £250. One of the reasons for the purchase is, that by it we shall make it possible to enlarge the meeting-house, of which the want of accommodation for an increasing congregation makes us think."

"April 17, 1815.—You saw probably by the Repository that I was to preach for the Unitarian Society for distributing Books, at Essex Street, on Thursday last. We had a good congregation. I preached a long sermon, the greater part of it in the midst of a thunder-storm. The sermon is, much against my will, to be printed."†

"May 29.—We have now got through the bustle of Whitsuntide. Our meeting was numerous and pleasant. Mr. Madge gave us an admirable sermon, which is to be printed. * * * War is, I fear, certain. The end must be left to Providence; but whatever it be, this country must suffer.

"Poor Andrew Fuller is, it seems, gone. It will, I doubt not, fare better with him than he was disposed to allow or to wish with regard to some others. An infirm temper and a narrow education kept him the dictator of a mere party, though his talents were adapted for more extensive usefulness. However, it is pleasant to think he will rise, or soon become a different man, at the resurrection of the just."‡

"October 20.—Next month we begin the Unitarian winter campaign. I have to superintend our Wednesday-evening conferences, to deliver a lecture

* It was the month in which, ten years previously, his father died.

† The sermon was entitled, "The Power of Truth." It contains some fine passages, but is as a whole less complete than his printed sermons usually are.

‡ Mr. Fuller died May 7, 1815, aged 61.

to the young at the close of the morning's service, and to take part in three courses of lectures, namely, at Parliament Court and St. Thomas's on Sunday evening, and at Worship Street on Thursday evening. This, in addition to other duties, will be no light work, but, with health and the blessing of God, I hope to reach the spring in comfort."

"Nov. 14.—I rejoice that the last accounts of you were so favourable, though I have been much disappointed in Saturday's box not being yet arrived, for by that I expected a letter in your own hand. * * * I thought of you much last night, for in consequence of our being infested with thieves, I was obliged to scour and load and fire off your pistols. We shall probably give the rogues the same warning often during the winter, which threatens to be one of many crimes. But do not be alarmed for us. We have a house full of folks, and some of us are strong-boned and stout-hearted, and nearly six feet high."

Early in the following year, he was summoned to Wicken by the tidings of his mother's increasing illness. He stayed with her to the close of her life. It is not without much hesitation that the two letters which follow, written from the house of mourning, are inserted in this Memoir. While it has been felt that some portions of them express feelings too sacred for the eye of strangers, yet, as a whole, they give so clear an insight into one portion of the writer's character, that biographical fidelity requires their insertion.

Rev. Robert Aspland to Mrs. Aspland.

"Wicken, Sunday Morning, February 4, 1816.

"My very dear Sara,—I have a melancholy satisfaction in telling you that the conflict is over, and that my dear mother has entered upon her long Sabbath. She breathed her last ten minutes before nine o'clock last night. Her faculties were bright to the very moment of dissolution, and to her probably, to me certainly, it was a consolation that I received her parting breath, and that her hand was locked in mine in the final struggle.

"O, *that* moment! I felt the power of death. Never will the image be erased from my mind or heart. God of our fathers! what is man? what the condition of our nature? Alas! 'the *bliss* of *dying*' is the impertinence of a song. It is, as my dear mother told me again and again, *hard work*. Her sufferings for the last week were beyond description: she longed and prayed for death, and the King of Terrors really approached as her deliverer. Since Sunday she had not been in bed: on Wednesday she took to an easy chair in the parlour, where she expired. Besides her principal complaint, her weariness and watchfulness and the soreness of her limbs were sufficient to have put an end to her life. It appeared that she had a presentiment upon her mind of a lingering and painful death. Her sighs and groans, and her articulate prayers, were for as easy a dismissal as was consistent with the will of Providence. Yet, do not fear, my love, that she was in religious trouble of mind. No: her views of the other world were commonly clear, and her feelings frequently broke out in comforting passages of holy Scripture: the last words that she uttered, and this in the article of death, were, *Pray, Father*; and these were repeated. She had some time before (a few minutes only) repeated with unwonted strength, *Come unto me, all ye that labour and are heavy laden*—here her breath failed, and I took up the remainder of the delightful words—*And I will give you rest*—and her looks, directed towards me, expressed *hope* and *satisfaction*.

"Thank merciful Heaven, the corpse is most lovely! I gaze upon it with more of pleasure than pain. *No more sorrow*, as the dear sufferer frequently said; no more care and anxious and sad expectation. I still see the smile that allured my infant feelings, and I can hardly believe, as I stand beside the bed, that the form is not about to awake refreshed out of sleep. But this sleep

will last through the night, and I shall not see her again conscious and intelligent until the last morning.

"In this trial, how have I wanted your sympathy and counsel! yet it would have been too much for you—but oh! my dear Sara, must one of us in all probability be to the other what I have been and shall long be to my mother, a sad, helpless spectator, a bowed-down mourner! The Father of mercies spare us in the failing of heart and flesh! * * *

"Be so good as write on Tuesday without fail, and let the direction be in a large and legible hand: your letter will then come to comfort me after the melancholy duties of Wednesday.

"In all respects, this is a dreary sabbath. We shall endeavour to lighten it by a religious service with a few friends here in the evening; amongst them, and chief, my uncle William's family, who have been most affectionate in their attentions.

"Farewell, my very dear wife; give my love to the dear children and Anna,
R. A."

"Wicken, Thursday.

"My dear Sara,—Your kind letter came into my hands last night, and was soothing to my spirits, after the melancholy preparations and agitating duties of the day. Long may we be spared (if such be the will of the Supreme Disposer) to support and comfort each other!

"The funeral took place yesterday. It had been made easier to me by my dear mother's having, as you know, given precise directions concerning it. These were of course punctually fulfilled, and in their fulfilment we saw with sad satisfaction new proofs of that practical wisdom for which, in her own station, my mother was eminently distinguished.

"The coffin was of oak, with little ornament, and nothing black except the face of the inscription-plate. The body was dressed in the clothes worn by the dear deceased, all white, and the head rested upon a pillow. The lining of the coffin was flannel. How much simpler and better than the customary trappings of undertakers! To the last, the corpse was a pleasing object—pleasing at least to me. I closed the lid with my own hands, taking a reluctant leave for ever of a form interesting to me through a thousand recollections.

"By her own desire, none but my uncle's family were invited to the funeral. The clergyman attended at the house—not the curate, but the incumbent—this we took as a mark of respect. The body was borne by eight poor men, chiefly such as were under pecuniary obligations to my mother; they returned to the house to have a plain meal and a dollar each. Though so few were invited, the procession was not small; the greater part of the inhabitants of the village attended us to church. In the midst of the service there was sung a hymn from my Selection, *Why do we mourn departing friends*, &c. The body was finally placed upon my dear father's—a cold bed, but one of which the expectation gave pleasure to at least the former of these sufferers. Having performed the obsequies, we returned to a house which, in the absence of even the corpse, appeared to me empty.

"We had a bitter day, but the frost and snow made the roads more passable. I took it as a peculiar mark of respect that the surveyors of the parish had the path swept by the parish labourers all the way up to the church."

"Write on Saturday; I shall want comfort on the Sunday. I have the funeral sermon to deliver in the afternoon; the service begins soon after two; the text allotted me is 1 Pet. i. 4. I long to be with you, though my mind will linger about this spot. Your own

ROBERT."

* The letter goes on to detail his intentions with respect to his mother's property, his purpose to double the legacies left by her to relations, and to present a "memorial of gratitude" to one relative who had been very kind to her in her sickness.

THE PSALMS OF DAVID.*

IN the midst of all that is prosaic in this plodding world of ours, what a heaven-sent refreshment of spirit we feel when the true poet alights upon any corner of our earth, and makes it breathe a freer air and project a glorified semblance of itself into our souls! Beneath the touch of genius, what was old becomes new, what was familiar is passing strange, robed in its ethereal garb. True poetry, like true affection, needs no fresh objects to light up its undying fires: nay, that which to others has grown stale and threadbare by use, appears to it highly polished by the attrition of a thousand minds.

So fresh and genial are the influences of Keble's Metrical Version of the Psalms, that the Hebrew bards seem at length to consent to sing the songs of Zion in a strange land, and to pour forth to the Western world their heart-arousing strains. Whatever may be said in favour of prose translations of poetical works, every true lover of a foreign poet wishes to convey to his readers something of that enthusiasm which prompted the author to overleap the bounds of prose composition, and clothe his thoughts in harmonious numbers. It is of little consequence that ideas of harmony have varied, and that the similarly sounding words are often placed by the Hebrew poet near together, while we arrange ours at the close of carefully-measured lines: this is a mere technical difference of art; while the incontrovertible fact remains, that bolder transitions of thought are permitted by poetry, and become alone clearly intelligible to us as we catch its sympathetic fire.

Keble has understood the real nature of the Translator's office, and has disenthralled Hebrew poetry from the Christian bondage of his predecessors. He has thus shewn a true reverence for antiquity, and has set a noble example, to be followed, we trust, by many a worthy disciple.

It was fitting that the author whose tender strains had glorified the "Christian Year," should cause the Cycle of Hebrew Song to breathe forth its sterner strains as a solemn accompaniment. How majestic is the utterance when the Avengers of the insulted God of Israel pour forth their curses on the opposers of his rule, and, with the dignity of the Vicegerents of God on earth, assert the futility of all resistance!

PSALM lii.

- "1 Why boast of thy misdeeming might,
Thou warrior armed for wrong?
- 2 Whereas the goodness of the Lord
Endureth all day long.
- 3 Thy tongue all evil darkly frames,
As razor keenly whet,
- 4 Ever in wiles; thy heart on ill,
And not on good, is set.
The tones of fraud, and not of truth,
Fast to thy lips have clung:
- 5 All greedy, harmful words to thee
Are welcome, O false tongue!

* The Psalter or Psalms of David, in English Verse. By a Member of the University of Oxford. Third Edition. London—Rivingtons.

- 6 Thee too will God for aye break down,
Will gripe thee fast, and tear
From hearth and home, and root thee out
From living earth and air.
- 7 The righteous shall behold and fear,
And laugh, to watch his fall;—
- 8 'Lo! here the man, who finds no tower
In God, no hope at all:
'Who on his own rich store relied,
And made him strong in crime;'
- 9 While I, an olive in God's house,
Grow green in joyous prime.
On tender mercies of our God
For ever calm I muse,
And yet for ever, day by day,
For Thee a strain I choose.
- 10 I thank Thee, for Thine Arm hath wrought:
On Thy great Name I rest;
For that is joy and peace to all
Whom Thou hast crowned and bless'd."
- How sublime the praise when the glad choir of elemental nature
bursts forth in song!

PSALM xciii.

- "1 God the Lord a King remaineth,
Rob'd in His own glorious light,
God hath rob'd Him and He reigneth,
He hath girded Him with might.
Hallelujah!
God is King in depth and height.
- 2 In her everlasting station
Earth is pois'd, to swerve no more;
- 3 Thou hast laid Thy throne's foundation,
From all time where thought can soar.
Hallelujah!
Lord, Thou art for evermore.
- 4 Lord, the water-floods have lifted,
Ocean-floods have lift their roar;
Now they pause where they have drifted,
Now they burst upon the shore.
Hallelujah!
For the ocean's sounding store.
- 5 With all tones of waters blending,
Glorious is the breaking deep,
Glorious, beauteous without ending,
God who reigns in Heaven's high steep.
Hallelujah!
Songs of ocean never sleep.
- 6 Lord, the words Thy lips are telling
Are the perfect verity;
Of Thine high eternal dwelling
Holiness shall inmate be.
Hallelujah!
Pure is all that lives with Thee."

The poet has caught the true meaning of the much-controverted
Psalm lxxxii.

- " 1 God in His own high council stands,
 A Judge of gods is He.
 2 'How long accept the lawless bands,
 The wrongful word decree?
 3 'Judge ye the weak and fatherless,
 Do right to low and poor,
 4 The weak and needy soul redress,
 From sinner's arm ensure.'
 5 They have not known, they may not need,
 In darkness wildly driven :—
 6 Earth's pillars quake :—I said indeed,
 'Gods are ye, sons of Heaven :
 Sons are ye all of God Most High :
 7 Yet sure as men ye fall,
 As other chiefs in years gone by,
 Death overtakes you all.'
 8 Rise, mighty God, and judge the earth,
 Till o'er each heathen throne
 Thy line imperial have gone forth,
 Till all be made Thine own."

The touching allegory of the Vine is exquisitely depicted in the second part of Psalm lxxx.

- " 8 Thine Arm from Egypt bore
 A vine elect and fair,
 Full many a heathen plant upore,
 And set thy chosen there.
 9 Thou mad'st her bounteous room,
 She found a fruitful bed,
 10 And fill'd the land : her leafy gloom
 The mountains overspread.
 Cedars of God, her shoots,
 11 Her boughs the far sea knows,
 And many a nursling from her roots,
 By the great river grows.
 12 Why would'st Thou rend her hedge,
 Till each rude wanderer found
 13 Her vintage free? till wild-boar edge
 His gnarled tusks around?
 Wild-boar from forest brake,
 All herds from heath and moor,
 14 Are grazing there—O Lord, awake,
 Turn as in days of yore.
 Power of a thousand hosts,
 O now thy glance incline ;
 Look down from thy celestial coasts,
 And visit, Lord, this vine.
 15 Her root and spreading base
 By Thy right Arm assigned,
 The BRANCH by Thy Almighty grace
 Made glorious to Thy mind.
 16 Behold her burn'd with fire,
 Her fragments hewn away ;—
 They perish at Thy glance of ire—
 Yet be Thine Arm our stay.

- 17 Thine Arm in mercy laid
On him of Thy right Hand,
The Son of Man, whom Thou hast made
Strong in Thy sight to stand.
- 18 So never may we fall
From Thee to sin and shame;
O bid us live, and we will call
For ever on Thy name.
- 19 Thou of all hosts the Might,
Turn us, Lord God, to Thee;
Shew us Thine eyes' enduring light,
And then full safe are we."

Psalm lxxv. is a splendid composition in Keble's excellent translation :

- " 1 Lord, to Thee all praise we yield,
To Thee all praise and might,
2 Thou, whose Name is near, reveal'd
By wonders high and bright.
3 For the holy choir to me
Is trusted: I the right decree.
4 Lo, they melt: earth quakes as dew,
With all her tottering crew.
I alone her roots uphold,
I poise her pillars dark;
5 To the frantic hearts too bold
I say, 'Be still and mark.'
To the child of lawless scorn
I say, 'Beware, nor lift your horn;
6 Lift not up your horn on high,
Nor speak with haughty eye.
'Speak no more with neck elate,
7 For not from east or west
Flows high power and glorious state,
Nor wild Arabian nest:
8 For the Lord is Judge alone;
A dungeon here and there a throne
At His will assigning round:—
A cup with Him is found.
9 'In His hand who rules the sky,
Is found a cup of wine,
Mingling strong and mantling high:
Behold, the wrath divine
Stoops it on the sinner's side;
10 It flows amain; the lips of Pride
Quaff the lees, and wring them forth,
Ev'n all th' unjust of earth.'
11 Mine the task, for evermore,
Thy fame to tell abroad,
Chant in full melodious lore
The lay of Israel's God.
12 Neyer sinners' horn shall grow,
But I will lop and cast them low.
Who is just? His horn on high
Shall tower in victory."

It may admit of much discussion whether the word rendered "holy

choir" in the 3rd verse, is correctly translated. In the Authorized Version it is rendered "congregation;" in Noyes' Translation, "time;" in Wellbeloved's Version, "promise." This is almost the only instance in which we have not felt fully satisfied with the correctness of the alterations from our Authorized Version; and our chief regret has been that the conservative tendencies of Keble's mind have too seldom allowed him to act the part of the critic.

The few following instances may serve as a specimen of these improvements. As Keble has adopted the division into verses in accordance with the Book of Common Prayer, we find of course occasional discrepancy in the numbering of the verses when we quote from the Authorized Version of the Bible.

PSALM xvii. 14.

"Thy Hand from men my rescue be,
From mortal men, O Lord,
From this poor world that hath in life
Its portion and reward."

Psalm xvii. 14: "From men *which are* Thy Hand, O Lord; from men of the world which have their portion in this," &c.

PSALM lxxiv. 20.

"O ne'er to ravening beak give o'er
The soul of Thy soft turtle-dove:
The life of Thy forlorn and poor,
Let it Thy care for ever prove."

Psalm lxxiv. 19: "O deliver not the soul of Thy turtle-dove unto the multitude of the *wicked*; forget not the congregation of Thy poor for ever."

PSALM lxxviii. 70, 71.

"Like loftiest peaks in mountain air
His holy home he builded there,
With His own earth to stand;
And David mark'd His liegeman true,
And from the lonely sheepfold drew
A Pastor for His land."

Psalm lxxviii. 69, 70: "And He built His sanctuary like high *palaces*, like the earth which He hath established for ever. He chose David also His servant, and took him from the sheepfolds."

Many critics have been inclined to consider the text corrupt in Psalm xxxii. 6. The Authorized Version reads thus:

"For this shall every one that is godly pray unto Thee, in a time when Thou mayest be found; surely in the floods of great waters they shall not come nigh unto Him."

If we adopted any conjectural emendation, we would certainly take Keble's:

"Far off Thy pardoning mercy bare
The stain of all my crime;
7 For this each saint shall breathe his prayer
To Thee in happy time.
He prays in Heaven's accepted hour;
Who wait till floods are high,
Till stormy waters round them pour,
To Him may ne'er come nigh."

The next verse we quote for its exquisite beauty:

"8 A sheltering home Thou art to me,
Thou keep'st me safe from woe,
Thou fill'st with songs of liberty
The glad air as I go."

It is to be regretted that those changes of metre which are used by the author to mark the transitions of thought in the longer Psalm, have not also been employed to mark the alteration in style in the original Poems. For example, in Psalm xix., where, so great is the diversity of style, that many critics are of opinion that at the 7th verse a different Psalm commences, Keble has used one uniform metre; while in the 119th Psalm, an acrostic poem with no diversity of style, each successive eight stanzas are adopted to a different metre.

The most striking fault is the obscurity of some lines and the ambiguity of others; as, for instance, at the opening of Psalm xx. we read,

"1 The Lord look down in evil hour,
When thou dost pray; thy fort and tower
Be the great name of Israel's God;
2 He send thee from His holy place
His aid, and stay thee with His grace
From Sion, His own dear abode."

The first line more easily recalls to the mind a curse, than the tender wish, "The Lord hear thee in the day of trouble."

But a rich and noble gift like this truly Poetical Version of the Psalms, which is a blessing to our land, and to all lands so long as the English tongue shall endure, is not to be looked at in a narrow spirit of criticism. Its merit consists not alone in what the author has achieved—it is almost equally useful as an incentive to others to follow in his course. That which is actually done has ever some stain of mortal weakness; that which is nobly conceived is perfect as far as the idea is concerned, and that works ever onwards, seeking new and more complete forms for its outward manifestation.

HOW TO CURE THE FOLLIES OF FANATICISM.

It is true that some of the Quakers were extravagant and foolish; they cried out from the windows at the magistrates and ministers that passed by, and mocked the civil and religious institutions of the country. They riotously interrupted public worship; and women, forgetting the decorum of their sex, and claiming a divine origin for their absurd caprices, smeared their faces, and went naked through the streets. Indecency, however, is best punished by slight chastisements. The house of Folly, has perpetual succession; yet numerous as is the progeny, each individual of the family is very short-lived, and dies the sooner where its extravagance is excessive. A fault against manners may not be punished by a crime against nature.—*Bancroft's History of America*, I. 454.

HOW TO PUT DOWN "SECTARIES."

I never shall forget the answer of one of our primates to a body of clergy, who brought him an address, complaining of the increase of sectarian and itinerant preachers, asking his advice what they should do. "Gentlemen," said the reverend man, "outpreach them—outlive them!" There is in fact no other way.—General Floyd to Dr. Bell, Nov. 24, 1811—*Bell's Life*, II. 640.

CRITICAL NOTICES.

*Wright's History of the House of Hanover, &c.**

WE return to this very amusing work and its cento of humorous illustrations, chiefly for the purpose of selecting some extracts on topics bearing on the religious history of England. The reign of Queen Anne was a period singularly dangerous to religious liberty; and during the closing months of her life, it seemed as if much of the freedom secured by the Act of Toleration was about to be destroyed. The death of the Queen put a stop to the course of High-church legislation, which would have made it an offence in a Nonconformist to educate even his own son, but it could not disabuse the minds of the ignorant and brutal populace in the cities of England of the gross prejudices and the rank hatred which, for selfish ends, had been instilled into them against Dissenters. This is Mr. Wright's account:

"The prejudices against Dissenters were inflamed in every possible manner, for the hardly concealed purpose of raising a new High-church mob, and exerting through it the same violent influence over the elections which had been so successful in bringing together the Parliament that was now separating. Two agents, opposite enough in their characters, were actively employed in this work—the pulpit and the stage. Before the end of December it was found necessary, by a royal proclamation, to order the clergy to avoid entering upon state affairs in their sermons. At the theatre, the plays or the prologues often contained political sentiments or allusions which led at times to serious riots. Farces were brought out in which the Dissenters were exhibited in an odious or degrading light. * * * * The effect of this incessant agitation was not long in shewing itself, for the first outbreak took place on the day of the King's coronation, the 20th of October, 1714. On the evening of that day, the citizens of Bristol illuminated their windows and made bonfires in the streets, and the corporation gave a ball. The first signal for the riot which followed is said to have been a report that the Whigs were going to burn the effigy of Sacheverell; upon which a mob suddenly collected together and rushed through the streets, breaking the windows that were illuminated, and putting out the bonfires, at the same time raising ferocious shouts of 'Down with the Round-heads!' 'God bless Dr. Sacheverell!' They repaired to the town-hall, and threw large stones through the windows of the back room, to the great danger of the persons assembled there. The attacks of the mob were now more especially directed against the Dissenters; they entirely gutted the house of one of them, a baker named Stevens, who was killed by the assailants in an attempt to expostulate with them. This fatal catastrophe appears to have arrested the mob, and no further mischief was done; but several of the rioters were tried and severely punished. The town of Chippenham, in Wiltshire, continued in an uproar during several nights, and houses were attacked and their inmates ill treated. Other riots, equally alarming, occurred at the same time at Norwich, Reading, Birmingham and Bedford. At Birmingham the mob was very violent, and their shout was, 'Sacheverell for ever! Down with the Whigs!' At Bedford, where the proceedings of the mob seem to have been countenanced by the magistrates, the public May-pole was dressed in mourning. In spite of a proclamation against riots, issued on the 2nd of November, the mobs in many places continued to create disturbances. At Axminster, in Devonshire, on the 5th of November, the 'High-church rabble,' as the newspapers call them, shouted for the Pretender, and drank his health as king of England."—I. 22, 23.

"On the 23rd of April, 1716, the anniversary of the birthday of Queen Anne, the London mob began to assemble towards evening at the conduit on Snow Hill, where they hung up a flag and a hoop; and money having been given them to purchase wine, they collected round a large bonfire. From thence they moved off in parties in different directions, patrolling the streets during the whole night, shouting, 'God bless the Queen and High-church! Bolingbroke and Sacheve-

* Continued from p. 51.

rell!" and attacking houses, breaking windows, insulting and robbing passengers, and levying contributions every where. Many of the mob were armed with dangerous weapons, and several persons were severely wounded. It was at one time proposed to pull down the Dissenters' meeting-houses, but this project was for some reason or other abandoned. The streets continued to be more or less infested in this manner night after night for some time. The 29th of April was the Duke of Ormond's birthday, and that night the streets of London were the scene of new riots and outrages. On the night of Saturday, May 28 (the King's birthday), and on the Sunday night, the 29th (the anniversary of the Restoration), the mob committed great outrages in different parts of London, and dangerously wounded some of the constables and watch. They burnt the effigies of the chief Dissenting ministers, shouted 'High-church and Ormond!' and publicly drank the Pretender's health in Ludgate Street and other places. A riot of a similar character occurred at Oxford on the King's birth-day, and the Quakers' chapel was attacked and stript by the mob. Within a few days of this time, the same riotous spirit had carried itself into several of the largest provincial towns. At Manchester, early in June, the mob had become absolutely master of the town for several days; they destroyed all the Dissenters' chapels, threw open the prison, drunk the Pretender's health, and committed many outrages. There was near the same time a Jacobite riot at Leeds, in Yorkshire. A troop of soldiers were sent to Manchester, and the Mayor of Leeds, who was accused of connivance, was brought to London in the custody of a King's messenger. Yet in July this spirit had become still more general, and had spread especially through Staffordshire, Shropshire and Cheshire. Very serious tumults occurred at Wolverhampton, Warrington, Shrewsbury, Stafford, Newcastle-under-Lyne, Lichfield, West Bromwich and many other places. The meeting-houses of the Dissenters were every where destroyed, cowardly outrages were committed, and in some places sanguinary combats ended in loss of life. When the mob was pulling down the meeting-house at Wolverhampton, one of their leaders mounted on the roof, flourished his hat round his head, and shouted, 'D— King George and the Duke of Marlborough!' At Shrewsbury, where the old cry of 'High-church and Dr. Sacheverell' was raised, a justice of the peace and a substantial tradesman were convicted of being ringleaders of the mob. At the end of July there was a serious riot at Leek, in Staffordshire, where much mischief was done; and there was another at Oxford as late as the 1st of September, when the mob shouted, 'Ormond!' and 'No George!' and the Pretender's health was said to have been drunk in some of the colleges.

"These tumults called forth the Riot Act, still in force, which was passed in the month of June, and which, by making the offence felony, and obliging the city or hundred to make good the damages committed, did much towards restoring order, &c.

"The *Flying Post*, a violent Whig paper, in its intelligence from Coventry of the date September 10, gives rather an amusing anecdote of the preventive effect of the new Riot Act, and of the methods sometimes taken to evade it for the perpetration of mischief. On the Sunday preceding, a mob had been collected at Burton-upon-Trent, with the desire at least of pulling down a Dissenters' meeting-house there at the time of divine service; but, informed of the consequences, they procured a young bull, cut off its ears and tail, tied squibs and crackers to it, and thus goaded it forwards towards the meeting-house door. The Whig writer exultingly tells us how the tortured animal suddenly turned round and rushed through the mob, knocking down and trampling upon all who stood in its way; and how it then ran nearly two miles, and furiously threw itself into the parish church, where it killed and severely injured several of the congregation."—I. 31—34.

Mr. Wright has gathered some amusing facts illustrative of the Bangorian controversy, also respecting the Non-jurors and Bishop Atterbury; but we will pass on to his account of an eccentric charlatan, whose arts have had many unsuccessful imitators, some in our own age. Orator Henley was probably unskilful and madman in equal proportions. He had the good fortune to light on an age when the press had just sufficient activity to aid his schemes for drawing public attention, but not sufficient power or honesty to expose his folly.

"In the summer of 1726 appeared what the *Political State* for that year describes as 'a blazing star, that seemed portentous to the Established Church.' John Henley, a native of Leicestershire, had graduated at Cambridge; but filled, as it would appear, with overweening vanity and assurance, he defied the authority of the Established Church, and not only set up a new religious scheme, which he called Primitive Christianity, but, with a mere smattering of knowledge, undertook to teach and lecture upon all sciences, all languages, and in fact all subjects whatever, on which, to judge from all accounts, he must have talked a great deal of unintelligible rigmarole. On the 14th of May, 1726, Henley first advertised his scheme in the public newspapers, and on the 10th of July, having taken a licence from a magistrate to deliver public lectures, he established what he called his 'Oratory' in a sort of wooden booth, built over the shambles in Newport market, near Leicester Fields, which had been formerly used for a temporary meeting-house by a congregation of French refugees. Here and in Lincoln's-Inn Fields ('the corner near Clare Market'), to which latter place he removed at the end of February, 1729, Henley continued to hold forth for some years, preaching on theological subjects on the Sunday, and on all other subjects on the Wednesday evening, to which sometimes he added a lecture on Monday and Friday. In spite of his locality among the butchers,—to whom at times he gave a lecture, which he called his 'butchers' oration,'—the orator exhibited himself in an ostentatious manner, clad in the full robes of a priest, attended by his clerk or reader; and he employed a man to attend the door, whom he dignified with the name of his 'ostiary,' and who took a shilling a-head for admission. On certain occasions he administered what he termed the 'primitive eucharist,' and he performed other religious ceremonies. The clergy were highly indignant at this man's proceedings, and he met with opposition from other sources; on the 18th of January, 1729, he was presented by a Grand Jury for profaning the character of a priest, by delivering indecent discourses in clerical robes, which was probably the cause of his removal to Lincoln's-Inn Fields; but he braved all, until he gradually lost the popularity which filled his oratory with a numerous audience. This man continued his performances in Clare Market till after the middle of the century.

"When we look over Henley's weekly advertisements in the newspapers, we cannot but give him credit for singular ingenuity in selecting subjects calculated to excite general curiosity, both in his theological discourses on the Sunday, and in his miscellaneous lectures on the other days of the week. As he proceeded, he took up exciting political questions, discussed very freely the character of the statesmen and the scholars of the day, made historical parallels, and became abusive, scurrilous and licentious in his language, invoking the lowest passions rather than the reasoning faculties of his hearers. This course has been attempted in later times, but never with the extraordinary success which for a time attended the discourses of Orator Henley."—I. 103—105.

"We are easily led to doubt the morality of a schemer like Henley, and the reports of his contemporaries seem to rank it rather low. Hogarth introduced him, according to common report, among the characters in his 'Modern Midnight Conversation'; and the same satirical artist represented him in another picture performing the rites of baptism, but evidently more attentive to the beauty of the mother than to the operation he is performing on the infant. Another rough sketch by Hogarth represents in burlesque the interior of the oratory during service. The orator's fame was, however, so great, that several engravings were made of him, representing him holding forth from his pulpit, enriched with velvet and gold."—I. 106, 107.

"Among a number of prints and caricatures relating to Henley, one in the collection of Mr. Hawkins represents him as a fox seated upon his tub, with the words 'the orator' beneath. A monkey peeps from within, with neck-bands (acting as clerk), and pointing to money in his hand, the object of the orator's worship; beneath him is written the word 'Amen.' Behind the orator is a curtain, on which Henley is pictured addressing a large audience, with the inscription, *INVENIAM AUT FACIAM*, the vainglorious motto which he placed on medals struck for distribution among his followers."—I. 114.

We can make room at present for only one other extract from Mr. Wright's first volume. It relates to the Jew Bill; and the incidents collected by our

author will shew that the advances made during the past century are very great, and may assist us to be patient of the feeble intolerance of 1848 in resisting the Ministerial measure for giving to Hebrew citizens the right, when elected, of sitting in Parliament as the representatives of their fellow-citizens.

"The Act of Parliament of 1752 to permit the naturalization of foreign Jews, which was the work of the Pelhams, had not passed without a violent opposition in the House of Commons; and, although the Bishops had offered no opposition to it in the House of Lords, the clergy out of doors raised such a general outcry, as reminded people of the High-church agitation of the days of Sacheverell. The alarm of the Church party had been further excited by the deistical tendency of the posthumous works of Lord Bolingbroke, whom, while alive, they had almost sanctified as their political champion. The merchants of London began also to be alarmed at imaginary commercial advantages which the Jews were to derive from the measure. As the period for the general elections was now fast approaching, the excitement increased tenfold. Multitudes of controversial tracts were published on this subject as well as others, the more immediate design of which was to inflame the passions of the mob. Among these were histories of the Jews, written in a partial spirit, and magnifying their pretended sins; fearful prognostications of their increasing power, and of their encroachment on the liberties and on the commercial power of the country; and strange imaginary pictures of the state of the country under Jewish supremacy, when it was supposed that the Jews would gradually have made themselves masters of the estates and property of the English nobility and gentry. Caricatures against the Jews were exhibited in the windows of the print-shops, and ballads equally bitter were sung about the streets. Thus, in August, 1753, a caricature is advertised under the title of 'The Circumcised Gentiles, or a Journey to Jerusalem,' stated to be engraved by Issachar Barebone, Jun.; and, in December, another caricature was announced, entitled, 'The Racers Unhorsed, or the Jews Jockey'd.' * * * The faults of the Jews, and the dangers to be apprehended from them, are portrayed in doggrel verses, and vengeance is called down upon those who had advocated their cause. * * * 'The Jews Naturalized, or the English Alienated; a Ballad,' breathes the same spirit, and ascribes the passing of the Naturalization Act to that extensive system of bribery with which everybody was then familiar. Even the clergy preached against the Jew Bill from the pulpit; and the Ministry became so alarmed for the elections, that they weakly yielded to the foolish clamour, and repealed their own Act at the commencement of the session at the end of 1753." I. 224, 225.

We find we must reserve to a third notice some passages in the second volume which we have marked for extract, some of which indicate on the part of the author a less liberal spirit than that we recognize and commend in the other parts of his work.

Proceedings of the Literary and Philosophical Society of Liverpool during the Thirty-sixth Session. London—Parker.

THESE proceedings contain ten papers read before the Society on very various subjects. Amongst the best are papers by Mr. Yates, entitled *Archæological Notices respecting Paper*, by Mr. Rimmer on *Gothic Architecture*, and by Rev. A. Hume, LL.D., on the *Intellectuality of the Lower Animals*. We give as a specimen a portion of Mr. J. B. Yates's *Archæological Notices* respecting Paper used for writing and printing.

"The papyrus, composed from the fibres of the reed of that name, was used in Egypt long before the Christian era; but it was evident that, simultaneously, much writing was executed upon simple leaves of palm, plantain, &c. Indeed, the word *folium*, leaf, anciently used, and still retained in modern languages, would lead to the conclusion that this more simple vehicle for writing may claim the priority. In proof of this, several specimens were produced of hieroglyphic, coptic and demotic writing upon leaves as well as papyrus. In the fifth century, papyrus became very scarce and dear; parchment was therefore much substituted, until that also became scarce, when the manufacture of paper was introduced into Europe, about the tenth century. This, as compared with the

preparation of papyrus, was an entirely new and much more artificial process, borrowed apparently from the Chinese, who had practised it long before. Cotton appears to have been first employed, and this was soon followed by linen rags, which were certainly used in Europe before the year 1300."

Mr. Yates here produced a very valuable Greek manuscript of *Chrysostom's Homilies*, written in the 12th century upon linen paper of the very best description.

"Many specimens of excellent paper are to be found in our manuscript libraries, written at all periods during the two following centuries. On the invention of printing in the fifteenth century, parchment or vellum was occasionally employed, but the article most in use was linen paper of the best and firmest texture. Such were the works executed by Gutenberg and Faust in Germany, by Sweynheyn and Panmarts in Italy, and by many illustrious typographers who immediately followed them. * * *

"Most of the papers manufactured during all these periods have the impression of water-marks, varying according to the fancy of the maker (as at present), and these are frequently found useful in fixing the date of undated manuscripts. From the ancient device of a jug or pot, of a post-horn, of a fool's-cap, have been derived the names of pot, post and foolscap, now employed to distinguish the different sorts.

"Throughout the whole of the period above mentioned, and for some time after, the produce of the English paper-mills was exceedingly inferior to that made in France, Italy and Flanders. From these countries, therefore, our supplies were for the most part drawn. * * *

"Most of the paper of the present day, though fair in its appearance, is considerably inferior to that of former ages, and is evidently *made to be sold cheap*. Extraneous substances, such as plaster of paris, are sometimes mixed with the pulp, and the strength of the article is injured by the improper application of the chlorides for the purpose of bleaching it. The article made in Kent has long been considered the best. The worst is produced in the northern parts of England, where cotton waste or 'devil's dust' is much used, the price being as low as 1d. up to 2½d. per lb."—Pp. 47—49.

In his paper on Architecture, Mr. Rimmer throws out a conjecture respecting the origin of the term "Gothic" as applied to ecclesiastical buildings, and imagines that it was coined by Sir C. Wren and other architects of that time to express their contempt for some old monkish piles. Other names, such as Puritan, Quaker, Methodist, have in like manner outgrown the ridiculous associations connected with them.

We have read with great interest Dr. Hume's plea for the intellectuality of the lower animals. He assigns them the power of abstraction, the power of mental communication, and division of labour, and is prepared to believe that interchanges take place among them. Dr. Hume is disposed to regard the question as settled, and believes that in a few years well-informed people will smile at the idea of a doubt having ever been entertained on the subject. He argues that the view of the subject taken by intelligent naturalists is more honouring both to God and man; for it assigns to them a superiority over beings *more* exalted, rather than over beings *less* exalted.

It is a proof that, spite of some discouraging signs of the times, liberal views are making considerable progress, that Dr. Hume, though a divine, strongly deprecates the practice of appealing to Scripture on questions of a purely philosophical or scientific kind. He takes the intelligible ground, that all the expressions there are of a popular character, and are not designed to give utterance to strict scientific truth.

In confirmation of Dr. Hume's views, Dr. Warwick communicated to the Society the following very remarkable incident:

"When he resided at Durham (*Dunham*), the seat of the Earl of Stamford and Warrington, he was walking one evening in the park, and came to a pond, where fish intended for the table were temporarily kept. He took particular notice of a fine pike, of about six pounds weight, which, when it observed him, darted

hastily away. In so doing it struck its head against a tenter-hook in a post (of which there were several in the pond, placed to prevent poaching), and, as it afterwards appeared, fractured its skull, and turned the optic nerve on one side. The agony evinced by the animal appeared most horrible. It rushed to the bottom, and boring its head into the mud, whirled itself round with such velocity that it was almost lost to the sight for a short interval. It then plunged about the pond, and at length threw itself completely out of the water on to the bank. He (the Doctor) went and examined it, and found that a very small portion of the brain was protruding from the fracture in the skull. He carefully replaced this, and with a small silver tooth-pick raised the indented portion of the skull. The fish remained still for a short time, and he then put it again into the pond. It appeared at first a good deal relieved, but in a few minutes it again darted and plunged about until it threw itself out of the water a second time. A second time Dr. Warwick did what he could to relieve it, and put it into the water. It continued for several times to throw itself out of the pond, and, with the assistance of the keeper, the Doctor at length made a kind of pillow for the fish, which was then left in the pond to its fate. Upon making his appearance at the pond on the following morning, the pike came towards him to the edge of the water, and actually laid its head upon his foot. The doctor thought this most extraordinary, but he examined the fish's skull, and found it going on all right. He then walked backwards and forwards along the edge of the pond for some time, and the fish continued to swim up and down, turning whenever he turned; but being blind on the wounded side of its skull, it always appeared agitated when it had that side towards the bank, as it could not then see its benefactor. On the next day he took some young friends down to see the fish, which came to him as usual; and at length, he actually taught the pike to come to him at his whistle and feed out of his hands. With other persons it continued as shy as fish usually are. He (Dr. Warwick) thought this a most remarkable instance of gratitude in a fish for a benefit received; and as it always came at his whistle, it proved also, what he had previously, with other naturalists, disbelieved, that fishes are sensible to sound."—Pp. 76, 77.

Lectures on the Development of Religious Life in the Modern Christian Church. (To be completed in Six Monthly Parts.) Part I., Luther and Munzer. By Henry Solly. 12mo. Pp. 59. London—C. E. Mudie.

THESE are the first of a series of Lectures which have been heard with much interest in the Bay's Hill Chapel, Cheltenham, and which Mr. Solly, encouraged by the favourable reception given to "The Great Atonement," is offering to a wider circle. He desires to enlist our sympathies on behalf of great principles, by sketching the characters of those remarkable men who seem to have been most fully actuated by them:

"What a blessing it would have been to the Church of Christ, if the various great reformers and prophets who have arisen within it in divers times and countries, could but have perceived how to each it is given to apprehend some grand truth, or portion thereof, which has been missed or undervalued by another, and how each, therefore, is the supplement of that other, and the complement of the whole! This is a great lesson which it is not too late for us in these days to learn; and in seeking to understand what contributions various eminent men have made to the doctrine and organization of the Church, we may draw nearer to the whole truth than has been done by others, who have failed to use so important a vantage-ground."—Pp. 35, 36.

It is not his object to give a complete biographical picture of the spiritual heroes whom he brings before us, but to view them in relation to those truths which they brought into greatest prominence. The lectures are written with Mr. Solly's usual earnestness and eloquence; and whilst he sympathizes with the subjects of them, he is not blind to their errors. He attributes the success of Luther to the living power with which he felt the "great and blessed truth of God's forgiving mercy and saving grace."

"The central truth....that it is Christ's love and faithfulness which bring

salvation from God to man... is, and ever will be, the great quickening element of spiritual progress, from which all genuine and enduring Christian life must take its birth and draw its earliest nourishment."—P. 14.

It is remarked that the creed of the Church in which he had been reared ("I believe in the forgiveness of sins"), at length delivered him from her galling yoke. But the abuses of that Church aroused his antagonism against some of the truths with which they were connected; and his one-sided views drove him into dangerous extremes and a deplorable bigotry.

As Luther is selected as the champion of justification by faith, Munzer is brought before us as an instance of philanthropic enthusiasm. The author's ardour in the cause of the oppressed here finds a kindred topic; but he shews the dangers which result from the attempt to hasten the kingdom of Christ by violence; and points out that, for any movement to be permanently successful, it must enlist those of cool and calculating judgment, whose sympathies it may be difficult to waken, but who prove, when roused, the most valuable auxiliaries. This lecture, especially, is adapted to the times, and deserves serious consideration. In the unfeeling conduct of Luther it is seen how much real injury is done to the cause of Christ by those who, in their eagerness for sectarian success, neglect the cause of the oppressed to procure the favour of the powerful.

A fastidious critic might detect some inadvertencies of expression. Thus Protestantism is spoken of (p. 3) as "the greatest religious reform the world has yet beheld." Surely our author forgets *Christianity*: unless, indeed, he answers that the kingdom of God came not with *observation*: and we think that his description of the *sober-minded*—"bridling up with a species of special-constable prudery" (p. 37), is not in the best taste.

It is easy, however, to detect little imperfections, which the author himself has prepared us to expect. We hope that his ardour in every good work will be rewarded by the wide circulation of these Lectures; and that his wish, expressed in his Preface, will be amply fulfilled:

"Should they in any degree tend to quicken the religious life in churches or individuals, to consolidate Christian union, to enthrone the authority of Christ in all social institutions and national customs, it will be a source of heartfelt gratitude to the writer, whatever measure of apparent success may attend them."

The Sacrifice of Christ scripturally and rationally interpreted: with Remarks on the Doctrine of Atonement as popularly held, and especially as expounded by the late Dr. Magee. By Edward Higginson. 12mo. Pp. 67. Second Edition (Fourth Thousand), Corrected and Enlarged.

It is well that this little book is reprinted and once more made accessible, at a very moderate price, to those who need a guide through the difficulties with which the popular theology has surrounded the Scriptures on the subject of the atoning sacrifice of Christ. In a moderate-sized tract we have what in less skilful hands would have swollen into a large octavo volume. Clearness of thought reflected in a style beautifully lucid, and logic singularly close, qualify Mr. Higginson to excel in controversial writing. The work divides itself into five Chapters. In the first, the nature of the inquiry is explained and the proper mode of conducting it is stated. Mr. Higginson shews, what we fear many Unitarians need to learn, that the inquiry is neither metaphysical nor ethical, but essentially scriptural. He adopts the historic order of inquiry into the rites of sacrifice, and comments on Dr. Magee's proposal to read the history of sacrifice backwards. The second Chapter treats on sacrifices in general. The third Chapter is the most important in the volume, as it elaborately discusses the Mosaic sacrifices, and proves that they were simply ritual, and that in no case were they enjoined as an atonement for moral guilt. In the fourth Chapter, Mr. Higginson applies the principles established in the previous Chapter to the interpretation of the language found in the Epistles re-

specting the sacrifice of Christ. There can be no doubt that the Atonement, rather than the Trinity, is made the stronghold of the "orthodox" system; and until it can be brought home to the popular mind that the principle of a vicarious atonement has no place in the New Testament, proper Unitarianism will make but little progress. For this reason, we wish a wide diffusion may be given to the masterly and convincing treatise of Mr. Higginson. The following passage in the Preface to this edition, which, as respects its literary character, is an improvement on its predecessor, will shew the general scope of his work:

"I consider the cause of practical religion to be intimately bound up with this discussion. The high Calvinistic view of the sacrifice of Christ is confessedly immoral in its obvious tendency; and no view, however modified, which persists in regarding that sacrifice as a proper atonement for *moral guilt*, can possibly have (though conjoined doctrines may) a good moral influence. Whereas the admission of the simple ritual view of the Mosaic sacrifices, and the explanation of Christ's sacrifice founded thereupon, makes Judaism itself a worthy step in the moral improvement of the world, and exhibits Christianity as an administration of purely virtuous influences, without admixture or drawback."

The Christianity of Christ and the Christianity of the World: a Discourse delivered on the Re-opening of St. Mark's Chapel, Castle Terrace, Edinburgh, on Sunday Morning, September 24, 1848. By George Harris. London—Mardon.

AFTER nearly three years' absence from their own house of prayer (occasionally, we believe, by certain subterraneous railroad operations), the Unitarians of Edinburgh were in the autumn of last year enabled to re-assemble in the chapel of St. Mark. They very naturally invited Mr. Harris, whose name is so closely associated with both Edinburgh and Scottish Unitarianism, to deliver the discourse on the occasion. The characteristic excellences of his sermon are, eloquent declamation and a wholesome mixture of practical and doctrinal remarks. Its fault (to our taste) is an occasional excess in invective. In censuring our opponents we should be careful not to exaggerate their faults, and should also give them credit for the virtues they possess. While we are not blind to its superstitions, we see some things in popular Christianity which we should rejoice to see generally diffused amongst the professors of Unitarianism. It is to the praise of our 'orthodox' brethren generally that they support their system with a zeal that indicates their conviction of its truth. No one has more powerfully than Mr. Harris rebuked the listlessness of Unitarians in respect to the diffusion of their principles.

Our readers are doubtless aware that Mr. Harris is about to add another to the existing Unitarian periodicals, under the title of *The Christian Pilot*. We take the opportunity of wishing him success in his zealous labours.

Religious Education of Children. By Silas Henn. London—Mardon.

THIS is a plain, sensible and earnest essay. It evinces a strong sense of personal religion in the author, who is the chief support of the new Unitarian society at Tipton, near Birmingham. He is the author of many little tracts on liberal and practical religion, which, we are glad to learn, have a wide circulation amongst the working men of Warwickshire and Staffordshire. Such preachers, if they will content themselves with religious teaching, and avoid the dangerous but bewitching path of politics, are allies whom we ought to welcome and support.

The Only True Guide to Happiness. By Francis Knowles. London—Mardon.

THIS is a kind and earnest persuasive to accept and obey the religion of Jesus Christ as the rule of life.

PERIODICALS.

The Edinburgh Review, No. CLXXIX., January, 1849.—The No. opens with a long article on the French Benedictines. It is penned in the right spirit, the reviewer declaring at the outset that he esteems "that to be the best Protestantism which, while it frankly condemns the errors of other Christian societies, yet claims fellowship with the piety, the wisdom and the love which, in the midst of those errors, have attested the divine original of them all." The chief topics of the article are the life and character first of St. Benedict, falling chiefly in the first half of the 6th century; next, of Boniface in the 7th and 8th centuries; and lastly, of Jean Mabillon in the 17th. The reforms introduced by Benedict on the monastic system as he found it, are memorable. He found indolence, self-will and selfishness; he supplanted them by industry, obedience and community of goods. The reviewer declares that "profound genius, extensive knowledge and earnest meditation, had raised him to the very first rank of uninspired legislators." The description of the singular scene presented in the charmed circle round the early Benedictine monasteries, is highly picturesque. In some of its details it reminds us of a striking harvest scene we once beheld in our own country, on Charnwood Forest in Leicestershire, where a Benedictine settlement, driven out of France by the French Revolution, has made the wilderness around them teem with the riches of an abundant harvest.

"In the whirl and uproar of the handicrafts of our own day, it is difficult to imagine the noiseless spectacle which in those ages so often caught the eye, as it gazed on the secluded abbey and the adjacent grange. In black tunics, the mementos of death, and in leathern girdles, the emblems of chastity, might then be seen carters silently yoking their bullocks to the team, and driving them in silence to the field,—or shepherds interchanging some inevitable whispers while they watched their flocks,—or vine-dressers pruning the fruit of which they might neither taste nor speak,—or wheelwrights, carpenters and masons, plying their trades like the inmates of some deaf and dumb asylum;—and all pausing from their labours as the convent bell, sounding the hours of primes or none or vespers, summoned them to join in spirit, even when they could not repair in person, to those sacred offices. Around the monastic workshop might be observed the belt of cultivated land continually encroaching on the adjacent forest; and the passer-by might trace to the toils of these mute workmen the opening of roads, the draining of marshes, the herds grazing, and the harvests waving in security, under the shelter of ecclesiastical privileges which even the Vandal and the Ostrogoth regarded with respect."

We have not room for the spirited description which follows of the services of the Benedictines to painting, sculpture, architecture and music. This article indicates, in one or two passages, a sympathy with the forms of religion commonly called "Evangelical," which is a new feature in this periodical. Not many passages in preceding volumes of the *Edinburgh* can be found in which the "holy unction" of men like Doddridge and Howe, Venn and John Newton, is hailed with enthusiasm. We must pass unnoticed the articles on the progress of mechanical invention, on an American tale, and on the diplomacy of Louis XIV. and William III., to dwell for a moment or two on the brief but pithy notice of Mr. Shore's case and the policy of the Bishop of Exeter. We wish this Prelate a very long life, and the continuance, to the last hour of his episcopal being, of his singular powers! He is doing a not unimportant work, disclosing the worst tendencies of a State-Church, and the obnoxiousness to reason and liberty of episcopal discipline. A passage or two are worth quoting:

"If ecclesiastical law had been looked into once in a hundred years for that most important of all reforms, the purpose of accommodating it to the intelligence and spirit of the times, it would have been impossible that there should have existed at this day such a case as that of Mr. Shore. And, even in the present state of things, such a law would never have rushed out like a spider from a cobweb upon its prey, in case episcopal authority had always the good fortune to be placed in prudent hands."

After a brief statement of the case, and the admission that the indelibility of holy orders is *the law, whatever it ought to be*, the reviewer gives as his opinion that the reasonable part of the clergy will not thank the Bishop of Exeter for reviving a discussion similar to that which arose in the case of Horne Tooke, "under circumstances so much resembling intolerance and oppression." Good use is made by the reviewer of the secession from the Church of Mr. Lindsey in the last century, and of Mr. Armstrong and Mr. Newman more recently.

"The same indulgence which their diocesans have shewn to clergymen falling off into Unitarianism, and latterly to clergymen relapsing into the Church of Rome, why could not the zeal of Dr. Philpotts extend to Mr. Shore? Mr. Lindsey was allowed peaceably to officiate in Essex-Street chapel, and Dr. (Mr.) Armstrong is officiating at present, as a Unitarian, at Bristol. Are Dr. Philpotts and Mr. Bennett prepared to institute proceedings against Mr. Newman and the flock of unhappy curates who, after the example of Mr. Newman, have attempted to divest themselves of their Anglican orders? Or have they a sympathy for the Church of Rome which they refuse to our Presbyterian ministry or to other forms of Protestant Dissent? That the Church of England technically acknowledges the validity of the orders of the Church of Rome, makes no difference in the present question; since a Church-of-England clergyman could not become a Roman Catholic priest without treating his Anglican orders as waste paper or something worse. We could have been content that the mystery of holy orders should have remained a mystery of the closet and the profession. But Dr. Philpotts has thought it fitting to force it to an issue, and has so chosen his ground as to make it a case of conscience and religious liberty. What endless oppression and hypocrisy, what a sacrifice of the inside of the platter to the outside, is comprised in the maxim, 'once a clergyman, always a clergyman,' applied to a thinking age! * * * The Popish pedigree of the doctrine (of the indelibility of holy orders) is quite correct. The Church of England took it bodily from the Church of Rome, where it had been debated as a sacrament and as a point of school divinity—never as a question of Scripture, or public policy or common sense."

It is high time for the Queen's Ministers to take this subject up. Independently of the strength which the right will give them, they will have in both Houses of Parliament, and not least in that in which the Bishops sit, a strong feeling of sympathy with them in any honest effort to curb the lust of power and the mischievous activity of Bishop Philpotts.

Art. 6, on "the Saxons in England," will disclose to those who have not had the opportunity of reading Mr. J. M. Kemble's "History of the English Commonwealth until the Norman Conquest," that a rich harvest of facts is to be gathered in this field, hitherto trodden by but few literary labourers. This essay will prove very instructive to those who desire to comprehend one of the various elements of which our laws, customs and language are an amalgamation. The article on the Relief of Irish Distress is as hopeless in its reasonings as it is distressing in its facts. The reviewer more than distrusts the efficacy of the recent legislative measures for the improvement of Ireland. They are the consequence of a transference of English notions to Ireland, the propriety of which all experience contradicts. One of the few remedies which the reviewer favours, is the impracticable one of the endowment of the Catholic clergy.

The No. closes with a very admirably-conceived tribute to the memory of Lord Melbourne, from the pen of one evidently well acquainted with the counsels of the Cabinet, possibly (the style does not forbid the conjecture) the First Minister of the Crown. We are very glad to see this generous yet just memorial of a statesman who has rendered most important services to his country, yet whose character was peculiarly liable to be misunderstood by little minds. It will, we hope, counteract the effect of the clever malice with which the memoir of him in the *Times* newspaper was saturated. The brief extracts we propose to give will probably make our readers wish to peruse the whole article.

"Certain gentlemen in the House of Commons who get up early, who have always their watch in their hand, who rush from committee-room to committee-room, and

rarely miss any division on any subject, are generally considered by their family, and sometimes by their acquaintances and even ordinary lookers-on, as men of business and activity. The Peer whom we are now mourning was not a man of this class. His external habits were in appearance those of indolence; he went into society in the evening; he had the air of a loungeur in the morning; he attended indifferently to things of small importance; and consequently he was called idle, and many years of his life decried as idle, by a vast variety of persons who were far less usefully employed than himself. During this time he read more, thought more, than perhaps any person of his own station and standing. His knowledge of the classical languages rendered their most difficult authors as familiar to him as if they had written in French or English, and his mind was imbued with and constantly brooding over those writings which best record the eloquence and wisdom of antiquity. In modern history and literature there was hardly any work with which he was not acquainted, and all the nice points and dogmas of theology were perpetually turned over by his inquisitive and speculative mind. His morning's ride, indeed, was often as serious an occupation to him, as were to Pliny the two hours which he passed in a dark room, and which he considered, though he was *merely* thinking, the most important portion of his day's labours. By this quiet process of study and thought he gradually brought his mind to an elevated level, all beneath which he considered mean and worthless; all above, visionary and extravagant. Popular clamour and aristocratic pretension were alike distasteful to him; mere honours he despised; 'the grand simple,' which the famous Duke of Queensbury, then Earl of March, gave to George Selwyn as the *beau-ideal* of taste, was the characteristic of his understanding."

We must not, for want of room, quote the passage (excellent though it be) in which praise is given to Lord Melbourne for the skill and wisdom and impartiality with which he instructed our amiable Sovereign, on her entrance to her reign, in "the science of government." That this most responsible duty was well performed, was publicly acknowledged by the Duke of Wellington. We must find room for portions at least of the reviewer's sketch of his public character:

"As a Minister, though not endowed with that determined will and spirit which gave the two Pitts almost unlimited control over their colleagues and the country, he had still many qualities of a first-rate kind, and which are very rarely seen combined: a temperament cool and courageous; a mind dispassionate and unprejudiced; a manner remarkably good-humoured and conciliatory; an intellect of a high order, and which had been improved by incessant though not forced cultivation. * * * In the Cabinet, his equable disposition and conciliatory address soothed down all angry discussions; and as he understood all opinions, and could see into all personal motives, he was ever ready to suggest the compromise or offer the satisfaction that was desired."

The following paragraphs sound to the ear like some of the statesman-like addresses of Lord John Russell:

"First Minister of the Crown during the lifetime of William IV., he contrived to vindicate and to advance the principles he represented, in spite of an apprehensive Sovereign and a hostile aristocracy.

"First Minister of the Crown under Queen Victoria, he never allowed the solicitations of his supporters, his own passions or interests, to lead him to exercise the almost unbounded influence which for a time he held over his youthful Sovereign, in a manner prejudicial to the rights accorded to her authority by our constitution, nor to a degree that was unfair to his opponents.

"During his Administration, the maintenance of tranquillity and order was made useful towards the extension of the liberties of the subject and the prosperity of the empire. Abroad during the same time, the policy of England was eminently English, viz., prudent, peaceful, liberal."

The Dublin Review, No. L., January, 1849.—This is the quarterly organ of the Roman Catholics. It takes no very high literary rank, but has sometimes articles of some learning, and others that are sufficiently unprofessional and unsectarian to attract the general reader. The current No. is more interesting than usual. In introducing some account of the mission to England of

the Capuchin Friars in the service of the queen of Charles I., the reviewer observes, "that the remarkable religious movement which has occupied so much attention during the last fifteen years in England, is little more than a literal reproduction of the principles, the parties and the events, which agitated the Anglican Church during the very same years of the 17th century, and which arrayed bishops, clergy and people against each other with greater bitterness, and infinitely more of violence, than we ourselves have witnessed." The assertion of High-church principles, which has of late characterized the clergy, reminds us more of the proceedings of their predecessors in the reign of Queen Anne. The polemical tracts issued by deans and rectors of that day, bristling with the idea of their exclusive spiritual privileges, and looking down with bitter scorn on the schismatics who disputed their claim to be the viceregents of God, are in just the style of the more offensive charges and visitation and parochial sermons of to-day. But, to justify the reviewer's parallel, where are we to find the Laud of the present day? It would wrong the memory of that Prelate to find his parallel in the most obnoxious living Bishop. Laud was great even in his wickedness, and was never the object of contempt. The intolerant living Prelate, while he is disliked by his own party, is the object of a feeling differing both from love and fear to his opponents. Two centuries hence his name will be unknown except to the curious antiquary.—But we turn with curiosity to see what our Roman Catholic contemporary will make of the Life of Channing. The article displays no great literary perception, and its style is poor. The reviewer chooses for a purpose to regard Channing almost exclusively as the champion of Unitarianism, and then holds him and his creed up as a bugbear to warn all Protestants against trusting to their own judgment. Taking up the old argument of Bossuet, he argues that Unitarianism is "the natural result of Protestantism, when fearlessly and consistently worked out to its legitimate and logical conclusions." This is the account given of Channing's religious inquiries:

"He had great acuteness of penetration, considerable perseverance in following up whatever train of thought engaged his mind, and we have not seen or heard any imputation on his sincerity. He was thoroughly in earnest in the business of inquiry, and the great book in which he sought light and truth, was that sacred volume in which it is said even the simple child may find all the knowledge that is necessary. He sought it, too, with prayer and supplication; yet what was the issue of his investigation? The nature of his doctrine, and the principles which he advocated through life, are to all Christian minds a melancholy evidence of what private judgment must ever be productive, when pursued to its necessary and legitimate development. In many, perhaps most cases, the Protestant rule of faith is not attended with these results; because, in ordinary minds, the process of inquiry is stopped in the beginning or the middle of its course."

The reviewer intimates that Dr. Channing's creed would "sound in Catholic ears like downright blasphemy." He will, however, give an erroneous impression to most readers that Channing ceased towards the close of his life to be an Arian. He felt, as a large proportion of Unitarians now do, little interest in the controversy between the Arian and the Humanitarian school, and certainly was not disposed to be shocked by the strict Unitarian system. The reviewer goes on to assert that the Catholic alone possesses the right to denounce an erring brother,—that when the Protestant ventures to do this, he violates the very principle of his Protestantism. Would that our Stowells and the whole race of Protestant intolerants could be made to understand that they are borrowing what is essentially a Popish privilege when they

"deal damnation round the land"!

"A Catholic, secure in his religious convictions, may censure his erring brother, and seek to reclaim him from the error of his ways, by condemning the opinions he entertains. He may do so sometimes, also, after too rough a fashion; but he acts at least consistently with his principles. It is not so with any member of the Protestant communion. He has no right to sit on his brother. However erroneous the doctrine, he has no right to pronounce sentence. That any one should do so, would appear

incredible, if we did not know it to be a fact. And what is more incredible, those who are most disposed to deny it to the lawfully constituted authorities in Christ's church, are those who are most ready and most anxious to claim it for themselves."

We thank the reviewer more for this useful lesson to Protestants than any portion of the article. He gives Channing credit for overflowing with kindly feelings towards all, and more especially to the members of "his own household." Had he belonged to the Church's household, the critic admits that his natural capabilities would have co-operated with God's grace to conduct him to "high perfection." But once more there is a lament at his passing through "many a quagmire," and being finally "precipitated into the depths of Socinianism."

The Christian Witness, No. LXI., January, 1849.—This cheap monthly periodical boasts a circulation little short of 40,000 copies. It is conducted by Dr. Campbell, the editor also of the *British Banner*. The general tone and character of both the magazine and the newspaper, will scarcely tend to improve either the literary tastes or the charitable dispositions of their readers. Many of the articles are superficial and flimsy, and are conceived and executed in a dogmatic spirit, which seems to deny either reason or honesty to opponents. We are led to notice the magazine in consequence of an article, in its current No., on the *Regium Donum*. This is a subject which seems to possess the power of making all who oppose the grant, whether laymen or divines, orthodox or heterodox, lose their temper the moment they begin to discuss it. Our readers shall at once have a specimen of the mode in which Dr. Campbell discusses a question involving the pecuniary relief of hundreds of worthy but utterly destitute ministers of the gospel:

"The heart is saddened and sickened at the very sight of the mendicant multitude! English and Irish, orthodox and heterodox, Papal and Protestant, Socinian and Calvinist—all are huddled together in one motley group, like so much quarry rubbish collected on the beach, to constitute a sort of breakwater to beat back the surge of popular opinion which threatens to sweep away the foundation of Ecclesiastical Establishments. The condition of Protestant Dissenters, from this state of things, is humbling beyond all expression or endurance. It is absolutely intolerable that the great community of English Nonconformists should be so compromised, so wronged, and so insulted, through the voluntary instrumentality of a few individuals of their own body! The Nonconformist Distributors, a handful of only six men, are inflicting an incalculable amount of mischief on the cause of true religion. It is difficult for those who are not, like ourselves, largely blinded by sincere regard for their personal virtues, to view them in any other light than that of the adversaries of the Gospel. We scarcely know how its bitterest foes could have contrived a more efficient means for its effectual damage, if not ultimate extinction. The Distributors may talk as they please of their 'trust,' 'conscience,' and 'compassion for poor ministers;' but truth must not be lost in sentimentalism: if the truth must be spoken, they are all, more or less, knowingly or unknowingly, acting a part which we must consider seriously hostile to the Cross of Christ. *Yes! they are enemies of the Cross,—such in effect, although not in design, as respects one class; and such in design, and upon system, as it respects the other.* The Nonconformists should know that the Treasurer of the concern—the individual who stands between the other Distributors and the Government—is an avowed enemy of that Cross—a scoffer at the doctrine of the Atonement, which was made upon it in the person of the Son of God, when 'He bore our sins in his own body upon the tree.' This despiser of the blood which constitutes the sole ground of hope to the human race, is actually the head and chief of the staff of Distributors! And one-third of the entire sum goes to aid in the maintenance and propagation of his pernicious creed throughout the English nation! This gentleman has also two others, of the same creed as his own, joined with him in the work of distributing the Socinian share of the *Donum*: and it is a fact which must not be concealed, that, with these three deniers of the Godhead and Sacrifice of Christ, three Independent and three Baptist ministers are united in the work of distribution! To act thus, we submit, is in effect to transgress the Divine command—'neither to receive' the deniers of the Godhead of Christ 'into their houses, nor to bid them God speed.' And this is done even at the expense of being 'partakers of their evil deeds!'"

The accuracy of this farrago is on a par with its charity. The distributors of the English Regium Donum are a body of nine, not six. In the same spirit in which this writer nicknames the Unitarian distributors *Socinians*, he conceives himself, we suppose, entitled to withhold from them the bare name of "Nonconformists." The coarse terms in which Dr. Rees and his Presbyterian colleagues are reviled, reflect discredit only on him that uses them. It is untrue that one-third of the Regium Donum is distributed amongst Unitarian ministers. It is well known amongst Baptists and Independents that many ministers of those two denominations receive grants through the Presbyterian distributors, whose liberality is not confined within the hedge-rows of their own party. We need not point out to our readers the shocking perversion of the language of the Apostle John. But it would be a sad waste of time to discuss a question of any practical importance with a writer like the editor of the *Christian Witness*. It may, however, serve a useful purpose to shew what is still the animus of the less learned and more enthusiastic portions of the orthodox Dissenters. It may satisfy us, when we see rank intolerance like this, that religious liberty would not be safe in the hands of such men; that they want the power, rather than the will, to carry into effect the harshest social exclusion which bigotry can devise. These are not the men with whom we should hold it safe for us to join in an effort to separate Church and State. The editor of the *Christian Witness* proceeds to address himself to Dr. Pye Smith, and in a strain which possibly may be taken for *eloquence* by his readers, thus expostulates with him for acting as a distributor of the Royal Gift:

"Dr. Smith! when, Oh! when will you rise up into resolution, put on your strength, and burst your fetters? When will you cease grieving the hearts of your community, and break away from the unholy league which you have formed with the disciples and advocates of Popery, Socinianism, and Infidelity? How many are now prepared to weep for you in secret places! A snare has been laid for you, and into that snare you have fallen! Do, then, come forth, and thus make reparation for the wrong—great, prolonged, and awful—which you have done to the cause of true Scriptural piety, and to the kingdom of God—a kingdom for which you are prepared to sacrifice all, and even life itself."

Dr. Smith will, we suppose, treat this personal appeal, which irresistibly reminds us of Mawworm, with silent contempt. But, we submit, it does behove the very many intelligent and liberal men who belong to and adorn the Independent body, and who feel themselves and their denomination disgraced and humiliated by the coarse bigotry of their editor, to dissociate themselves from it by a public protest and rebuke.

The Truth-seeker (Quarterly Review) in Literature, Philosophy and Religion. Parts I. and II.—It is giving substantial praise to this journal to say that, as a whole, it continues to deserve its name. The two numbers of it now before us contain many able, and some learned, and one or two superficial and ill-reasoned articles. The theology and literature of the *Truth-seeker* please us more than its political economy. But in a work conducted on the principle of this "Review," it would be unreasonable for any one to expect to find simply the reflection of his own ideas. Some of the theories developed in its pages are not in mutual harmony: thus it would be difficult to reconcile the doctrine of individuality propounded by one contributor with the system of communism so earnestly advanced by another. With respect to communism, it will continue by the mass of people to be regarded as the mere dream of enthusiasm, until it shall be shewn how the theory can be put into practice. At present, this has not been done even on paper, to say nothing of its realization by actual experiment. In the article on Inspiration and the Scriptures, Dr. Lees has given, with some excellent remarks of his own, the best parts of Coleridge's Confessions of an Inquiring Spirit. In the same No. are three letters written in 1815 by Mr. Belsham, and characterized by all his clearness of style, vigour of reasoning and freedom of speculation.

INTELLIGENCE

DOMESTIC.

*Opening of the New Mill-Hill Chapel,
Leeds.*

In our last volume (pp. 758—760) we gave a full architectural account of the chapel which, with equal taste and spirit, the Mill-hill congregation at Leeds have erected in the place of the ancient chapel raised by the early Non-conformists of Leeds in 1672. We are now enabled to give some report of the very interesting service with which this new house of prayer was set apart for the public worship of Almighty God, on Wednesday, December 27, 1848. In illustration of the description of the chapel already given, we beg to call the attention of our readers to an engraving,* necessarily on a very small scale to suit our page, in which they will see the general external effect of the building. To the left hand of the engraving, the reader sees the north gable or chancel end, surmounted with a carved cross finial, and containing the large painted window, beneath which in the interior is the communion-table. The engraving also exhibits the west elevation which fronts Park Row, with its beautiful transept projection, surmounted by octagonal turrets and spirelets. In the gable of the west transept is seen the principal entrance to the chapel. The other entrance is situated at the south gable end.—The opening day was fortunately remarkably fine for the time of year; and long before the hour appointed for the service, friends from far and near began to pour in. The effect of the interior, on entering at the south door, is strikingly beautiful. The great length of the building, nearly 110 feet, at first view impresses the visitor with the fear that the voice of the preacher, unless very powerful and well sustained, will not always reach those seated at the southern extremity of the building; but so good are its proportions, and so well is it adapted for the transmission of sound, that on the opening day at least little inconvenience of this kind was felt.

* The engraving is executed by Mr. J. F. Masser, of Leeds. The same artist has just published an engraving of the chapel on a large scale, which we recommend to the notice of all interested in ecclesiastical architecture.

Two beautiful windows of richly-stained glass are amongst the first objects which strike the eyes of the visitor. The larger of the two is the window of the chancel. It is characterized by stillness and solemnity. It consists of twenty-seven spandrels in the tracing. The quatre-foils are occupied with the Cross and the emblems of various evangelical attributes. These are all enriched with canopies and appropriate ornaments. The lower and main body of the window has five lights, divided by a transom. The upper tier contains in the centre a figure of our Lord, and two of the Evangelists on each side. The lower has in the centre St. Peter; and on either side, St. Paul, St. Thomas, St. Andrew and St. James the Less. Each apostle or evangelist has his distinguishing emblem of character or of martyrdom. These are all represented beneath enriched canopies, with appropriate texts, and surrounded by rich borderings. This window is by Warrington, of London, who is also the artist of the smaller window in the west side of the chapel. This window is a memorial of filial piety. The idea of at the same time recording parental virtue and thus ornamenting a place of worship, is a happy one, and will, we doubt not, be imitated hereafter both here and elsewhere.* The execution of this window is, to our taste, truly beautiful. There is less of the technical and traditional in it, and more freshness both of invention and of adaptation. It is accommodated more to the purest scripture theology; and is a proof that while Unitarianism may reject, or may unwillingly acquiesce in, many of the received emblems and devices which artists in general consider necessary, it may, by following out its own reading of sacred history, gain much more than it need lose. This little window is of a lighter (if we may so express it) and less oppressive character than the one over the communion-table. It contains four subjects: 1. Christ and the Woman

* There has been some talk of a memorial window of Dr. Priestley and Rev. W. Wood, former ministers of the chapel. To such a design, and to a memorial of the Nonconformist confessors who preceded them, many not belonging to the Leeds congregation would gladly contribute.

of Samaria at the Well, with the words beneath, "God is a Spirit." 2. Christ blessing Little Children, with the words, "Suffer little children to come unto me" (the figures in this subject are peculiarly graceful and beautiful). 3. Christ and St. Peter, with the words, "Feed my lambs." 4. Christ and the Two Sisters at Bethany, with the words, "But one thing is needful." These are all in a highly-enriched ground, and encircled by borderings which resolve themselves into canopied headings of a floriated character, which contain angels with scrolls containing other passages of scripture, such as, "Blessed are the dead who die in the Lord," &c. Between the two upper and the two lower subjects are the Latin words, "Dilectæ Memoriam Parentum Filium Filiaque posuere" (To the beloved Memory of their Parents, the Son and the Daughters have placed), and at the bottom of the window, the names, the ages and dates of death of those departed, to whose memory the window is erected.

The pulpit, to which we next turned our attention, struck us as a perfectly successful example of the mode in which this essential part of a Protestant place of worship may be constructed in accordance with the rules of ecclesiastical architecture. In correction of our former account we would state, that it is entirely composed of white Caen stone, of a very fine quality, richly carved: the emblem of the vine is conspicuous ("I am the true vine," &c.). The position of the pulpit is in such a building a difficulty, the two essentials being a site which shall command the whole interior, and be conspicuous from every part of it, and yet one in which the pulpit shall not obstruct the view of the worshippers to the extremity of the chancel, where stands the communion-table. The pulpit is here placed on the east side of the large arch which leads to the chancel, and close to one of the rich clustered pillars. It behoves us as impartial critics to say, that we do not think the effect good of the committee-room and the vestry, which are of wood, and occupy a portion of the north-west and north-east of the chancel. The incongruity is sought to be diminished by carved wood screens, both towards the aisles and towards the chancel. The open spaces above these two apartments are constructed as galleries, and were occupied by worshippers on the opening day. When the hour for the service came, we observed amongst the congregation (which struck

us as being the most intelligent and cultivated we ever saw assembled in any great number, in any Unitarian chapel), in addition to the members of the congregation,* Henry Busk, Esq., of London; Frederick Swanwick, Esq., of Whittington; R. Kershaw Lumb, Esq., and James Stansfeld, Esq., of Halifax; Thomas Thornely, Esq., of Hyde; Thomas Avison, Esq., and Sam. Thornely, Esq., of Liverpool; — Heap, Esq., of Rochdale; Henry Briggs, Esq., of Overton; Henry Stansfeld, Esq., and William Johnstone, Esq., of Wakefield; and the following ministers—Rev. Samuel Crawford, of Leeds; Rev. Dr. Beard, of Manchester; Rev. W. Turner, of Halifax; Rev. T. Johnstone, Rev. E. Higginson, Rev. P. Cannon, of Wakefield; Rev. J. H. Thom, of Liverpool; Rev. H. Green, of Knutsford; Rev. G. H. Stanley, of Huddersfield; Rev. W. Smith, of Rochdale; Rev. J. P. Malleon, of Brighton; Rev. F. Howorth, of Bury; Rev. R. V. Palmer, of York; Rev. M. C. Frankland, of Malton; Rev. A. Turner Blythe, of Chesterfield; Rev. Wm. Turner, of Manchester; Rev. — Fletcher, of Selby; Rev. Edward Talbot, of Tenterden; and Rev. R. B. Aspland, of Dukinfield.

At twelve o'clock, the Rev. Charles Wicksteed entered the pulpit. How many of the assembled crowd sympathized with the preacher at this interesting moment, and in spirit united in the unspoken prayer with which he consecrated the scene of his future public labours! The noble anthem, "Holy, Holy, Holy Lord God of Sabaoth," was the first audible act of worship, and as the sublime strain resounded through the spacious building, all were satisfied that it was well suited to vocal and instrumental music. The choir was strengthened for the occasion, and Mr. W. Bower, of Hanalet, presided with ability at the organ. After an introductory prayer of great solemnity, the minister read 2 Chronicles vi. and Ephesians iv., and not a word either of the Prayer or the Scriptures was, we imagine, unheard by the dense crowd

* It was pleasant to see amongst the congregation some young, but very intelligent children, who may tell to a future generation their recollections of this opening service. One of them, bearing the Christian names of *Philip Henry*, was a descendant of the great and good man who made that name honourable.

that by this time filled even the aisles. The 'Christmas Hymn' was then sung, to the words of the hymn beginning, "House of our God, with cheerful anthems ring." During the General Prayer there was that remarkable stillness which shews that the hearts of the congregation are attuned to the strains of devotion uttered by the minister. While the choir were chanting Psalm cxxii. ("I was glad when they said unto me, Let us go into the house of the Lord," &c.), Dr. Hutton, the appointed preacher, and for seventeen years the beloved minister of the congregation, entered the pulpit. With much emotion, he prefaced his discourse by an Address in the following words:

My Christian Friends—On an occasion of this kind, it would ill become me to dwell at any length on personal feelings; yet you will excuse me, I trust, if I introduce the remarks I have to offer by expressing briefly and simply, what cannot but be uppermost in my heart, the gratification that I feel in the thought that the connection which existed between us in former days is not forgotten; that in your breasts, as in my own, the old friendship survives; and that after you had yourselves poured forth, under the guidance of your own highly-valued pastor, those solemn utterances of praise, thanksgiving and prayer, which should always be first heard in such a place as this, and which, as the offerings of your hearts, are its best consecration, you should have wished to hear my voice, as that of one who has not yet become a stranger to you, though, in the course of Providence, many have been removed to whom it was once familiar. The occasion, my friends, that has brought us again together is a joyful one. After sojourning for a season under a friendly roof—and to have thus experienced the kind offices of Christian hospitality and brotherhood, cordially offered and as cordially accepted, you feel, I am sure, to have been no mean privilege—even to want a home becomes a blessing when it brings us into closer contact with the brother whose generous heart induces him to share his own home with us—after such a pleasant sojourning, you have returned to your own House of Prayer, the home, as you naturally regard it, of your religious affections; and you have entered it with the voice of joy and praise, with a multitude that keep holy-day, with those with whom you have been long accustomed to take sweet counsel and to walk to the house of God in company, and with others who are willing to rejoice in your joy, and to prove

to you by their presence here that, though they worship for the most part in other courts, they regard them but as courts of the same universal temple in which we all of us bow before the Father as disciples of the Son. Some, possibly, there may be who come from curiosity merely, and who would not willingly identify themselves with us as fellow-worshippers. Well, should it be so, them also we gladly welcome; and if they cannot conscientiously join in our prayers, they will not, we trust, forget us in *theirs*, and we will gladly engage that in ours they shall not be forgotten. The house in which we now meet, it is true, though still the home of the same worshiping family, presents a very different aspect to the outward eye from that in which we formerly assembled. It rises before us a more beautiful structure, in fairer proportions, more worthy in every respect of the sacred purpose to which it is devoted. There may be those indeed amongst my hearers, whose long-cherished and deeply-rooted religious associations might almost have induced the wish—had it been possible—to see the humbler house in which they and their fathers worshiped, given back once more to their longing eyes. Even in the temple of Solomon, I doubt not, there were some who remembered with a sigh the tabernacle of David. Such feelings are natural and excusable: all of us who have lived long enough have at one time or other experienced them, and even when the new has been a decided improvement on the old, have sometimes felt inclined to say, "Give us back the old, for it is better." But the world goes on, my friends; and the fathers must not expect that the sons will rest contented with what time and habit, or even their very best and holiest feelings, have endeared to *them*. Our children begin their existence in a more advanced age of the world than we; and if their tastes and habits do not improve upon ours, it will only be a proof that we have not done our duty by them. To those, then, should any such be here, with whom recollection supersedes sensation, and whose vivid remembrance of what is good and beautiful in the past dims their eyes to what is better and more beautiful in the present, I will only say—Think of the ground on which this temple stands: that house of humbler worship occupied the very same. Look through its windows, and behold how your venerated fathers, and some of the most beloved of your contemporaries, yea, and in not a few instances, your children also—for the children of our youth often die before us—slumber undisturbed in sacred silence

around it. Think of these things, and regard it as a place not wholly new and strange to you—as a temple standing on the same hill of Zion, though it be another temple. And to all of you, my friends, I would say—Behold in this beautiful building, which raises its head with such fearless dignity amongst the structures of your native town, the proof that our fathers have not lived and thought, and freely uttered what they thought, in vain.

The time has been when the professors of opinions deemed heterodox, however honestly they might hold, however conscientiously they might maintain, however modestly they might profess them, were obliged to seek retired spots to speak in, and to speak even there with “bated breath;” when in religion, as in politics, might, in the estimation of a ruling majority, constituted *right*; and when though a popular creed could always command from multitudes a loud assent, to express dissent from it, in accents however low, was dangerous. Glory and gratitude be to God! this is the case no longer. What the honest mind thinks and the true heart feels, the tongue, faithful to these inward monitors, may now freely speak. Almost within the scope of our view from this place, houses of Christian worship occupied by worshippers professing Christianity in many various forms—Roman Catholic, Episcopal, Protestant, Independent, Baptist, Methodist—uplift their spires, extend their fronts, throw wide their gates, that all who will may enter and bow down in sacred fellowship with those who think and feel as they do. It is a glorious and a blessed sight. As such, at least, I regard it. Beautifully, in my mind, does it typify that union of individual freedom with social harmony, of truth that speaks fearlessly and conscientiously its own thoughts, with charity that thinks no worse of others, but, on the contrary, loves them better, for doing the same, which is infinitely preferable to the closest unity either of faith in the bond of ignorance, or of what is still more to be deprecated, of profession in the bond of hypocrisy.* [Many, I know, lament grievously over these varieties of creed, and the sectarian divisions to which they give rise. I freely admit that a unity of faith in the bond of knowledge as well as love, could we have it, would be much better; and on the cheering hope of such a unity, even in the far-distant future, it

is comforting and pleasant for us to dwell; but while our views on subjects that we deem important differ so widely as they now do, it is surely right and fit that such differences should be openly avowed, that our outward professions should harmonize with our inward convictions, and that, till we can agree without difference, at the very least without material difference, we should agree to differ. Various sects I fear there must be, my friends, till we all become so wise—seeing that, happily, we are not all so ignorant—as to think alike. Till our vision becomes perfect, the objects placed before our eyes will present various aspects to us, if they are seen at all. Uniformity of perception is the peculiar privilege of two classes—of those whose eyes are perfect and who see all things as God sees them, and of the blind. Not wishing, I presume, to be of the latter class, we must wait patiently till we receive admission, which probably none of us have yet done, into the former. “Where there is much desire to learn,” says that illustrious advocate of freedom of thought and speech, John Milton, “there will of necessity be much arguing, much writing, many opinions; for opinion in good men is but *knowledge in the making*. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge and understanding which God has stirred up. What some lament for, we should rejoice at—should rather praise this pious forwardness among men to re-assume the ill-deputed care of their religion into their own hands again.” Sets, then, I repeat it, for the present there must be; but there need *not* be, now nor ever, a sectarian spirit. Till God shall shed full and equal light on all our minds, we must differ; but we need not love difference—we need not differ for difference’s sake. Agreement may be the object that we unanimously seek—agreement in the truth. Far from wishing to remain apart, it may and it ought to be our hearts’ desire to draw near to each other, in the only effectual manner, by drawing near to God. After a way which you think erroneous, we may say with Paul, we worship the God of our fathers; after a way which appears in some respects erroneous to us, you worship Him. Let us rejoice together that by all of us He is worshiped, and let it be our joint and earnest prayer that, by the light of His truth, the darkness that still broods, more or less densely, over all minds, both ours and yours, may, in His own due time, be entirely and for ever dispelled.] Cordially, then, my friends and brethren of this worshipping society, do I

* The passage that follows, enclosed in brackets, was omitted in delivery, owing to the length of the service.

congratulate you on the completion of this beautiful structure, and its consecration this day by your praises, thanksgivings and prayers, to the worship of the One God the Father through the One Lord Jesus Christ. In no narrow sectarian spirit, I trust, do we rejoice together; with no proud and self-complacent feelings do we look round upon those who worship the God of our fathers in other temples and with different rites; no disposition have we to say, "Forbid them, Lord, for they follow not with us." On the contrary, we would earnestly cherish the hope that the truth as it is in Jesus is alike the object of their search and ours, and would devoutly offer up the prayer that sooner or later we may all of us find it. Ever let us keep before our minds, brethren, and steadily let us act upon the conviction, that it is not *where* we worship or *with what rites*, but *how* we worship and *in what spirit*, that must determine our fitness to appear at length in that heavenly temple within whose ample space all true worshipers will in God's own time be gathered. Who these true worshipers are, we learn from those ever-memorable words of Jesus in which he conveyed to the mind of the woman of Samaria, and through her now teaches us, that God prefers before all temples the upright heart and pure, and that it matters not in what temple or on what spot of earth beneath the sun *he* bows the knee who carries this spiritual temple within him.

Dr. Hutton, taking for his text John iv. 23, 24, discoursed most earnestly and impressively on the characteristics of acceptable Christian Worship. In the first portion of his discourse he shewed that the true worshipers offered their worship *to the Father*. After dwelling briefly, but not lightly, on this the controversial part of his subject, he hastened to observe, that all worshipers, of every Christian sect, whatever were their opinions respecting what are called personal distinctions in the Unity of the Godhead, regarded the One Infinite and Eternal God as their Father. After a beautiful exposition of the parental character of God, and its power over the human affections, the preacher dwelt upon sincerity, reverence and love, as the attributes of Christian worship, and urged upon his hearers that worship which consists in obedience, charity, and the doing of Christ's work, in his benignant spirit. We are enabled to give the closing words of this appropriate and beautiful discourse:

Yes, my friends, your schools, your missions, your benevolent societies, your joint exertions, by whatsoever instrumentality, to diffuse knowledge, virtue and happiness around you—these will constitute no small portion of the true glory of your church, and of the acceptable worship that you offer here. Brethren, I am not ignorant that in many things you have done well. "Be not weary in well-doing:" resist not those promptings of the Spirit that would lead you to do better still. While you continue to join with mind and heart in praise and prayer, and to listen with devout attention to the voice of instruction, remember that virtuous practice is the end and consummation of all true worship, and that thoughts and feelings, however just and pure and holy, will be vain if they do not fructify in deeds. This beautiful building in which we have now assembled, methinks at no inappropriate season, for the first time, will attract the notice of many eyes, and many questions will be asked respecting the opinions, principles and practice of those who worship within its walls. See to it, beloved friends, that the material do not disgrace by comparison the spiritual church. Be it yours to adorn what you believe to be the doctrine of our Saviour in all things; to act in such a manner that those without may have no evil thing to say of you; that they may be able, on the contrary, to testify, not that you are worshipers of the Father in spirit and in truth—that testimony it must remain for the Father himself, and for Him alone, to give or to withhold—but that your outward conduct is in harmony with such inward worship; that for the love of the Father, so far as the eye of man can judge, you tread in the footsteps of the Son, visiting the fatherless and the widows in their affliction, and keeping yourselves unspotted from the world. And in addition to this testimony of other men, God of His infinite mercy grant that you may have a higher and a better testimony, without which this alone would be vain and valueless—the testimony of your own consciences—that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in the world. Amen.

After a hymn, a collection, amounting to £34. 9s. 6d. was made. Unlike collections on similar occasions, the Mill-hill congregation, with disinterested and true Christian generosity, had resolved to devote the proceeds to a local charity; that selected was the Strangers' Friend Society of Leeds, a charity designed to relieve "*persons of every*

name, sect, party and nation, in the time of sickness." The first-fruits of the conjoined "prayers and alms" of the congregation were placed as they were gathered by the deacons on the communion-table, and a more appropriate consecration could scarcely have been devised of the chancel and the communion-table, whence the pastor will distribute the bread and wine in memory of him who *went about doing good*. After a few words of fervent prayer from the preacher, Handel's sublime song, "Rejoice greatly," was sung with thrilling energy by Mrs. Sunderland, now known in both London and the provinces as one of the most skilful singers of sacred music. Then followed the chorus, "Lift up your heads, O ye gates;" and then the preacher with an affectionate benediction closed a service which for appropriateness and impressiveness was never on any similar occasion surpassed.

The congregation was supposed to exceed a thousand persons. Of these, more than three hundred adjourned to the spacious and elegant Hall belonging to the Stockbrokers in Albion Street. The arrangements were admirable, and for four hours the bulk of the company remained together listening to a series of addresses worthy of the occasion. These have been already very well reported in the *Inquirer*. We will only add that the chair was upon this occasion filled by T. W. Tottie, Esq., of Beech Grove. Of him Mr. Wicksteed has recently recorded, that his is the last name which appears in the chapel register of children baptized by Dr. Priestley. He was supported on this occasion by the venerable W. Turner, who in the course of the evening detailed his youthful recollections of frequent visits paid to his father, then minister of Wakefield, by Dr. Priestley. The Vice-Presidents at the dinner were Alderman Carbutt (late Mayor of Leeds), Alderman Luccock, Arthur Lupton, Esq., James Buckton, Esq., and James Kitson, Esq.

On the first Sunday succeeding the opening, the services were conducted by the Rev. J. H. Thom, of Liverpool, and on the second Sunday by Rev. C. Wicksteed, who preached a sermon appropriate both to the occasion of his entrance on that pulpit and to the season of the year.

We have neglected to state that Messrs. Crowther and Bowman, the architects of the chapel, were present at the two meetings of December 27th.

Manchester New College.

The annual meeting of the Trustees was held in the Cross-Street chapel rooms, Manchester, on Thursday, Jan. 18. The chair was taken by Samuel Alcock, Esq. The Address of the Committee was presented by Rev. R. B. Aspland, and was as follows:

"In accordance with the regulation adopted at the last College annual meeting, by which the annual meeting is now held in January instead of March, the Committee are called upon to address the Trustees at an earlier period than heretofore.

"The Committee have in the ten months during which they have held office met nine times, viz., on March 23, June 1, 27, July 20, 27, October 26, Dec. 6, 20, and January 10.

"Of the state of the College, and the continued efficacy of its plans of instruction, the Committee are enabled to make a perfectly satisfactory report. That the instruction offered is of a very high character, and that the students have generally made a faithful use of their advantages, is testified not merely by the results of the annual examination in the Common Hall, but also by the place taken by such of the students of Manchester New College as have during the year undergone examination at the University of London.

"Of the financial condition of the College, the Committee are not able to give an equally satisfactory account. By the report of the Treasurer, it appears that the income has not during the past year fully covered the expenditure.

"The Committee have anxiously examined the pecuniary condition and prospects of the institution, and believe they are accurate in ascribing the diminution of its resources to accidental and (they trust) only temporary causes. A year of commercial embarrassment and distress, like that which is just closed, is necessarily injurious to an institution dependent for a large portion of its income upon individual subscriptions. The institution has to deplore the loss by death of several of its more liberal contributors. But in addition to these causes of diminished revenue, it must be borne in mind that some large subscriptions have been lessened in consequence of the time during which alone they were guaranteed having expired.

"With the returning prosperity of the country, the Committee venture to

anticipate a renewal, on the part of the friends of education without theological tests, of that liberal support which has for sixty-three years sustained Manchester New College in credit and repute.

"Of the progress of the Owens College in Manchester, no official report has hitherto been made; but from private sources your Committee learn that the Trustees of that liberal and important foundation are desirous of bringing it into operation with the least delay."

The Treasurer's report was presented by W. Rayner Wood, Esq. It shewed that the income of the College during the year had amounted to £1902. 9s. 8d., while the current disbursements had been £1918. 6s. 8d., being an excess of expenditure over income of £16. 17s. A balance remains in the Treasurer's hands of £590. 0s. 4d. The capital stock of the College was valued at £15,958. 1s.

On the motion being put that the accounts do pass, the Chairman and several other Trustees expressed the deep obligation under which the institution lay to the untiring exertions of the Treasurer, whose attention to the interests of the College had enabled it to pass safely through a period of great difficulty and embarrassment. Robert Phillips, Esq., of Heybridge, was elected President of the College for the ensuing year, and Thos. Thornely, Esq., M.P., was elected one of the Vice-Presidents. The vacancies in the Committee and other offices were filled up. After considerable discussion on the general subject of what should qualify a minister as a Trustee of the College, and on a particular case which had lately arisen on this point, the Trustees, in accordance with the recommendation of the Committee, unanimously adopted the following resolutions, by which the

franchise will be considerably, yet judiciously, extended:

"1. That the practice in reference to the qualification of Ministers as Trustees prior to March 4, 1847, appears to have been defective, and not sanctioned by any formal law.

"2. That, whilst approving of the remedy for this defect provided by the law of March 4, 1847, it appears that the admission of Ministers to the qualification of Trustees may in some directions be advantageously extended beyond the provisions of that law.

"3. That the following law be adopted, in the belief that it will be found to be in its general effect much more fair than the practice formerly prevailing:

"I. Ministers who have contributed to the funds of the College sums amounting to Twenty Guineas in benefactions or annual subscriptions, are Trustees for Life.

"II. Ministers who have contributed to the funds of the College sums amounting to Ten Guineas, from collections made after sermons preached by them before their own congregations on behalf of the College, and also subscribe One Guinea a year, and Ministers who have contributed sums amounting to Ten Guineas in benefactions or annual subscriptions, and also subscribe One Guinea a year, are Trustees during the continuance of such subscription."

As an illustration of the beneficial operation of the new law, it was stated that it would place in the list of Trustees for Life, Rev. C. Wellbeloved, Rev. J. Kenrick, M.A., Rev. T. Rees, LL.D., Rev. N. T. Heineken, Rev. Lewis Lewis,—and would place in the list of Trustees during the payment of their subscriptions, Rev. M. Maurice, Rev. John Colston, Rev. J. Nixon Porter, Rev. Henry Hawkes, B.A., Rev. G. B. Brock.

MARRIAGES.

1849. Jan. 9, at Little Portland-Street chapel, London, by Rev. Benjamin Mardon, M.A., Mr. THOS. GOODSON, of Nottingham, to ELIZABETH, second daughter of Mr. S. PEET, of Yardley Street, Wilmington Square.

Jan. 10, at Upper Brook-Street chapel, by Rev. William Whitelegge, of Platt, Mr. HENRY WHITELEGGE to ANN MASON, only daughter of the late Mr. William CARRINGTON, all of that city.

Jan. 11, at the Presbyterian chapel, St. Saviourgate, York, by Rev. C. Well-

beloved, Rev. HENRY VAUGHAN PALMER, to EMILY CATHERINE, eldest daughter of the late Mr. William COWLING, merchant, all of that city.

Jan. 16, at the Unitarian chapel, Lincoln, by Rev. C. C. Nutter, Mr. ROBERT DAWBER, merchant, to Miss BAUCE, both of the above place.

Jan. 21, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., MICHAEL FERRY to JANE GOUGH, both of Ashton-under-Lyne.

OBITUARY.

December 12, at his residence, Oakley, West Bromwich, in the 46th year of his age, GEORGE SMITH KENRICK, Esq.

He was born at West Bromwich on the 11th of January, 1803, and was the second son of Archibald Kenrick, Esq. He received the usual school education until the age of sixteen, and about two years afterwards went to the extensive iron-works at Varteg, Monmouthshire, of which his father was a leading proprietor. It was here that the most important portion of his life was spent, and his character chiefly matured. In the management of these works, which he afterwards undertook and carried on for sixteen years, under many difficulties and trials, he early displayed a decided talent for influencing and governing men, and on occasion of some outbreaks which occurred among the rude population of the district, he gave evidence of a courage and firmness which commanded general respect.

From the isolated position of most of the South Welsh iron-works, rendering them little affected by external influences, and giving to the manager an almost unlimited power for good or evil to his people, it becomes of the highest importance that he should exert a good moral and social influence upon his dependants. To this most important part of his responsibilities, Mr. G. Kenrick was ever sensible; it was his constant aim to repress and discourage all that was immoral, and to further, so far as was possible, all that was good.

In the years 1825 and 1832, severe and dangerous illness, which gave him serious warning of the precariousness of life and health, had the effect of softening without weakening his energetic character, and seemed to give to its higher and nobler part, his kind heart and excellent judgment, freer play, and more undisturbed control over his daily life and actions.

In the year 1836, he married Eliza, only daughter of J. E. Bowman, Esq., of Gresford. In this union he was permitted for a time to taste the most perfect happiness. His affections, naturally warm and strong, which in his isolated position had been comparatively unawakened, now found an object. His hitherto solitary home was now cheered by the sunny smiles of a

young and beloved partner, who, with all the freshness of girlhood, entered into all his plans and shared his lot. She rambled with him over the hills, or along the valley, which they used to call the "happy valley," and became a minister of gladness to their little community. Earthly happiness was perhaps never less alloyed, and to them it was purified by the constant aim and practice of making others happy and themselves better as their lives rolled on.

Mr. Kenrick was in the full enjoyment of this felicity, and looking forward, too, to the joy of becoming a father, when, in November, 1838, in giving birth to the infant whose coming was to have added a new element to their happiness, it was the mysterious will of Heaven that the mother with her child should at once be snatched away.

Blighted as were his domestic prospects, and crushed as was his spirit by this terrible blow, he did not for a moment repine, or arraign the Hand that had taken from him what was dearer than life. The power of religion, which had, by the sweet influences of his brief wedded life, been much deepened within him, availed to sustain him under this heavy trial. It was perhaps the happiest characteristic of his nobly-tempered soul, that affliction never seemed in him to fail of its perfect work, and from this, his deepest affliction, his character came forth only purified and elevated. From this time he seems to have devoted himself with greater singleness of purpose to the object of making himself more useful to his fellow-creatures, and more worthy to join in a better world the partner who had been so suddenly torn from him in this. He had, soon after his marriage, had his attention turned to the enormous evils which intemperance produces among the working classes, and to the efficacy of the temperance movement (then lately commenced) as a remedy for the mischief. His benevolent mind had soon yielded to the conviction, that duty to his fellow-men required from him the sacrifice of long-cherished prejudices. He did not hesitate a moment in making this sacrifice, and had entered heartily upon the active exertions which he saw were necessary to combat with effect the deeply-seated

opinions and customs of society in this matter. Not even the attractions of his happy home had ever charmed him into neglect of this object, and when his home was rendered desolate, he resolved with noble self-devotedness to find his chief solace in following out, with still more singleness of effort, the work of recalling men from the dominion of sensuality, and restoring them to sobriety and comfort.

The activity and efficiency with which he worked in this cause needs no publication here. It is known to thousands whom this memoir will never reach, and who owe their present peace and happiness to the untiring exertions he made to seek and save them. But those whose privilege it was to be his friends and companions in this work, can bear testimony to the purity of the self-devotion, with which he constantly sacrificed every personal consideration to the one work of doing good, and the strong love and sense of duty which guided and sustained him in it.

Nor did he allow his labours to be interrupted by his removal, in 1841, from the Varteg iron-works (which, in consequence of the depressed state of the iron trade, it had been determined to abandon) to West Bromwich. Here, while he took part with his brothers in the business of their manufactory, he still devoted his leisure, and great part of his income, to the furtherance of the work of philanthropy in which he had embarked. To supply the want of uniform co-operation in the efforts of the friends of temperance in the Midland districts, to which he had now transferred himself, he founded, in 1843, the Central Temperance Association, of which, and of his labours at this period, the following account appeared in "*The Cause of the People*."

"This Association was established for the purpose of organizing temperance societies, supplying those already in existence in the iron district of Staffordshire and its neighbourhood with efficient lecturers, and promoting as far as possible the sobriety and well-being of the people. Those societies that were able to do so, were expected to send contributions to the agency-fund, while those that were in their infancy, or that were too poor to pay any thing, were supplied with an agent monthly, chiefly at Mr. Kenrick's expense. After the Association had been established some time, he commenced the publication of the *Temperance Gazette*. This, with the lectures of the agents and his

own active exertions, began at length to produce favourable results. The Association had, in 1845, extended itself over the counties of Stafford, Warwick, Worcester, Salop, and parts of Leicester and Derby. One agent at first sufficed, then two, then three, and afterwards four were found necessary. The *Gazette* was at this time increased from eight to sixteen pages. A gratuitous circulation-fund was formed in connection with it, and partly by means of this, but chiefly from the private resources of Mr. Kenrick, about 1000 copies were sent every month to all the magistrates of the county of Stafford, to most of the ministers of the gospel in that and the adjoining counties, and to other men of standing and influence throughout the country.—The benefits and blessings conferred on individuals and families, and even on whole communities, by means of this Association, have been very great. A volume might be filled with the account of drunkards reformed, children made happy, families raised from sin and beggary to a state of comparative virtue and affluence, of schools being multiplied, of churches being frequented, and a correct knowledge of our moral, social and religious responsibilities diffused by the agency of this Association."

Nor did he confine his benevolent exertions to this one work. He was a warm friend of every institution by which he thought the great interests of humanity, especially of the industrious classes, could be promoted. About three years ago he established in West Bromwich an excellent Library and Reading-rooms, for the purpose of supplying the poorest workmen with information, and furnishing them with an asylum, to which they could resort in their leisure hours, apart from taverns and their temptations. He took deep interest in the day-schools which, both at Varteg and West Bromwich, had been established for the children of the workpeople; and from the time of his settling at the latter place attended regularly the New-Meeting Sunday-schools as a teacher, walking over to Birmingham, a distance of five miles, in time for the opening of the classes at a quarter before nine o'clock. For five years he was superintendent of these schools, which office he, in the language of the Committee, "fulfilled with singular energy, zeal and kindness."

He took from the first a great interest in Domestic Missions, and was an

active member of the Committee for erecting the Mission chapel in Birmingham. His addresses on their anniversary and other meetings, characterized by earnest, benevolent, Christian feeling, usually coupled with some useful practical suggestion, will long live in the memories of his hearers.

In the autumn of this year he was united to Sarah, only daughter of the late John Stevenson, Esq., a lady whom he had long known and esteemed, and with whom there seemed every prospect of his enjoying again the blessings of domestic life for many years. It was, however, otherwise decreed. On Sunday, Dec. 3rd, as he was about to rise, to proceed early to his class at the Sunday-school in Birmingham, he was seized with shivering and other symptoms of serious indisposition, and after an illness of little more than a week, expired on Tuesday, Dec. 12th.

To the circle of his relations and immediate friends, his loss will be irreparable. His disposition, overflowing with human kindness, his true sympathy, his readiness to advise, encourage and help, have made his death no common calamity to numbers. The attachment felt towards him may be judged of by the following extract from a private letter of one of the agents who at the time of his death was lecturing at Newport, Monmouthshire. He says, "Your brief note, announcing the death of your dear friend Mr. Kenrick, filled my eyes with tears and my heart with sorrow. I mentioned it to the meeting at Newport, more with the view of relieving my own mind than any thing else. The effect on the people was the most astonishing I ever saw; the tears started from the eyes of the audience like the sparkling drops of a fountain."

In the more extended sphere of good to which he had especially devoted himself, it is to be feared that no successor may arise, who can entirely supply his place. That this work of philanthropy should fail, even though the foremost labourer has been cut off, we must not indeed suppose; but it is rare to find men in whom the power of effecting good is so united with energy and will, as it was in him.

In his religious opinions Mr. Kenrick was, no less from conviction than from education, a Unitarian. But religion in him was eminently unsectarian. In the pursuance of his philanthropic labours he disregarded altogether the narrow partitions which often separate

good men from each other, and was accustomed to feel and act as a brother with Christians of every name.

Nor was this noble character due, as many might suppose, to natural disposition alone. In early life he had, and was conscious of, faults and imperfections of character. But a strong sense of duty led him to struggle manfully against these faults, and to accept and faithfully improve the stern lessons of suffering and sorrow. Those excellencies which shone with so much lustre in his matured character were attained by long and patient self-discipline, by strict watchfulness, by the habit of sifting his motives, and comparing his actions with the Christian standard, by many a painful effort, and many an ardent prayer.

His remains were deposited in the Cemetery at Handsworth, near Birmingham, on the 18th of this month. At the funeral, which was strictly private, a most feeling and impressive address was delivered by the Rev. S. Bache, from the appropriate words, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Dec. 30, 1848.

E. B.

Dec. 22, at his residence, Woburn Place, Russell Square, London, JAMES COWLES PRICHARD, M.D., F.R.S.

Dr. Prichard was born at Ross, in Herefordshire; settled as a Physician in Bristol in the year 1810; and was a few years afterwards appointed Physician to the Clifton Dispensary and St. Peter's Hospital. In addition to his professional avocations, he occupied himself at this period in writing the first edition of his "Researches into the Physical History of Man," which appeared in 1813, and his work upon "Egyptian Mythology." In the year 1816, he was elected Physician to the Bristol Infirmary, which appointment he filled in conjunction with that of Physician to St. Peter's Hospital. In the year 1822, he published a work on the "Diseases of the Nervous System." In 1829, he wrote a small octavo work, entitled "An Essay on the Vital Principle," dedicated to the patrons of the Bristol Philosophical Institution, of which he was one of the founders, and where he frequently gave lectures and read papers on various subjects. He also took an active part in founding the Bristol College, and was for many years one of the members of its Council.

The degree of Doctor of Medicine of the University of Oxford was conferred upon him at the meeting of the "Provincial Medical and Surgical Association" at Oxford, in the year 1835, on which occasion he read the address on Medicine.

About this time he wrote his work on "Insanity," a book upon the "Eastern Origin of the Celtic Language," a little volume on Insanity as connected with Jurisprudence, and contributed various articles to the "Cyclopædia of Practical Medicine" and the "Library of Medicine." He was one of the visiting physicians of the Gloucestershire Lunatic Asylum, and a Metropolitan Commissioner in Lunacy before his appointment under the recent Act.

In the year 1845, he was appointed one of Her Majesty's Commissioners in Lunacy, and removed to London, where, besides the active duties of the Commission, he completed the third edition of his "Physical History of Man," in five volumes, as well as his popular work on the "Natural History of Man." He was Fellow of the Royal Society, Member of the Royal Irish Academy, corresponding Member of the National Institute, of the Royal Academy of Medicine, and Statistical Society of France, of the American Philosophical Society, the Academy of Natural Sciences of Philadelphia, the Oriental Society of America, the Ethnological Society of New York, and of the Scientific Academy of Sienna.—honorary Fellow of the King and Queen's College of Physicians of Ireland, of the Cambridge Philosophical Society, of the Royal Medical Society of Edinburgh, and at the time of his death was President of the Ethnological Society of London. He was seized with a severe feverish attack while visiting the lunatic asylums in the neighbourhood of Salisbury, on Monday, December 4th, and was confined in that city until the 17th, when he was conveyed to his own house in London. The fever proved to be of a rheumatic and gouty character, baffling every effort of medical skill, and terminating his life on the 22nd, after much suffering, by *pericarditis* (inflammation of the membrane containing the heart) and extensive suppuration in the knee-joint.

In his intercourse with his professional brethren and colleagues, Dr. Prichard's conduct was straightforward, honourable and generous; to his patients he was gentle, attentive and kind. High moral and religious prin-

ciple, an affectionate disposition, an instinctive sentiment of delicacy, propriety and consideration for the feelings of others, together with a retiring modesty and simplicity of deportment, as much distinguished and endeared him in the domestic and social relations of life, as his literary and scientific attainments have elevated him to the eminence he held in public estimation. He furnished, indeed, a bright example of the Scholar, the Gentleman and the Christian.

Dr. Prichard was married to the eldest daughter of the late Rev. J. P. Estlin, LL.D., of Bristol.

Nov. 9, aged 75, at his house, 7, Sussex Place, Canonbury Square, JOHN CHARLES RUSSELL, Esq., many years a member of the Gravel-Pit congregation, Hackney.

Nov. 14, at his residence, Canonbury Villas, after a short illness, Mr. THOMAS RICHARD HORWOOD. As the Secretary of the Unitarian Association, he was well known to the Unitarian public, and was greatly valued for his urbanity and good sense.

November 24, in the 66th year of his age, JONATHAN GOODHUE, Esq., of New York. Mr. Goodhue was one of the oldest and most respected merchants of New York; and the day after his death, a meeting of the members of the New York Chamber of Commerce was held, and resolutions were adopted, expressive of the sense entertained by the meeting of the high character of Mr. Goodhue, and of the loss which the community had sustained by his death. Mr. Goodhue was a leading member of the Unitarian body of New York, and a member of the church presided over by the Rev. Mr. Bellows.

1849. Jan. 10, at Yeovil, aged 82, Mr. WILLIAM ALLEN, upwards of forty years clerk at the Unitarian chapel in that town.

Jan. 10, at the Laurels, Pendleton, near Manchester, aged eight months, EMILY AGLAND, only child of the late Russell Scott TAYLOR, Esq., of Manchester.

Jan. 12, at Crewkerne, in his 86th year, and within five weeks of the decease of his wife, Mr. SAMUEL JOLLIFFE.

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No. LI.]

MARCH, 1849.

[Vol. V.

MACAULAY'S HISTORY OF ENGLAND.*

THE expectations of the public had long been intently fixed on the History of England which Mr. Macaulay was known to be writing, and have been abundantly fulfilled in the appearance of these two volumes. They have entered at once into a degree of popularity which our first-rate historical works have very slowly attained. The eagerness of readers for an early perusal of them has reminded us of the publication of the Waverley novels. It has no parallel in recent times except in the welcome given to a Christmas tale of Mr. Dickens, and we believe as few will be found who have paused, except from necessity, in the perusal of the one as of the other. Those who are already familiar with Mr. Macaulay's reviews, which have often given buoyancy to a ponderous number of the publication in which they appeared, will not meet with him under a new face in his present work. As his reviews were really historical essays, so a considerable part of these volumes is rather an essay on the history of England than a history, and might have appeared in the Edinburgh Review, hung on the peg of some recently published or republished book. Even when the form is historical, the manner is the same. Mr. Macaulay possesses a singular faculty of reproducing past times, not in mere outline or individual portraiture, but with the fulness, the animation, the vivid colouring, which belongs to contemporary description. His boundless memory seems to present to him the scene he has to describe at once and by a single effort, or rather without any effort; while others have to call up persons and circumstances in succession, and find one vanishing from the point of distinct vision before the rest obey the summons. In his description, the land of our forefathers reappears to us as it shewed itself to those who lived on it several centuries ago. All that modern art and culture have placed on its surface is effaced as by the painter's sponge: its cities shrink to their ancient dimensions; its heaths and marshes resume the space which they have yielded to cultivation; its castles rise again in their gloomy grandeur, and the hovels of a rude but sturdy and independent peasantry are gathered around them. The habits, feelings, passions, recollections of the men of any given era seem as familiar to him, as if he had lived among them; the personal relations of the characters of history suggest themselves to him as readily, as if they were the public actors of the present day. His style is lively, graphic, pungent and antithetical, flowing but never languid: whatever may be objected to it by a critic whose taste has been formed on older models, he never falls into that, which after all is the only thoroughly

* The History of England from the Accession of James II. By Thomas Babington Macaulay. Vols. I., II. Third Edition. London—Longmans. 1849.
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bad style, the *genre ennuyeux*. His predecessors and contemporaries who have tried their powers in the same line might wonder, not without some mixture of envy, at the combination of gifts which has enabled Mr. Macaulay to fascinate every class of readers, and rival the masters of fiction in the amount of his popularity.

His History has, however, much higher merits than those of style. Though his margin is not usually crowded with references, it is evident that his researches have been most extensive, and that he has travelled not only over every highway, but every by-path, in the collection of evidence. The most obscure corners of our public libraries have been ransacked in search of those remains of a popular and fugitive literature, in which the spirit of an age is often more faithfully preserved than in works of more celebrity and pretence. The period which he has chosen is so recent, that he has escaped the dry and uncongenial labour of antiquarian research; but he has diligently read and happily applied the Memoirs, Diaries and Correspondence, which furnish materials for history from the middle of the seventeenth century in ever-increasing abundance. His political principles are liberal enough to satisfy all who desire the progressive improvement of national institutions, and yet deprecate the rashness which would destroy the existing safeguards of liberty and order for its attainment. The blending of powers in the English Constitution, the object of ridicule to the school of Bentham, he evidently admires, but without considering the distribution which may exist at any given period as binding on all futurity. He is a Churchman, believing that in an establishment the interests of religion are most safe from the opposite evils of fanaticism and neglect; but the pretensions of the Church, as a power in the State, to control its other branches, or of priests to rule the consciences of laymen, have no more strenuous opponent. Some of the most eloquent passages in his work are devoted to the support of religious liberty; some of his bitterest sarcasms are directed against the inconsistencies of Churchmen. It will provoke hostility in many quarters, but in none more than among those who are endeavouring to revive the principles of Laud, and replace in the hands of the clergy that sceptre of spiritual power which the Reformation and the Revolution wrested from them. He is an ardent admirer of the men of the Revolution, regarding this as the great crowning triumph of the struggle between prerogative and popular rights; but he shews no disposition to palliate the faults of those who from selfish motives took part in it. If we miss the impartiality which should belong to the historian, it is not in his disguising the offences of the party which he espouses, but in the unsparing censure with which he loads that to which he is opposed. His conception of character is, we think, in general as just, as his delineation of it is faithful and lively; nor does he ever set a man up as a mark for reprobation without just cause. But there is an earnestness, a vehemence and an iteration in his attacks on some of those who have fallen under his censure, which we think counteracts his purpose. He appears like the advocate, seeking to inflame the minds of a popular tribunal against a supposed culprit, rather than a judge, placed high above the reach of prejudice and passion. We regret this, because it gives the character of a pleading to his history of the reign of James II., and will undoubtedly produce a reaction in some minds instead of conviction.

In some respects, Mr. Macaulay's History is one of the easiest books to review—in others, the most difficult. In reading it, the pencil notes down one brilliant passage after another, till extracts have been marked sufficient to fill a number by themselves. If, on the other hand, it be required of the critic to re-examine the evidence and pronounce on the fairness with which he has used his authorities, much time and access to the same sources as the author has employed are necessary. What the reader, however, is most interested to know is, not his minute accuracy, but the general character of his style, his sentiments and principles. If he has been unfaithful, it will not be long before the world will be informed of it; for he has given Tories and High-Churchmen no cause to spare him.

The first chapter is occupied with a history of the growth of the English Constitution, from the Saxon times to the Restoration of Charles II. The topic is not new, but Mr. Macaulay presents many of its most prominent points with great felicity of description. Perhaps it will be most suitable to the character of our pages to select for quotation his character of the founder of the English Church and of the Church itself. Those who believe it to be a heaven-descended institution may be startled to find how much human policy and expediency had to do in fixing its doctrines, ritual and discipline.

"The man who took the chief part in settling the conditions of the alliance which produced the Anglican Church was Thomas Cranmer. He was the representative of both the parties which, at that time, needed each other's assistance. He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish Reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purposes of the Bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Sainly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a timeserver in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

"To this day the constitution, the doctrines, and the services of the Church, retain the visible marks of the compromise from which she sprang. She occupies a middle position between the churches of Rome and Geneva. Her doctrinal confessions and discourses, composed by Protestants, set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such, that Bishop Fisher or Cardinal Pole might have heartily joined in them. A controversialist who puts an Arminian sense on her articles and homilies, will be pronounced by candid men to be as unreasonable as a controversialist who denies that the doctrine of baptismal regeneration can be discovered in her liturgy."

• • • "In every part of her system the same policy may be traced. Utterly rejecting the doctrine of transubstantiation, and condemning as idolatrous all adoration paid to the sacramental bread and wine, she yet, to the disgust of the Puritan, required her children to receive the memorials of divine love meekly kneeling upon their knees. Discarding many rich vestments which surrounded the altars of the ancient faith, she yet retained, to the horror of weak minds, the robe of white linen which typified the purity which belonged to her as the mystical spouse of Christ. Discarding a crowd of pantomimic gestures which in the Roman Catholic worship are substituted for intelligible

words, she yet shocked many rigid Protestants by marking the infant just sprinkled from the font with the sign of the cross. The Roman Catholic addressed his prayers to a multitude of saints, among whom were numbered many men of doubtful, and some of hateful character. The Puritan refused the addition of saint even to the apostle of the Gentiles, and to the disciple whom Jesus loved. The Church of England, though she asked for the intercession of no created being, still set apart days for the commemoration of some who had done and suffered great things for the faith. She retained confirmation and ordination as edifying rites, but she degraded them from the rank of sacraments. Shrift was no part of her system. Yet she gently invited the dying penitent to confess his sins to a divine, and empowered her ministers to soothe the departing soul by an absolution which breathes the very spirit of the old religion. In general it may be said, that she appeals more to the understanding, and less to the senses and the imagination, than the Church of Rome, and that she appeals less to the understanding, and more to the senses and imagination, than the Protestant churches of Scotland, France, and Switzerland."—Vol. I. pp. 51—54.

In the close of this passage Mr. Macaulay may seem to speak disparagingly of the Puritans, as if their dissent from the Church argued weakness or self-will. He does them more justice in his subsequent account of their origin.

"The compromise arranged by Cranmer had from the first been considered by a large body of Protestants as a scheme for serving two masters, as an attempt to unite the worship of the Lord with the worship of Baal. In the days of Edward the Sixth, the scruples of this party had repeatedly thrown great difficulties in the way of the government. When Elizabeth came to the throne, these difficulties were much increased. Violence naturally engenders violence. The spirit of Protestantism was therefore far fiercer and more intolerant after the cruelties of Mary than before them. Many persons who were warmly attached to the new opinions had, during the evil days, taken refuge in Switzerland and Germany. They had been hospitably received by their brethren in the faith, had sate at the feet of the great Doctors of Strasburg, Zurich, and Geneva, and had been, during some years, accustomed to a more simple worship, and to a more democratical form of Church government, than England had yet seen. These men returned to their country, convinced that the reform which had been effected under King Edward had been far less searching and extensive than the interest of pure religion required. But it was in vain that they attempted to obtain any concession from Elizabeth. Indeed, her system, wherever it differed from her brother's, seemed to them to differ for the worse. They were little disposed to submit, in matters of faith, to any human authority. They had recently, in reliance on their own interpretation of Scripture, risen up against a Church strong in immemorial antiquity and catholic consent. It was by no common exertion of intellectual energy that they had thrown off the yoke of that gorgeous and imperial superstition; and it was vain to expect that, immediately after such an emancipation, they would patiently submit to a new spiritual tyranny. Long accustomed, when the priest lifted up the host, to bow down with their faces to the earth, as before a present God, they had learnt to treat the mass as an idolatrous mummery. Long accustomed to regard the pope as the successor of the chief of the apostles, as the bearer of the keys of earth and heaven, they had learned to regard him as the beast, the antichrist, the man of sin. It was not to be expected that they would immediately transfer to an upstart authority the homage which they had withdrawn from the Vatican; that they would submit their private judgment to the authority of a Church founded on private judgment alone; that they would be afraid to dissent from teachers who themselves dissented from what had lately been the universal faith of western Christendom. It is easy to conceive the indignation which must have

been felt by bold and inquisitive spirits, glorying in newly-acquired freedom, when an institution younger by many years than themselves, an institution which had under their own eyes gradually received its form from the passions and interests of a court, began to mimic the lofty style of Rome."—I. 59, 60.

We shall quote another passage relating to the same religious body, because it seems to us strikingly to exemplify both the excellences and the faults of Mr. Macaulay's style.

"The extreme Puritans, therefore, began to feel for the Old Testament a preference which, perhaps, they did not distinctly avow even to themselves; but which shewed itself in all their sentiments and habits. They paid to the Hebrew language a respect which they refused to that tongue in which the discourses of Jesus and the Epistles of Paul have come down to us. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors. In defiance of the express and reiterated declarations of Luther and Calvin, they turned the weekly festival by which the Church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath. They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. Their thoughts and discourse ran much on acts which were assuredly not recorded as examples for our imitation. The prophet who hewed in pieces a captive king, the rebel general who gave the blood of a queen to the dogs, the matron who, in defiance of plighted faith and of the laws of Eastern hospitality, drove the nail into the brain of the fugitive ally who had just fed at her board, and who was sleeping under the shadow of her tent, were proposed as models to Christians suffering under the tyranny of princes and prelates. Morals and manners were subjected to a code resembling that of the synagogue, when the synagogue was in its worst state. The dress, the deportment, the language, the studies, the amusements of the rigid sect, were regulated on principles resembling those of the Pharisees who, proud of their washed hands and broad phylacteries, taunted the Redeemer as a Sabbath-breaker and a wine-bibber. It was a sin to hang garlands on a May-pole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear lovelocks, to put starch into a ruff, to touch the virginals, to read the Fairy Queen. Rules such as these, rules which would have appeared insupportable to the free and joyous spirit of Luther, and contemptible to the serene and philosophical intellect of Zwingle, threw over all life a more than monastic gloom. The learning and eloquence by which the great reformers had been eminently distinguished, and to which they had been in no small measure indebted for their success, were regarded by the new school of Protestants with suspicion, if not with aversion. Some precisians had scruples about teaching the Latin Grammar, because the names of Mars, Bacchus, and Apollo occurred in it. The fine arts were all but proscribed. The solemn peal of the organ was superstitious. The light music of Ben Jonson's masques was dissolute—half the fine paintings in England were idolatrous, and the other half indecent. The extreme Puritan was at once known from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the upturned white of his eyes, the nasal twang with which he spoke, and above all by his peculiar dialect. He employed on every occasion the imagery and style of Scripture. Hebraisms, violently introduced into the English language, and metaphors borrowed from the boldest lyric poetry of a remote age and country, and applied to the common concerns of English life, were the most striking peculiarities of this cant, which moved, not without cause, the derision both of prelatists and libertines."—I. 80—82.

In the course of his work our author introduces several other portraits of classes and parties in England, which are all drawn with the

same force and spirit; for example, the Tory country gentleman of the Stuart times, the Londoner, the rural clergyman. They have the merit of fixing indelibly in the reader's mind the most salient peculiarities of the characters described; in a novel we should pronounce them admirable. But before we can receive them as history, we must inquire into the authority on which they are drawn by a writer living two centuries or more after the times of which he writes. In no case does Mr. Macaulay indicate his authorities for these delineations, referring generally to the literature of the times. Special references, indeed, would have been impossible, since the field is so wide. But we can be at no loss to fix upon the class of authors on whom he has relied. They are dramatists, satirists and party-writers; and if he could shew us, as he probably could, some passage in their works which vouches for every trait in his delineation, we should still say, this is not history. Neither dramatist nor satirist makes truth his primary object—the party-writer often wilfully and consciously seeks to pervert it. It is essential to the purpose of the dramatist to take the extreme, instead of the average, in character and manners for his representations, and even this extreme he is tempted to exaggerate. According to the delicacy of his own taste and the fineness of his own perceptions, he will keep at a distance from absolute caricature; but some approach to it he cannot avoid. Satirists, with scarcely an exception, have been men either of caustic humour, which they gratified by collecting and aggravating the exhibitions of human folly, or misanthropes, who took a ferocious pleasure in painting our nature in the blackest possible colours. If any one should form his estimate of the democracy of Athens from Aristophanes, of the matrons of Rome from Juvenal, of the morals of London from Churchill, or even the tone of polite conversation in the reign of George III. from the *School for Scandal*, he would be far from the truth of history. He must reduce and sober down their exaggerations, divest himself of their feelings, and place himself in his own, not their, point of view. Unfortunately, Mr Macaulay's does not appear to be a mind exactly qualified to perform this process. His imagination is lively, he is an earnest partisan, he delights in forcible contrasts, and has a great facility of satirical expression. Were he to delineate any class of his contemporaries to whom he bore no special good-will,—the Saints, for example, or the Protectionists,—we are sure that his picture would be admirably characteristic, and equally sure that it would not be historically true. In the passage which has given rise to these remarks, he limits his description to the *extreme* Puritans; but the limitation will be overlooked, and the general reader will think that he has Mr. Macaulay's sanction for attributing to the religious body generally, all the absurd or revolting peculiarities which he has brought together.* Probably, as Mr. Macaulay becomes more familiar with his new office and is less under the influence of parliamentary and forensic habits, he will learn to control his temperament, and acquire the calmness of an historical critic; otherwise we should fear

* Vol. II. p. 613, he represents Dissenters as hoping for a time when in the choirs of cathedrals the eucharistic bread and wine should be distributed to communicants "*lopping on benches*," very unfairly attributing to them what High-churchmen represented them as wishing.

that the permanent reputation of his *History* will not correspond to the popularity of the volumes now published.

In tracing the history of the Civil War, Mr. Macaulay writes of Cromwell as he perhaps would not have written but for the previous appearance of Mr. Carlyle's powerful vindication of the Protector. To him he is no hypocrite, but honest and patriotic in all his original purposes, and sincerely believing himself to be a special and favoured instrument of Providence for carrying those purposes into execution. But, like every man who establishes authority by military force, he found himself at last the tool of the power which he had created, and compelled to act according to the wishes of his soldiery, by whom alone he could govern. Napoleon appeared to have escaped this fate; but it was only by leading his armies perpetually to new victories. This Cromwell could not do: when he had reduced the Presbyterians of Scotland, the Royalists of England and the Catholics of Ireland, to submission, no field of continental warfare was open to him. Mr. Macaulay thinks that even in the trial and execution of the King, Cromwell was more influenced by the wishes of the army than by his own feeling and judgment. He would have mediated between the Throne and the Parliament, and re-organized the state by the power of the sword, under the sanction of the Royal name, had he not been compelled to abandon his design by the refractory temper of the soldiers and the incurable duplicity of the King. Such is the unhappy history of popular revolutions down to our own days. The passions of the multitude are excited by men who are masters of their own passions, but they cannot be checked when leaders begin to think their further excitement dangerous; order can only be maintained by military force; and thus, which ever party is victorious, a tyranny is created worse than that which was overthrown. Mr. Macaulay thinks that Cromwell had only to determine whether he would hazard the attachment of his party and his army in a vain attempt to save a prince whom no engagement could bind, and that his decision was made with many struggles and probably many prayers. We have not been accustomed to think so highly of Cromwell's sincerity; yet we are very willing to accept any proof of it; for there is no pleasure in believing that great abilities have been sullied by a sordid vice. The difficulty of satisfying the army who were jealous of him, of the Royalists and of the Presbyterians, and not inclined to yield the power with which the Civil War had invested them, involved Cromwell in those fluctuating plans of government which occupied his later years. Death extricated him from a hopeless complication, and a schism in the army itself enabled Monk to restore monarchy with the universal joy of the nation.

Mr. Macaulay's view of the Restoration is somewhat different from that of preceding historians of the liberal school of politics. He says,

"It has been too much the practice of writers, zealous for freedom, to represent the Restoration as a disastrous event, and to condemn the folly or baseness of that Convention which recalled the royal family without exacting new securities against maladministration. Those who hold this language do not comprehend the real nature of the crisis which followed the deposition of Richard Cromwell. England was in imminent danger of sinking under the tyranny of a succession of small men, raised up and pulled down by military caprice. To deliver the country from the domination of the soldiers was the

first object of every enlightened patriot; but it was an object which, while the soldiers were united, the most sanguine could scarcely expect to attain. On a sudden a gleam of hope appeared. General was opposed to general, army to army. On the use which might be made of one auspicious moment depended the future destiny of the nation. Our ancestors used that moment well. They forgot old injuries, waved petty scruples, adjourned to a more convenient season all dispute about the reforms which our institutions needed, and stood together, Cavaliers and Roundheads, Episcopalians and Presbyterians, in firm union, for the old laws of the land against military despotism. The exact partition of power among king, lords and commons, might well be postponed till it had been decided whether England should be governed by king, lords and commons, or by cuirassiers and pikemen. Had the statesmen of the Convention taken a different course, had they held long debates on the principles of government, had they drawn up a new constitution and sent it to Charles, had conferences been opened, had couriers been passing and repassing during some weeks between Westminster and the Netherlands, with projects and counter-projects, replies by Hyde and rejoinders by Prynne, the coalition on which the public safety depended would have been dissolved; the Presbyterians and Royalists would certainly have quarrelled; the military factions might possibly have been reconciled; and the misjudging friends of liberty might long have regretted, under a rule worse than that of the worst Stuart, the golden opportunity which had been suffered to escape."—I. 151—153.

We do not find in these arguments a sufficient justification of the headlong haste with which Charles was recalled, nor do we think that there would have been found any necessity for that alternation of projects by Prynne, and counter-projects by Hyde, in which our author apprehends that so much precious time would have been wasted. The course of the Convention was easy and clear, to have embodied the Petition of Right in a brief enactment, and to have propounded it to the King for his acceptance. Had Hale and Prynne at this crisis, instead of moving for a committee to inquire into the propositions made by the Parliament and the concessions offered by the King in 1648, taken their stand on this second Magna Charta of the people of England, they might have carried the Convention with them, and Monk, indifferent as he was to the cause of liberty, would hardly have ventured to interpose any obstacle. To him, more than to any one man, it was owing, that monarchy was restored without any limitation, and the way left open for a reign of faction and a second revolution. We do not believe that Charles II. would have declined, nor yet that he would have violated, such a stipulation; the deliberate treachery with which his father had infringed his own most solemn promises was not in his character. It was by a Parliament *plus royaliste que le roi*, that the Declaration of Breda was nullified.

Mr. Macaulay has a singular aptitude for the delineation of character. Clarendon, Halifax, Sunderland, Rochester, the Prince of Orange, Burnet, and many others, are drawn with equal force and truth. We copy that of Clarendon, whom, as a statesman of two reigns and the historian of the Civil War, it is important to know thoroughly.

"In some respects he was well fitted for his great place. No man wrote abler state papers. No man spoke with more weight and dignity in council and in parliament. No man was better acquainted with general maxims of state-craft. No man observed the varieties of character with a more discriminating eye. It must be added, that he had a strong sense of moral and religious obligation, a sincere reverence for the laws of his country, and a con-

scientious regard for the honour and interest of the crown. But his temper was sour, arrogant and impatient of opposition. Above all, he had been long an exile; and this circumstance alone would have completely disqualified him for the supreme direction of affairs. It is scarcely possible that a politician who has been compelled by civil troubles to go into banishment, and to pass many of the best years of his life abroad, can be fit, on the day on which he returns to his native land, to be at the head of the government. Clarendon was no exception to this rule. He had left England with a mind heated by a fierce conflict which had ended in the downfall of his party and of his own fortunes. From 1646 to 1660 he had lived beyond sea, looking on all that passed at home from a great distance, and through a false medium. His notions of public affairs were necessarily derived from the reports of plotters, many of whom were ruined and desperate men. Events naturally seemed to him auspicious, not in proportion as they increased the prosperity and glory of the nation, but in proportion as they tended to hasten the hour of his own return. His wish, a wish which he has not disguised, was, that till his countrymen brought back the old line, they might never enjoy quiet or freedom. At length he returned; and, without having a single week to look about him, to mix with society, to note the changes which fourteen eventful years had produced in the national character and feelings, he was at once set to rule the state. In such circumstances, a minister of the greatest tact and docility would probably have fallen into serious errors. But tact and docility made no part of the character of Clarendon. To him England was still the England of his youth; and he sternly frowned down every theory and every practice which had sprung up during his own exile. Though he was far from meditating any attack on the ancient and undoubted power of the House of Commons, he saw with extreme uneasiness the growth of that power. The royal prerogative, for which he had long suffered, and by which he had at length been raised to wealth and dignity, was sacred in his eyes. The Roundheads he regarded both with political and with personal aversion. To the Anglican Church he had always been strongly attached, and had repeatedly, where her interests were concerned, separated himself with regret from his dearest friends. His zeal for episcopacy and for the Book of Common Prayer was now more ardent than ever, and was mingled with a vindictive hatred of the Puritans, which did him little honour either as a statesman or as a Christian."—I. 172—174.

The character of George Savile, Viscount Halifax, is one less easily read than that of the Earl of Clarendon, inasmuch as he carried all the peculiarities of his philosophical and sceptical mind into his political views. It is drawn by Mr. Macaulay with a masterly hand.

"Among the statesmen of that age, Halifax was in genius the first. His intellect was fertile, subtle and capacious. His polished, luminous and animated eloquence, set off by the silver tones of his voice, was the delight of the House of Lords. His conversation overflowed with thought, fancy and wit. His political tracts well deserve to be studied for their literary merit, and fully entitle him to a place among English classics. To the weight derived from talents so great and various, he united all the influence which belongs to rank and ample possessions. Yet he was less successful in politics than many who enjoyed smaller advantages. Indeed, those intellectual peculiarities which make his writings valuable, frequently impeded him in the contests of active life. For he always saw passing events, not in the point of view in which they commonly appear to one who bears a part in them, but in the point of view in which, after a lapse of many years, they appear to the philosophic historian. With such a turn of mind, he could not long continue to act cordially with any body of men. All the prejudices, all the exaggerations, of both the great parties in the state, moved his scorn. He despised the mean arts and unreasonable clamours of demagogues. He despised still more the Tory doctrines

of divine right and passive obedience. He sneered impartially at the bigotry of the Churchman and at the bigotry of the Puritan. He was equally unable to comprehend how any man should object to saints' days and surplices, and how any man should persecute any other man for objecting to them. In temper he was what in our time is called a Conservative. In theory he was a Republican. Even when his dread of anarchy and his disdain for vulgar delusions led him to side for a time with the defenders of arbitrary power, his intellect was always with Locke and Milton. Indeed, his jests upon hereditary monarchy were sometimes such as would have better become a member of the Calf's-head Club than a privy counsellor of the Stuarts. In religion he was so far from being a zealot, that he was called by the uncharitable an atheist: but this imputation he vehemently repelled; and in truth, though he sometimes gave scandal by the way in which he exerted his rare powers both of argumentation and of ridicule on serious subjects, he seems to have been by no means unsusceptible of religious impressions. He was the chief of those politicians whom the two great parties contemptuously called Trimmers. Instead of quarrelling with this nickname, he assumed it as a title of honour, and vindicated, with great vivacity, the dignity of the appellation. * * * Thus Halifax was a trimmer on principle. He was also a trimmer by the constitution of both his head and of his heart. His understanding was keen, sceptical, inexhaustibly fertile in distinctions and objections; his taste refined; his sense of the ludicrous exquisite; his temper placid and forgiving, but fastidious, and by no means prone either to malevolence or to enthusiastic admiration. Such a man could not long be constant to any band of political allies. He must not, however, be confounded with the vulgar crowd of renegades. For though, like them, he passed from side to side, his transition was always in the direction opposite to theirs. He had nothing in common with those who fly from extreme to extreme, and who regard the party which they have deserted with an animosity far exceeding that of consistent enemies. His place was between the hostile divisions of the community, and he never wandered far beyond the frontier of either. The party to which he at any moment belonged, was the party which, at that moment, he liked least, because it was the party of which, at that moment, he had the nearest view. He was therefore always severe upon his violent associates, and was always in friendly relations with his moderate opponents. Every faction in the day of its insolent and vindictive triumph incurred his censure, and every faction, when vanquished and persecuted, found in him a protector. To his lasting honour, it must be mentioned that he attempted to save those victims whose fate has left the deepest stain both on the Whig and the Tory name."—I. 242—245.

The third chapter, to which we have alluded before, is one of the most remarkable in the whole work, and illustrates in a most striking manner Mr. Macaulay's power of presenting in one view the gathered fruits of an immense and discursive reading. It is a general description of the state of England at the accession of James II. in 1685, reaching back to the middle of the 17th century. The state of our military and naval forces, agriculture and manufactures, town and country life, literature and literary men, science and art,—every thing, in short, in which that age at once differed from our own and resembled it, finds a place in this comprehensive picture of the life of our forefathers. It is equally brilliant and instructive; but we must finish our quotations for the present month with the just and consolatory reflections with which he concludes.

"The general effect of the evidence which has been submitted to the reader seems hardly to admit of doubt. Yet, in spite of evidence, many will still image to themselves the England of the Stuarts as a more pleasant country than the England in which we live. It may at first sight seem strange that

society, while constantly moving forward with eager speed, should be constantly looking backward with tender regret. But these two propensities, inconsistent as they may appear, can easily be resolved into the same principle. Both spring from our impatience of the state in which we actually are. That impatience, while it stimulates us to surpass preceding generations, disposes us to overrate their happiness. It is, in some sense, unreasonable and ungrateful in us to be constantly discontented with a condition which is constantly improving. But, in truth, there is constant improvement precisely because there is constant discontent. If we were perfectly satisfied with the present, we should cease to contrive, to labour, and to save with a view to the future. And it is natural that, being dissatisfied with the present, we should form a too favourable estimate of the past.

"In truth, we are under a deception similar to that which misleads the traveller in the Arabian desert. Beneath the caravan all is dry and bare; but far in advance and far in the rear, is the semblance of refreshing waters. The pilgrims hasten forward and find nothing but sand where, an hour before, they had seen a lake. They turn their eyes and see a lake where, an hour before, they were toiling through sand. A similar illusion seems to haunt nations through every stage of the long progress from poverty and barbarism to the highest degrees of opulence and civilization. But, if we resolutely chase the mirage backward, we shall find it recede before us into the regions of fabulous antiquity. It is now the fashion to place the golden age of England in times when noblemen were destitute of comforts the want of which would be intolerable to a modern footman, when farmers and shopkeepers breakfasted on loaves the very sight of which would raise a riot in a modern workhouse, when men died faster in the purest country air than they now die in the most pestilential lanes of our towns, and when men died faster in the lanes of our towns than they now die on the coast of Guiana. We too shall, in our turn, be outstripped, and in our turn be envied. It may well be, in the twentieth century, that the peasant of Dorsetshire may think himself miserably paid with fifteen shillings a week; that the carpenter at Greenwich may receive ten shillings a day; that labouring men may be as little used to dine without meat as they are now to eat rye bread; that sanitary police and medical discoveries may have added several more years to the average length of human life; that numerous comforts and luxuries which are now unknown, or confined to a few, may be within the reach of every diligent and thrifty working man. And yet it may then be the mode to assert that the increase of wealth and the progress of science have benefited the few at the expense of the many, and to talk of the reign of Queen Victoria as the time when England was truly merry England, when all classes were bound together by brotherly sympathy, when the rich did not grind the faces of the poor, and when the poor did not envy the splendour of the rich."—*L.* 426, 427.

K.

ROBERT HALL ON THE CHARACTER OF DR. PRICE.

THOUGH I disapprove of his religious principles, I feel no hesitation in affirming, in spite of the frantic and unprincipled abuse of Burke, that a more ardent and enlightened friend of his country never lived than that venerable patriarch of freedom. Such were the sentiments of the worshipful Corporation of London, who, in token of their esteem, presented him with the freedom of the city in a gold box; such was the judgment of Mr. Pitt, who long professed himself his admirer, and condescended to seek his advice on questions of finance.—*Miscellaneous Works*, p. 235.

REVERENCE FOR THE SCRIPTURES.

Jan. 29, 1849.

Seriousness is not constraint of thought; nor levity, freedom.—PALBY.

It is, probably, one effect of the Infidelity of the last age, that our own times have witnessed a dread of religious inquiry; which state of mind, in its turn, threatens a reaction, and may cherish thoughtless unbelief. Extreme opinions give birth to extreme and rival opinions; they seem to keep each other in countenance, while both are destitute of evidence and truth. Implicit faith and as implicit a rejection of first principles, alike denote a slavish deference to *human* authority—a contracted, indolent understanding. Between these habits of soul there is a stronger mutual alliance than common observers may imagine.

The two divisions of the Bible—the books of the Old and those of the New Covenant—are the professed records of God's special communications to our race. Accordingly, it becomes us to treat them with at least the respect which all grave and serious writings demand; and, indeed, with the reverence due to their superior pretensions and importance. Now in what does this reverence consist? Assuredly, it is alike distinguished from levity, indifference, contempt, and from an unwillingness to examine the Scriptures with the care, discrimination and honesty, which they invite and merit.

We dishonour them if we shrink from such an investigation: we do them great injustice by acting as though we supposed that they will not bear the test of *Criticism*, that they dread the searching eye of editors and interpreters. Let their date, their origin, their external form and their intrinsic qualities, be always remembered. If we purposely disregard these; if we choose to forget that the sacred books are not *modern*, and not to be confounded with the *literary* compositions of the day; if we do not take into account the difference between manuscripts and printed documents, between practised and classical writers and the memorialists and, as it were, *extemporary* recorders, of what they both saw and heard; if we charge the errors of copyists on the authors of the works copied, or, on the other hand, ascribe to the mere *penman* the inspiration and infallibility belonging to *prophets* and *apostles* in their public character; or if we detach words, and even sentences, from their context; in short, if we set up our own tribunal and call the sacred writers before it, and try them by rules of evidence to which they are not amenable,—we then render the Bible, so far as our power extends, a *sealed* book, and forbid its putting forth its genuine and healthful influences.

Men who exemplify and countenance such methods of reading it, can with no consistency style themselves *Protestants*. The motto of *Protestantism* is, "SEARCH the Scriptures:" the essence of the community against which it has lifted up its voice, is, a claim to be the only interpreter of Holy Writ. This ecclesiastical body not simply denounces *personal* inquiry: it prohibits all inquiry that is irrespective of the teachings and decisions which itself supplies. Here we have *union*, if you please, but union in the bonds of ignorance and bigotry and spiritual usurpation: and how favourable to this bondage, and to these results, are theories whose tendency is to obstruct or depreciate the impartial study of the Bible!

An analogy subsists between our circumstances and duties, in the ordinary course of the Divine Administration, and our experience and obligations as believers in Revealed Religion and possessors of its records. Both as men and Christians we can enjoy no privilege which does not require from us care and effort proportioned to its value. *Knowledge*, for example, whether it be merely secular or that "which maketh wise unto salvation," is not offered to passive recipients, is not tendered unconditionally: it must be the recompence of labour, of self-denial, of the industrious use of our time, of the patient and faithful exercise of our thoughts. The end implies means to be employed for its attainment. Even in society, Man can hope for no advantages which are altogether independent on his personal temper and exertions. The case is the same as to his opportunities of *spiritual* information and improvement. Here, too, we must not consider him as a *machine*, to be moved and guided at the pleasure of a *body* of his fellow-men falsely assuming to be *infallible*; but as a rational creature, endowed with understanding, will and conscience, and forbidden to surrender the rights, or forego the exertions, or transfer the responsibilities, which therefore devolve upon him.

Now the noblest gift of Heaven is the volume that contains the records of Divine Truth and Grace. It follows that whatever directly tends to intercept the light conveyed through those writings, must be a serious evil. Such is usurped authority—such is attempted control—over men's inquiries, belief and practice, in religious matters. Nor are these the only hindrances of the study of the Scriptures; not the only preventives of the Scriptures being duly *venerated*, examined and made the rule of faith and life. There are many individuals who cannot and will not discriminate between the Bible and vernacular translations of it; between its substance and genius and original purity, and the interpolations that it has from time to time met with, through accident or design. In a word, the terms in which they speak of this most important of all volumes, shew that they do not read it with the sober judgment which the subject calls for, with the thought and *seriousness* which are alike removed from *levity* and *superstition*.

Biblical Criticism and Interpretation—in their legitimate principles, spirit and exercise—would be the correctives of these widely-spread and dangerous mistakes.

I am confirmed in the remarks now laid before my readers, by the opinion of an author who, evidently, has bestowed much and deep thought upon the subject. In an article of review,* which has for its heading, "Egypt and the Bible," the writer contends against the "low view of the historical element of the Bible," which he finds in some modern volumes. With this part of his reasoning I am not specially concerned, at present. The declaration which he subjoins, is what claims my notice and cordial assent. "But (adds he) we are not prepared to denounce the man who does so, as an infidel; and to plead a sort of *præscriptio contra infideles*, as a reason for not examining into the truth of his statements—nay, we will go farther. We are not prepared to say that it may not be possible to strike out a sound mean between these views and those generally entertained by Protestants in this

* Dublin University Magazine for October, 1848.

country, which perhaps err in the other extreme. This is not the place for discussing the subject; nor, if it were, would it be proper to enter upon it at the close of an article. We would, however, throw it out for the consideration of our divines, whether there be not some ground for the charge of Bibliolatry, which is brought against the Protestants of the United Kingdom by the continental Christians, almost without exception; and whether there be not grounds for apprehension, lest the overdrawn statements commonly made at popular meetings respecting the Bible—statements which are not warranted by any thing in the book itself, and which were never made dogmatically by any of the early fathers, or by any of the great divines of the Reformation—may lead, at no distant period, to a fearful reaction.

“We merely throw this out as a hint for the consideration of our divines; but, lest our doing so should be misinterpreted, as implying an admission that the Egyptian chronology is irreconcilable with that of the Bible, we think it right to add that * * * nothing has yet been discovered by which it can be *proved* that the Egyptian monuments go back to an epoch inconsistent with the received chronology of the Hebrew Bible, or by which it is rendered *at all probable* that they extend beyond the wider limits supplied by the Septuagint version.”*

N.

EXTRACTS FROM MY JOURNAL.—SWITZERLAND.

NO. XVI. EXTRACT THE LAST—CLOSE OF MY TOUR.

THE wanderings in Switzerland are at an end; the party who for many a bright and happy day have been climbing the giant Alps or exploring the lovely valleys at their feet, are dispersed, and I am left once more alone. Oh, solitude! says the poet, how great are thy charms! Perfectly right, my dear Sir, when one does not live in it, or when it is limited to two or three hours a day, with the prospect of a social walk before dinner and a family re-union in the evening; but when it is continued from hour to hour, and day to day, and year to year, the poetry of solitude vanishes, the heart sinks within one, and life is felt to be at times a burden. I do not mean to say that such was exactly the case with me on finding myself abandoned by all the world, or at least by what was almost all the world to me; yet it was distressing enough, after the deep and heartfelt enjoyment of society for which a long abstinence from all the pleasures of friendship and affection had well prepared me, to find myself seated, as the Italians say, “a quattr’ occhj” with myself; add to this, that which had grown by many a month’s correspondence and many an hour’s musing into an object of such great and happy importance as to make the very heart dance, our tour in Switzerland was now “un fait accompli,” to use diplomatic language; there was no longer any engrossing object in view; for the present, life had resumed its ordinary monotonous course,

* These are the well-considered sentiments of a man of profound and various learning, whose attachment to the Church, of which he is an honoured minister, cannot be questioned by any who have the pleasure of knowing him.

and, like a dirty walk hurried over one half-hour before dinner, appeared as dull and vapid as necessity could make it. What was to be done? For those who had left me, the question was already decided; but what am I to do? It is true my imagination had sketched out many a happy hour when I was left alone, but my sketches were made in a social circle; and one of my dreams had been to run up to Vernet, and sentimentalize amidst the beauties of Clarens and economize on five francs a day. I thought it would be a pleasure which would never pall, to linger on the pretty balcony which overhangs the Lake and watch the mimic landscape on its surface; to look upon the everlasting hills all silvered over with snow, and lose myself in that world of sublime and dreamy speculation of which those mountains are so creative; and then, descending, visit with Rousseau the swelling woods of Clarens and Montreux; and with Byron, Chillon and his little isle. All this, I say, had been a pleasant dream with me when in the midst of friends, but they had passed away, and the colour of the dream was changed: the mountains seemed to repel me by their frigidity, the woods spoke to me of a solitude I could not endure; and so I determined to linger yet awhile at Geneva, and seek distraction amidst its busier scenes. Yet even Geneva became dull to me; for though its environs are enchanting, and its ramparts offer a series of views on which the eye might dwell for ever, and twice a day strangers come and go in hordes, creating a perpetual movement in its streets, yet all I had visited or witnessed over and over again under happier circumstances; so that the effect of the last few weeks' enjoyment had been almost to deprive me of all capacity of amusement or occupation. Let me not say, however, that I was entirely void of resource or occupation, for every morning I ran down to gaze upon two wretched-looking eagles, which (in imitation of the Bernese, who keep bears, and with equal perception of character, the one people being as rough as the others are volatile) the Genevese keep near one of the gates of the city; whilst in the evening, a countryman, who was my dinner companion, attempted to divert my ennui by exhibiting, to the unbounded satisfaction of its delighted master, the wonderful tricks of a pet dog. Such a life as this, however, was not the one to satisfy me; so seeing that I could not apply to any thing in Geneva, I determined to fly both ennui and cold (though in July), and hurry down to the sunny South. Now, if you ever think of making the same trip, don't take the diligence from Geneva to Milan, but do as I shall—put yourself into the *Dampschiff* and steam it up to Villeneuve, where an omnibus is waiting to take you on to St. Maurice; there you may enjoy a long night's rest and leisurely finish your breakfast in time to meet the poste which left Geneva at the same time yesterday as did the *Dampschiff*. There is something wonderfully pleasant, too, in this mode of gliding over the Lake, instead of skirting round its banks. *You* are out on a holiday, and the little world by which you are surrounded sympathizes with you most thoroughly. The very extremes of toilette indicate it; the *recherché* toilette of the *gens du pays*, whose interest it is in a degree to shine their brief hour before the eyes of countrymen and friends, and the slouching *négligé* dress of the foreigner, who exults in his temporary emancipation, and seems to say, through the medium of his blouse or his cool beaver hat, that he cares not for all the world. Then look at the expression of their faces,—there is not one sad

or thoughtful person present; each hangs out his heart like a tavern-sign, inviting you to enter,—not both man and beast, perhaps,—and promising you a hearty welcome. There are sundry little indulgences and forms of happiness, too, on a German or a Swiss boat particularly, which tells the same holiday tale, and which in vain you would seek for in the coupé of a diligence. The deck represents every mode of life; it is the *salle des dames* where they knit and gossip or net and coquette;—presto, it is the lounging-room of the men, where they talk politics or *affaires de commerce*;—again, it is a large menagerie, where are assembled beasts from every clime beneath the heaven, whom you may survey at leisure and mark their national peculiarities;—presto, it is a café or restaurant; each is ordering his *bonne bouche*, and *very warm* waiters are knocking each other down in their eagerness to serve *Messieurs les Voyageurs*. Now look at that honest workman!—to me he forms a pleasant picture; seated before his square bit of beef-steak, which may have been weighed and measured too, all garnished round with potatoes, and crowned with a dab of butter discoloured by parsley, and supported on his right by a long-necked bottle of Vevey, he is as happy as a man can be. Let us read his heart: not a little vanity is there as he summons the *garçon*, at first with a feeble voice, and almost blushes to find himself obeyed: and no wonder, poor fellow! as great the change for him as for Christophero Sly; and as the said *garçon* soon returned, panting and puffing, obedient to my honest friend's command, I am not sure if I did not hear him soliloquize,

“Am I a Lord?
Or do I dream, or have I dreamed till now?
I do not sleep; I see, I hear, I speak;
I smell sweet savours and I feel soft things.
Upon my life, I am a lord indeed,
And not a tinker, nor Christophero Sly!”

And not very extraordinary if he had said so, for don't imagine that he finds such luxuries as these in his little *chambre au quatrieme* at the back, in some blind alley of Geneva. No, no; no such thing; these are the indulgences of a holiday: and a pleasant sight it is to see at times one of a hard-worked, care-worn class seated at the feast prepared for his more fortunate fellow-creatures. Back he goes at night, more reconciled to his lot, and feeling, as he surveys his scanty chamber, that “a man's a man for a' that.” How many a sketch of a similar or a different character could I hit off, all tending to shew the joyous character of a steam-boat! But the sky, which has been threatening for some time, now pours down its menacing wrath upon us, and all are glad to hurry below. If you have never seen a storm on the Lake of Geneva, it is, I can assure you, both astonishing and awful, if for no other reason than the contrast which it offers to its usually tranquil state. You lie on its turfy banks on a calm summer's morn, and, like another Narcissus—though, let us hope, without his vanity—survey your image reflected on its surface. Not a breath of air is stirring to raise a ripple on its waters. Venus herself might glide over them in her pearly shell, surrounded by as many Cupids as she chose, without fear of disarranging one ambrosial lock. So had it been on the morning on which I left Geneva; when about mid-day, heaving just above the horizon, appeared a black bank of cloud, which slow and

sure came stealing on, till, when we are off Nyon, it burst upon us in such a mingled confusion of rain, wind, thunder and lightning, as was really appalling. It was the reality of what till now I had known only through the description of the poet; but never did poet paint more correctly:

"The sky is changed; and such a change! Oh, night
And storm and darkness, ye are wondrous strong,
Yet lovely in your strength, as is the light
Of a dark eye in woman! Far along
From peak to peak, the rattling crags among,
Leaps the live thunder! Not from one lone cloud,
But every mountain now hath found a tongue;
And Jura answers through her misty shroud
Back to the joyous Alps, who call to her aloud."

Winds, rain, thunder, lightning, failed to keep down, however, the spirit of controversy; for in the little cabin, interesting as a specimen of a not very interesting genus, was a red-hot Calvinist, who attempted to prove from Holy Scripture, and did prove to his own satisfaction, that he was right and all the world was wrong. As I had not the slightest possible objection to his conclusion, especially as it seemed to afford him a vast degree of happiness, why attempt to disturb it? So I sat down and listened to his oracles, pleased at least with his sincerity and enthusiasm, and extracting such local information as escaped him during some of his more lucid intervals. One thing I gleaned—that in Switzerland, Socinians were regarded as in politics the Conservative party, shewing, as I thought, that there must be something essentially sound in a faith which, amidst the democratic confusion which threatens all institutions, refuses to advance, and which, again, amidst the somnolent propensity of aristocratic institutions, as in England, makes every effort to awaken. As we approached Villeneuve, the storm cleared off in time to give us another glimpse of the Alps tinged with the roseate hues of the setting sun; and, clustering round the gangway, pushing, scrambling and jostling, we took our places in the boats which were waiting to take us to land.

Should you ever be transformed into a frog (as for the possibility of such a transformation I do not precisely remember if there be classical authority), by all means stop a night at Villeneuve. It is such a glorious marsh; so green and reedy, so muddy and misty, that you may dabble and splash and cr-r-r-oak, cr-r-r-oak, to your heart's content. Otherwise, that is to say if not a frog, perhaps it would be quite as well to push on to St. Maurice—not an unpleasant walk by any means, if you take it by day; for, barring some dirty, poverty-stricken villages, en route there are many grand and beautiful points in the prospect—abundance of wood swelling out in those rich round forms which give such an appearance of luxuriance to the green, grassy knolls of the lowlands; and mighty snow-capped mountains, which, as seen through the leafy tracery of the trees, are relieved of much of their severity and assume a softer tone. The first time, however, I was upon the road, I was a solitary pedestrian, with knapsack at my back and iron-shod pole in hand. The night was as dark as when Banquo fell, and thunder, rain and lightning poured and rattled around in such terrible power as would have made the fortune of any romance, but was in reality by no means agreeable: add to this, I was a perfect stranger to the road, if

road there was where mountain-streams had taken possession of the whole country round,—sometimes roaring at my heels, and at others blocking up the road in advance. Yet Bex was my destination; and, with all the reckless obstinacy of an Englishman, I struggled on till half-past eleven o'clock saw me under shelter from the storm in one of the most delightful country inns I had for a long time entered. This evening, however, I studied more mine ease, and, getting into the omnibus at Villeneuve, rode down to St. Maurice; and a wretched village or town it is, such as is to be found in no other part of Switzerland than the Vallais, where democracy, ignorance and Catholicism, unite to produce a degree of misery sufficient to destroy the pleasure which the traveller might otherwise derive from a contemplation of the sublime scenery which surrounds him. The night, however, soon passed; and two hours after we had finished our breakfast, up drove the Geneva mail en route to Milan, proving the excellence of my advice. A torrent had burst across the road; conducteur and postillions had fled to get assistance, leaving the unfortunate travellers in their peril; and here they were at length, tired and grumbling and sleepy, with scarce time enough to snatch a cup of coffee, before every thing was ready for starting. Though the more striking features of the scenery between St. Maurice and Martigny are marked by much grandeur, I never saw a land which so completely gave the idea (to borrow a term from my blanchisseuse) of its having been thoroughly washed out. It had almost every where the appearance of having been sodden with snow for six months, whilst every here and there the monotony was varied by the desolation caused by an avalanche. On approaching Martigny, don't omit to look out for a fall, which, after rain more especially, is worth seeing.

From Martigny to Briegg we have travelled together; so let us hurry on, and leave Sion and the long-drawn valley and the interminable line of mountains, and all their goitre idiots, far behind. I have many a pleasant association with Briegg, for there have I often slept and dreamt of the grandeur of the Simplon and the genius of Napoleon, and there had I lately spent a pleasant day on descending from the Grimsel. The very thought, too, of being, when at Briegg, on the confines of Italy, the cradle of all that is lovely in art, was sufficient to invest the place with an imaginative interest; and though these feelings had been in me oft renewed, I do not know that by renewal they were weakened. On the contrary, having tasted of the sweets of this divine land, my appetite was sharpened for the feast so soon to be spread before me; and I remember, the last thing at night, looking through my casement on the mountain glistening in the moonlight with a species of veneration, as if, in spite of its height and snow-capped summit, it was the connecting link between me and Italy. Before daylight we were seated in the diligence, and toiling up the mountain from right to left and left to right, each turn presenting a new aspect and a miracle of beauty. Half-way up is an humble cottage, where café au lait awaits the hungry traveller; and having partaken of the welcome refreshment, we set out on foot towards the summit. Speaking as an engineer, I should describe this road as the finest across the Alps. The easy ascent, the breadth and perfect finish, astonish one who has formed his ideas of an Alpine pass from accounts of Hannibal's or Na-

poleon's passage ; and perhaps not a little disappointing has it proved to many, that, instead of meeting with a thousand hair-breadth escapes, they ascend as easily, and roll down the other side as comfortably, as if they had been on the best macadamized road in England. Extremely rich and varied as is the scenery on the lower parts of the mountains, it becomes harsher as one ascends. Vegetation is nearly extinct. Rock and patches of ice and snow, with here and there a lichen or a solitary flower of wondrous beauty, are almost the only features in the prospect, of which the Hospice is the grand object. It is the Superior of the Hospice of Saint Bernard, though the establishment is on a much smaller scale, in wise adaptation to the fewer necessities of the situation. Three brethren only, of the Augustine order, occupy this vast edifice ; and of these the prior most courteously shewed us over the building. I could have passed a better night there than I did on the Grand Saint Bernard, for the rooms, being better furnished, were less frigid in their appearance, and altogether the place appeared more habitable. The chapel is spacious, and is adorned, or the contrary, by some bad paintings ; but little disposed was I to criticise too nicely these signs of a nearer approach to Italy,—for what Italian church will you find without its pictured Saint or Madonna ? By the time we had finished our inspection of the Hospice, the diligence had arrived ; so, getting in, we rattled down at railway pace till we arrived at Simplon, the village where passengers dine. A little farther on is the frontier ; and if here one enters upon a land of poetry and art and natural beauty, it must be confessed, too, that one plunges into many annoyances. Not a step can you take without being challenged for your passport or your baggage, unless in the latter case you consent "*a dare una bottegaia*," price twopence, which is sufficient to make any Italian's conscience slumber and induce him to defraud his government. One foot over the border, and my annoyances began. "*Passaporte !*" cried an officer ; "*Il Signore è Francese ?*" demanded another ; to which, replying in the negative, my passport was countersigned immediately, and I was free. Then followed some French acquaintances, who, thanks to their origin, were examined and questioned in a manner which formed not a little contrast to the easy manner in which I had been permitted to pass. And the French may thank themselves for the difference ; for whilst the general policy of England has been commercial and pacific, that of France, on the contrary, has been revolutionary and aggressive. Do not, however, imagine that we therefore, as a nation, are favourites. I believe the precise state of feeling is, that if the governments of this country are more tolerant of us, whilst dreading the French, the people make ample amends by detesting us, whilst in their affections and hopes they are altogether Gallic.

And now that you are safely over the frontier, keep firm hold of your seat, as the chances are that you may get an upset. You are now in Sardinia ; and the King, cunning fellow ! in order to bring travellers by the Mount Cenis road, which passes through the heart of his dominions, purposely neglects this bit of the Simplon route. A short drive takes you from the Sardinian dominions into the fertile plains of Lombardy ; and long before arriving at Domo d'Ossola, I felt myself in Italy. It is impossible to look backwards and around without perceiving the types of two different states of things : behind, the Simplon, austere and

barren, telling of another clime and another people, rises up like an insurmountable barrier between the North and South; whilst around me were a thousand evidences of the change which a few hours had effected. How rich the vegetation! Vines climbed and clustered around the full-foliaged trees, as is the custom in Lombardy, whilst the mulberry and the chestnut and the caruba and tall poplar, with many others, mingled their varicoloured and variformed foliage together, in one feature alone agreeing—in the luxuriance of their vegetation. How different, too, is man in his costume and his modes of living! Black sparkling eyes and dark flowing hair had taken the place of the blue eyes and blonde locks of the Swiss. There was an expression in the countenance which no longer spoke of sprightliness and vigour, but which, if it was full of languor, betokened at the same time a greater depth of sentiment. What a treasure, too, the women carry on their heads—it is their dowry—those long silver combs! But I, who did not regard them in that point of view, have always thought them rather heavy than picturesque. As for the men, they were lounging on seats ranged outside the cafés, smoking or dreaming, or looking most intently at nothing—a very favourite pastime with your Italian. Little piccaninny glasses of “rhum” were circulating as a wind-up to the cup of café nero; and here they will all sit till about our hour of night, when some lounge off to the house of a friend, to form one in a *partito di carte*, and others to bed, to save oil and the immense labour of looking at nothing. Even the very brute creation seem to partake of the universal lassitude. Dogs were lying about as if devoted to the *dolce far niente*, and cattle, who, instead of cropping the flowery mead, as with us, in *stabulis gaudent*, all the day, were now, at the approach of evening, dragging their sluggish forms along to give their reluctant milk. Amidst such altered scenes, then, one arrives at Domo d'Ossola, where perhaps one of the first things that will strike a stranger will be the architecture of the inn—not one of the spruce, compact, one-faced buildings of the North, so constructed as to condense every possible ray of heat; but a large, square, four-sided building, with an open court in the centre. It is a wretched inn, however, in spite of its being one of the first specimens of Italian architecture; and to every one who can, I would recommend to push on to Baveno. There is, however, near Domo d'Ossola, a spot called “Calvario,” which is even more characteristic of Italy. On an eminence, Devotion has erected a church; and by the path which leads to it, a number of oratorios, here called “*Stazioni*,” each representing by paintings and inscriptions the principal facts of the sufferings and death of Christ. Here comes many a pilgrim to pray at each, and thus atone for the past or lay up a provision of merits for the future. For me, I did not attempt to pray till I got to the top, and then, if I did not pray, I could not but feel in the very depths of my heart the power and goodness of the Being who had reared those mighty mountains, which now in the darkness of the evening seemed close at hand, and had stretched abroad the smiling and luxuriant plain which lay at our feet. Here I stood and gazed till the setting sun had sunk beneath the horizon, and then, bidding adieu to the Simplon, turned to descend. To-morrow, then, I shall once more look upon the Lago Maggiore and its lovely isles, and to-morrow and to-morrow.——But being now fairly out of Switzerland, I shall

bid you adieu. Perhaps, indeed, I have led you somewhat farther than I should have done, for Switzerland was the agreement—its mountains and its valleys. Yet it would have been barely courteous to turn my back upon you immediately on arriving at the frontier, so that I have lingered on, or induced you to do so, a little, little farther; but now I bid you a final adieu, at least as far as Switzerland is concerned; for if not tired of your companion, I may perhaps, at some future time, coax you into rambling with me through some of the by-ways of Italy. Farewell, then, a long farewell, to the snows and avalanches of Switzerland—her gigantic mountains and her lovely lakes—her swelling knolls and smiling vales—her people, “*dur et sec*,” grasping and unpoetical, creators of revolutions and manufacturers of republics, freemen in word, but tyrants in heart—would that Voltaire had extinguished you all beneath his wig, or that the emperor Paul had drowned you in his tumbler of water! Farewell, a long farewell, to all your natural grandeur and moral littleness! Hail to thee, Italy, land of beauty and of song—land of the sunny clime, all hail! Though low thou liest beneath the iron sway of the tyrant, yet is there a passing loveliness about thee which enters the very soul. Whatever men may say, thou art not dead, but sleeping; the shadows of the mighty past still hover round thee, and in the silence of oppression whisper to thy heart of hearts many a tale of past glory and many a brilliant hope. Be it so! May the time of thy regeneration be at hand! But what have I now to do with thy political condition? I am come, a dreamer of many years, to look upon thy beauties. Each spot of ground for me is holy; fountain and river murmur some pleasant tradition of the past; the ruined arch and broken wall are worth a thousand histories; with every object, whether animate or inanimate, and with every sound, have I some classic associations; and whether it be the green lizard as it hurries by me timidly, or Soracte heaving up its solitary form, or Baïe’s ruins intruding upon the ocean, these and ten thousand other objects which cross my daily path all carry me back to the classic page on which, when yet a boy, I dwelt delighted. Nature, too—oh, how lovely hast thou made this land! I breathe its air and feel its softening influence, and thank God for the power even of respiration! I gaze on its calm blue seas, or look down into their coral depths; I watch the fairy hues which cover hill and dale, as though an angel’s hand had laid them on. I look upon the earth, teeming with plenty and glowing with beauty, till I sometimes forget that I am of the earth earthy, and almost dream of heaven. Again, then, hail to thee, thou lovely land! Receive me back, an humble pilgrim, to thy bosom! Look kindly upon me as I bend before thy holy shrine; in the day of thy lowliness may I yet remember thy former grandeur; and in thy present loveliness, as it is bursting forth from the thralldom of winter, may I derive a happy augury for thy future!

HENRY W——.

EVIL FOR THE SAKE OF GOOD.

HE who does evil that good may come, pays a toll to the Devil to let him into heaven.—*Guesses at Truth.*

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXII.

THE year 1816 was also darkened to Mr. Aspland by the loss of several valued friends, amongst whom were Rev. Jeremiah Joyce and Rev. William Vidler. By the death of the former gentleman he lost not only a friend, but a zealous and punctual coadjutor in the administration of Dissenting trusts and charities, and an able correspondent of the *Monthly Repository*. Mr. Joyce was engaged on the composition of a series of articles on Natural Theology, thirteen of which he lived to complete, and they appeared in Vols. X. and XI. of the Magazine. On March 29th, Mr. Aspland, accompanied by the students of the Academy, had listened with no small pleasure to Mr. Joyce's admirable sermon before the Unitarian Society, on "the Subserviency of Free Inquiry and Religious Knowledge among the Lower Classes of Society to the Prosperity and Permanence of a State." The interest of the service was painfully heightened by the circumstance, that within a few doors of the chapel (in Essex Street) lay the corpse of the preacher's elder brother, Mr. Joshua Joyce, who had died very suddenly early that morning. To his brother Joshua* Mr. Joyce was very tenderly attached; but such was his sense of the importance of fulfilling his engagement to the Society of which he was the Secretary, that he subdued his personal grief so far as to deliver his discourse with considerable fervour. The exordium was uttered with a faltering tongue, but the agitation of his spirit afterwards gave depth and animation to his delivery, and he was rewarded by the sympathy and close attention of his hearers. In less than three months Mr. Joyce himself died. On the 21st of June, Mr. Aspland received from him a letter, written in his usual cheerful and friendly style, in which he promised to prepare an article (one of the series alluded to) for the following month. On the evening of that day Mr. Joyce suddenly expired. Brief tributes to his worth were paid by Dr. Shepherd, Mr. Rutt and Rev. Thos. Jervis, but the memoir was entrusted to Mr. Aspland, and appeared in the *Monthly Repository*, XII. 697—704.

On Friday, August 23rd, died Rev. William Vidler, in the 59th year of his age. In him popular Unitarianism lost a disinterested and very able advocate. Mr. Aspland had during more than eleven years found in him a zealous associate in many public labours, and a fast personal

* Two circumstances entitle this good man to our respect. By his forbearing, with equal generosity and justice, to exercise all his rights as his father's heir, his younger brother Jeremiah was enabled, on coming of age, to quit a mechanical employment, and to gratify his natural bent and serve mankind, by devoting himself to literature and the Christian ministry. When, in 1794, his brother's life was endangered by the charge of high treason, to the untiring exertions of Mr. Joshua Joyce did the accused, in part at least, owe their successful defence. The prisoners were served with the names of 421 persons as the panel from which the jury would be selected. In the short space of ten days, he succeeded, with the assistance of friends who equally appreciated the importance of the crisis, in ascertaining the character and political bias of all these jurymen. Horne Tooke gratefully acknowledged that himself and friends were more indebted to the exertions of Mr. Joshua Joyce than to those of any other man, in defeating the prosecutions. The creatures of the Government were detected, and a tyrannical Minister was baffled.

friend. Masculine sense, an ardent love of religious truth, an accurate knowledge of the peculiarities of the different Dissenting sects of England, a strong dislike to bigotry, and great fearlessness, were some of the qualities that were common to both of them. Independently of their frequently being associated together in the performance of public duties, the conversation and character of each was attractive to the other. In early life, Mr. Vidler was of a lean, feeble, and it was feared consumptive habit; but during his latter years he had become excessively corpulent,* and neither severe bodily exercise nor habitual abstinence could keep in check his constitutional tendency. Latterly, asthma had disabled him from public speaking, and occasioned him much distress. During his long confinement, Mr. Aspland frequently saw him, first at West Ham, and afterwards at the residence of his son-in-law in London. Throughout his sufferings, of which he early foresaw the issue, he was self-possessed and often cheerful. His death-bed was serene and hopeful. On the 21st of August, Mr. Aspland saw him for the last time; he expressed perfect satisfaction with the religious views he had adopted, his conscience bearing him testimony that in every change of his views he had been actuated solely by the fear of God and the love of Christ, and an earnest desire to do good to mankind. He gave with much calmness instructions respecting his funeral. When his friend, much affected by the scene, rose to take his leave, Mr. Vidler clasped his hand with warm affection, and said with great solemnity, *Before the face of the Master, the Friend, the Brother—before the face of Jesus Christ, I expect to meet you again. Farewell!* Two days after, he breathed his last. Such a death-bed as this, and that which he had recently with still deeper emotions stood by at Wicken, entitled Mr. Aspland to say, that “the Unitarian doctrine had nothing to fear, if examined by the characters which it had created and modelled,” many of whom had shewn “proofs of the power of their religion to give support under the pressure of affliction, and to yield consolation and good hope in the decline of nature and the immediate prospect of dissolution.”

Mr. Vidler was buried by his friend in the ground of the New Gravel-Pit meeting-house, and, at the earnest request of many members of the Parliament-Court congregation, the funeral oration was printed in the *Christian Reformer* (1st Series, Vol. II. p. 425). On the following Sunday evening, Mr. Aspland preached the funeral sermon to a densely crowded audience. He had written for the occasion a sermon on the subject of *Reproach for the Sake of Truth the Christian's Glory*; but when he entered the pulpit so long occupied by his departed friend, he became dissatisfied with his written discourse, and, giving free way to the emotions which filled his heart, while the congregation were singing the hymn, he sketched out the plan of an entirely new address from 2 Tim. iv. 6—8. If the writer may trust his youthful recollections, assisted as they are by the judgment of older friends, this purely ex-

* In one of their journeys together to visit the churches in Kent, as they were ascending Shooter's Hill, the hind wheel, on Mr. A.'s side of the carriage, having lost its linch-pin, became disengaged, and rolled backwards down the hill, but Mr. Vidler's weight prevented an overturn and kept the carriage in *equilibrium*.

tempore sermon was appropriate and deeply impressive.* The biographical sketch of Mr. Vidler's life and character with which it concluded was subsequently expanded into a full memoir, and published in three parts in the *Monthly Repository* (Vol. XII.). Mr. Vidler's writings will have given the present generation but an inadequate idea of the man, whose person and manners were thus described by his friend:

"Notwithstanding the imperfectness of his education, his knowledge was very extensive. He had read most of the standard books, in the English language, in the various departments of literature; and his clearness of conception and retentiveness of memory often enabled him to surprise his more intimate friends by the exhibition of his acquirements. He was quick in his perceptions, but at the same time patient in his inquiries and cool in his judgment. His conversation was formed after the model of the style which prevailed a century ago, and was occasionally quaint, frequently proverbial and generally sententious, but always intelligent and commonly tinged with good-humour. Instances have been already given of his presence of mind in sudden altercations, and his smartness in repartee. Under offence, he assumed great severity of countenance, and administered rebuke in a tone and manner which compelled it to be felt; but he was habitually willing to be pleased, and into whatever family he entered, his presence commonly diffused cheerfulness throughout the whole circle. He was fond of children, and on entering a room where they were, immediately attracted them to his knee. His heart was soon affected by any tale of distress, and in an early period of his residence in London he was much imposed on by persons affecting an equal degree of distress and of religion; in such cases he sometimes gave away all the money that he possessed; yet if he suspected fraud, no one expressed quicker or stronger indignation. His bodily make, tall and upright; his step, regular and firm; and his countenance, open and unvarying, indicated great courage. Mr. Teulon says of him, that 'he was a man to whom fear seemed unknown.' In short, his was the old English character mellowed and refined by the gospel.

"As a preacher he excelled chiefly in strength of reasoning, simplicity and perspicuity of style, and an open, manly elocution. His voice was clear and strong, his look penetrating, his attitude erect and self-possessed, and his person dignified. He would sometimes indulge in the pulpit an ironical turn of expression, which produced a striking effect. In prayer he was less happy than in preaching, and he was accustomed to acknowledge the difficulty which he found in discharging this part of his public duty to his own satisfaction. His devotional exercises as well as his sermons were framed in a great measure in the language of Scripture, and this often gave them an interesting appearance of solemnity. Of the merits of his pulpit services we must judge by their effects; and in this point of view a high rank must be allotted to him amongst popular divines, for there have been few preachers who have been able to make upon the minds of an auditory so deep an impression, not of feeling merely, but of knowledge and truth."

The condition of the Protestants in the South of France excited amongst the friends of liberty in England, in the years 1815 and 1816, much alarm and sympathy. In the month of July in the previous year, a massacre had taken place, in which hundreds perished, in the city of Nismes, and a still larger number fell victims in the neighbour-

* At this period of his life he retained all his powers of extempore address. They were shortly after again tested in the pulpit at Parliament Court. After the commencement of the service on the evening of November 17, 1816, he discovered that he had left his sermon-case at home. He had previously preached twice at Hackney that day, once extempore, but he immediately gave, without the slightest embarrassment, a sermon on a third subject without the aid of a note.

hood. The restored Government of Louis XVIII. shewed little disposition either to punish the offenders or to take the necessary steps for protecting the oppressed. During several subsequent months in that and the following year, the whole Protestant population of the South of France continued to live in a state of terror, their places of worship closed, their persons often insulted, and their houses frequently disfigured by their enemies during the night time by emblems of destruction. The Government of this country were appealed to by the Dissenting ministers of the Three Denominations and other public bodies to use their all-powerful influence in behalf of religious liberty, but with little effect. It was supposed that the French Protestant party in the Southern provinces looked with no favour on the restoration of the Bourbons, and therefore they were denied the sympathy of the English Government and their Tory adherents. An attempt was made by the ministerial journals first to discredit the existence of the persecution, and then to conceal its severity. Odium was heaped on those who stepped forward as the advocates of the persecuted.* The difficulties of the case were greatly increased by the time-serving duplicity of some of the leading Protestants of France. It was Mr. Aspland's painful duty to expose one notable instance of this. Mons. Marron, President of the Protestant Consistory, wrote (probably at the instigation of the French Government) an official letter to the Dissenting ministers of London, disclaiming and rebuking their interposition as unnecessary and mischievous. Little did he know the character of his correspondent when he enclosed this false and heartless letter in a private communication to Mr. Aspland, dated Dec. 11, 1815, in which he stated that the proceedings of the London ministers had created in France a strong sensation, that the French Protestants were consoled and gratified by them, and that the result was likely to be highly beneficial.† It was deemed necessary, therefore, to rouse the public mind of England by public meetings, resolutions and speeches, and by a subscription in behalf of those of the Protestants of France who had suffered loss. In the labour and responsibility of these measures, Mr. Aspland took his share, and was rewarded by being brought into personal communication with Lord Holland, a nobleman whose sympathies were throughout life on the side of the oppressed, and with whom attachment to religious freedom was a first principle. In the English House of Commons, the cause of the French Protestants was pleaded with all the ardour of benevolence by Sir Samuel Romilly; and although Lord Castlereagh, relying on an obsequious majority ever ready to uphold any ministerial measure, derided his plea and maligned his motives in introducing the subject, his object was answered, and public opinion coerced the lethargic Cabinets of England and France to do what was necessary for the protection of the Protestants of the latter country. To this subject reference is made in the following letter.

* In one ministerial journal the ministers of the Three Denominations were stigmatized as "treble-faced rogues."

† In the Morning Chronicle of Feb. 3, 1816, it is stated that M. Marron "acknowledges that he wrote to the Rev. R. A., and with a profligacy of expression unworthy of a minister of religion, and especially when connected with the calamities of his brethren, he says, '*he might have gilded the pill*' and '*have softened the crudity of his refusal*' (disclaimer)."

Mrs. Cappe to Rev. Robert Aspland.

"York, Jan. 4th, 1816.

"Dear Sir,—I am very glad to find, from a notice in the last number of the Repository, that the Sermons, of which I have so lately been the editor, will be reviewed in the number for the present month. It is not that I wish them to be praised beyond their merit, of which different persons may probably think very differently, and which no one can appreciate so highly as the editor; but, as I think them eminently qualified to stimulate the reader to high degrees of moral excellence, and to raise the tone of religious sentiment, I certainly do wish that they should not fall lifeless to the ground, of which there may be some danger, from the want of patronage on the one hand, and the operation of prejudice on the other. Had they been recommended by a certain portion of orthodoxy, how great would have been their celebrity!

"I have now decided to venture upon a second edition of the former volume on devotional subjects, it having been long out of print and frequently inquired for, and shall put it into the hands of the printer as soon as the paper, already ordered, shall arrive. The great discouragement is the immediate expense and the long-protracted accounts with booksellers, so harassing to persons unaccustomed to business, and especially if from age the memory becomes incorrect. I avail myself of an opportunity, by the reports, of sending you another paper, a sort of sequel to the former, which you will be so good as to insert as soon as is convenient. I rejoice in the increasing respectability of the Repository, and, as I hope, in its increasing circulation and celebrity also. What a singular fact it is that such a torpor should prevail in our *establishment* respecting the persecutions of the Protestants in France! Mr. Welby has done his utmost in our small congregation (small, being overshadowed by a magnificent cathedral, &c. &c.), and the contributions have been as ample as could be expected; but I do not yet hear of any other effort. I wish the Methodists would come forward. I ought, indeed, to have excepted the Quakers, many of whom here are liberal and enlightened, as well as most actively benevolent.

"Dear Sir, your sincere friend,

CATH. CAPPE."

Rev. Thomas Belsham to Rev. Robert Aspland.

"Essex Street, July 22, 1816.

"Dear Sir,—The enclosed letter from Mr. Vanderkemp was given to me this morning by Miss Joyce, as appertaining to the Unitarian Society; but I see it contains something intended for the Monthly Repository, and therefore I transmit it to you. I rather suspect that the paper signed Crito, a copy of which, if printed, is desired to be sent to the American ambassador for his father, was drawn up by the old President himself. But I only judge so from that circumstance: and I think that I recollect having heard, many years ago, that his sentiments were similar to those of the enclosed paper, which, however, cannot be called Christian.

"I also enclose a little pamphlet by Sylvanus Gibbs, of Plymouth Dock, which he sent to me for you: and with every good wish for your health, comfort and success, I am, dear Sir, very sincerely yours,

T. BELSHAM."

The remarkable paper to which Mr. Belsham alludes was published in the Monthly Repository (XI. 574—576), under the title of "Syllabus of an Estimate of the Doctrines of Jesus compared with those of others." There can be no doubt of the correctness of the conjecture of Mr. Belsham, that it was the production of John Adams, the seconder in Congress of the Declaration of Independence, and the successor, in 1797, of Washington in the Presidency of America. The son of this distinguished man, John Quincy Adams, was at this period

residing in England as the representative of his republic, and occasionally honoured Mr. Aspland with an exchange of visits.

The letter that follows is inserted as the only memorial found in Mr. Aspland's papers of one for whom he entertained great respect, and of whom he wrote (1817) in the following terms: "This intrepid man was Secretary to the Corresponding Society. He was the first whose life was sought on pretence of high treason by Mr. Pitt. An honest jury delivered him from the fangs of his persecutors; and he is still living, an example of enlightened patriotism, unimpeachable virtue, and the unostentatious profession of religion."

Thomas Hardy to Rev. Robert Aspland.

"30, Queen's Row, Pimlico, Nov. 15, 1816.

"Dear Sir,—With this I send you a letter of mine to a few friends who meet annually to commemorate the Fifth of November, but not merely for the acquittal of Thomas Hardy on that day, but for the acquittal virtually of thousands. . . .

"The Corresponding Society (which has been so basely calumniated) began in the latter end of 1791, in consequence of a conversation I had with a friend respecting the unequal representation of the people in Parliament. That conversation suggested the propriety of instituting a Society with the view of ascertaining the opinion of the people on that question by corresponding with other societies that might be formed, having the same object in view, as well as with public-spirited individuals. . . .

"The first meeting of the London Corresponding Society was held on the 25th of January, 1792, consisting of eight persons. . . . How strange and how very amusing it was for me to see a plan exactly similar recommended to the adoption of the British and Foreign School Society, by a Royal Duke, five-and-twenty years afterwards,—a plan which is now also in full practice by Missionary and Bible Societies! The same means that were used to promote the success of Parliamentary Reform in 1794, were charged as a crime against the London Corresponding Society.

"The first address and resolutions which the Society printed, and which were published very extensively, were dated April 2, 1792. From that time the Society became known to the public. Societies were then formed in different parts of England, Scotland and Ireland, in quick succession, for the same laudable object. A constant correspondence was afterwards kept up with each of these societies. The London Corresponding Society was considered the Parent Society. This was the reason why Burke, in one of his mad rants in the House of Commons, designated it as 'the mother of all mischief.' At this period the numbers increased rapidly, and political knowledge was diffused generally throughout the nation by means of small tracts, which were well adapted for giving information to persons of every capacity, and also by political discussions and conversations in the various meetings. The members increased in about two years to an amount far exceeding all the electors by whose suffrages the House of Commons is at present chosen. The popular societies becoming so numerous, and petitioning for Reform also becoming so general, began now to attract the notice of Government, and created an apparent alarm, which was fed and increased by the lying and interested misrepresentations of the agents of the Ministry. . . . After many efforts to suppress the rising spirit of the country for a Reform of Parliament, the prosecution, imprisonment and banishment of individuals for what they termed sedition, proving ineffectual, the Ministry at last had recourse to a still more iniquitous measure, that of charging us with HIGH TREASON. . . . Twelve men, among the many thousands in the nation who were equally engaged in the same benevolent and patriotic cause, were now singled out as the *first* victims. The State Trials, as they are called, began on October 25, 1794, with the trial of

myself (who was supposed to be the most helpless of the band), which lasted nine days, and on another memorable 5th of November I was honourably acquitted. The then Attorney-General, Sir John Scott, now Lord Eldon, took nine hours to deliver his opening speech on that trial. The trial of John Horne Tooke was next in order, which lasted five days; and on the 21st of November he was also honourably acquitted. The trial of John Thelwall next succeeded, which lasted three days, and he was also honourably acquitted on the 6th of December. The other prisoners whose names were included in the same indictment, were two days afterwards brought to the bar and honourably discharged. Thus ended the momentous trials of 1794. I cannot help mentioning here the names of our excellent advocates on that trying occasion, Erskine and Gibbs, now the Right Hon. Thomas Lord Erskine and Sir Vicary Gibbs.

"Perhaps you may desire to know how many of those twelve men who were destined in the councils of erring mortals to die on a certain day still survive. I shall only mention the names of those who have already paid the debt of nature. The first of them who died was Thomas Holcroft; the next, John Augustus Bonney, Stewart Kyd, John Horne Tooke, Thomas Wardle, and lately, Jeremiah Joyce. If the recapitulation of the above circumstances shall have communicated any interesting information or recalled any pleasing or useful recollections, it will add to the happiness of, dear Sir, yours with great respect,

THOMAS HARDY."

The year 1817 opened gloomily. The war was at an end, but its enormous cost bowed the nation down, and there was a general stagnation of trade. Social distress engendered political discontent, and led to an angry cry for Reform. The Government and their party, unused to popular control, endeavoured by harsh prosecutions and other threatening proceedings to keep down the expression of discontent. In one or two instances, political antipathy fomented religious animosity, and led to results which seemed for a time to endanger toleration. At Liverpool, some proceedings of a very extraordinary character took place, the mention of which will serve to shew how great has been the progress of liberal feeling in the last thirty years.

Mr. John Wright (a brother of Rev. Richard Wright) had opened a room for preaching and religious lectures in Marble Street, in that town. An advertisement on the subject of these lectures, inserted in the *Liverpool Mercury*, March 28th, 1817, attracted the jealous attention of the Mayor (whose name also was John Wright), and he sent an informer to watch the services at Marble Street. In the following month, proceedings were taken against Mr. Wright, in the first instance on a charge of holding meetings for worship in a place not duly licensed, and subsequently on the more serious charge of blasphemy. The alleged blasphemy was the delivery of a lecture, in which the doctrines of the Trinity and Atonement were discussed and denied, and also the doctrines of an intermediate and of any future state.* The magistrates, under the guidance of Mr. Statham, the Town Clerk, notwithstanding the production of secondary evidence proving that the room in Marble Street had been licensed in the Bishop's Court at Chester twenty years previously, on behalf of the congregation then assem-

* For the latter part of the charge there was no evidence. The informer, little acquainted with theological discussions, probably confounded the denial of a separate or intermediate state with the denial of man's immortality. The lecture which led to this charge was, in fact, a printed one, and formed No. 14 of the volume of "Evangelical Discourses" published by Rev. R. Wright in 1811.

bling in it, convicted Mr. Wright on the minor charge, and committed him for trial at the ensuing assizes at Lancaster on the more serious charge of blasphemy. In reply to the prisoner's demand to know under what law he was charged, the Town Clerk informed him that it was "under the common law."

These proceedings awakened immediate and anxious attention. Mr. Aspland brought them without delay under the notice of the Committee of the Unitarian Fund,* and it was resolved that the solicitor of the Society should at once put himself into communication with Mr. Wright and his friends, and make an early report of his opinion on the case. It was matter of regret and animadversion that the Committee, at a subsequent meeting (May 12), in the absence through illness of their Secretary, received and resolved to act on the advice of their solicitor, not to interfere by supporting Mr. Wright, in the state of the question for which he was under prosecution.

Mr. Belsham, greatly to his honour,† remonstrated against the decision of the Committee, in the latter part of the following letter.

Rev. Thomas Belsham to Rev. Robert Aspland.

"Essex Street, May 26, 1817.

"My dear Sir,—I am much obliged by your communication, and am glad

* Minutes of Unitarian Fund Committee's proceedings, April 22, 1817.

† Mr. Belsham reiterated his views still more urgently on Mr. Rutt in the following letter. The incidental mention of the absence of both the Secretary and Treasurer at this critical moment, may explain, though it does not justify, the inaction of the Unitarian Fund Committee.

"Tuesday, June 10, 1817.

"Dear Sir,—I take so little part in the administration of the Unitarian Fund, that it may seem officious in me to obtrude any advice. But I cannot help fearing that, by neglecting as a body to take up the cause of Mr. Wright, they are not consulting their reputation or their interest. To profess, as one main object of the institution, to protect Unitarian missionaries, and to shrink back in the very first instance from supporting a respectable teacher against a malicious prosecution, appears to me and to many others inexplicable. I wonder not at the conduct of the Protestant Society; but I am a little surprised that the Deputies have not taken up the cause. This, however, gives a very glorious opportunity for the Unitarian Fund to come forward, to take up the cause, to offer to defend Mr. Wright to the utmost extent of their means, to open a correspondence with the Committee at Liverpool, and to request the assistance of the friends of Christian truth and of religious liberty. I have no doubt that these resolutions, if properly circulated, as they should be, and the sooner the better, would immediately raise a sum of money much larger than would be necessary, and would leave a large balance in the hands and for the purposes of a Fund so liberally and judiciously applied. Whereas, if the Fund as a body deserts the cause of Mr. Wright, I have no doubt that many will take great offence, and the consequences will be injurious both to the character and the revenue of the Fund.

"I have given Mr. Aspland my sentiments upon the subject; but I hear he is out of town, and Mr. Christie is also absent. I write to you upon the supposition that you are an active member of the Committee; and the case admits of no delay, this being the proper time for the Unitarian Fund to take it up, as the Deputies have declined. And if the Fund still continues to decline interfering, some other method must be thought of to support Mr. Wright's cause, as money is wanted immediately.

"Though not of the Committee of the Unitarian Fund, yet, as an old subscriber, I have presumed to give an opinion, which you, my dear Sir, and the managers, will adopt or reject as you and they may see to be expedient.

"I am, very sincerely yours,

T. BELSHAM."

to hear that the good cause is going on so prosperously on the other side the Atlantic.

"I dare say that Mr. Taylor's anecdote of Bishop Seabury may be correct.* But it does not at all militate against mine, which relates a private communication between Bishop Seabury and Dr. Styles, communicated in a private letter from Dr. Styles to Dr. Price, and by Dr. Price to Mr. Lindsey or Dr. Priestley, and upon their authority inserted in Mr. Lindsey's Memoirs from a letter now in my possession. This occurred previously to the public meeting, and is not at all inconsistent with what Mr. Taylor relates as having occurred at the meeting, and in which, to do Bishop Seabury justice, it does not appear that he took any part, the application being probably made by some officious friend.

"I am very much concerned to find that your health is still in so precarious a state as to prevent your attending the Fund meeting on Wednesday. I should rejoice to hear that you had determined to lay aside all business and all care for the present, and to take a journey into the country on horseback for a month. This, I should hope, would set you up completely. But if you do not mend soon, and that very materially, I beg you would have *other*, if not *better* advice; and do not trifle with any complaint which threatens to affect the lungs.

"I will take care that Mr. W. S. shall see your review of Southey. At present he is at Norwich, condoling with Pratt and Co.

"I am surprised to hear from Edgar Taylor that the Unitarian Fund, *by the advice of Mr. Wilks*, have determined not to support Wright. I do not wonder that the Protestant Society will not take up his cause, nor should I be surprised if the Deputies rejected it; but as to the Unitarian Fund, it seems to me to be completely a *casus fœderis*, the defence of a man who is prosecuted for being a Unitarian teacher. I think Mr. Wilks's advice should be received with caution. I have been told that he is solicitor to a confederacy of Calvinists who threaten to eject all the Unitarian ministers in Staffordshire from their chapels and their glebes, under pretence that they were given or bequeathed by Calvinists. They have begun with Wolverhampton.

"With my best compliments to Mrs. Aspland, and with the most earnest wishes and prayers for the speedy restoration of your health, and for the long continuance and increase of your comfort and usefulness, I remain, dear Sir, very sincerely yours,
T. BELSHAM."

Lord Holland made the prosecution of Mr. Wright the subject of conversation in the House of Lords, and attributed it to a very repre-

* In a letter dated Philadelphia, Jan. 24, 1817, Mr. James Taylor had thus written to Mr. Aspland:—"In Mr. Belsham's Memoirs of Mr. Lindsey (Chap. ix.), there are two anecdotes of the late Bishop Seabury, one of which is incorrect; the facts, as lately received from a respectable friend, are as follow: At a commencement, after the gentlemen had assembled and taken their seats, it was announced to Dr. Styles, the President of Yale College, that Bishop Seabury was in the meeting-house, or place where the commencement was held, and a request was made that the President would invite him to take a seat on the stage, which had been appropriated for the accommodation of the Trustees and Governors of the College and other distinguished characters. Dr. Styles replied that there were already one hundred Bishops in the house who had not been invited to take seats on the stage.—My authority is Dr. Freeman, of Boston. I was induced to make the inquiry which led to Dr. Freeman's communication, in consequence of a conversation with Bishop White, the Episcopal Bishop of Pennsylvania, a most excellent man, who complained that injustice had been done to Bishop Seabury, and related the circumstances referred to. The other fact, relative to Dr. Seabury's breathing on a candidate for ordination, I believe to be correctly stated by Mr. Belsham. It is of more importance than the other. The late Rev. Dr. Lathrop, of Boston, was present and saw the Bishop act thus."

hensible circular which had been a short time before issued by Lord Sidmouth from the Home Office. Finding that public attention was aroused by their proceedings, the Magistrates and Town Clerk of Liverpool adopted the prudent course of dropping the prosecution.

But the doctrine laid down by the Town Clerk of Liverpool, that the denial of the Trinity was still an offence at common law, singular as it appeared to be, when viewed in connection with the Act recently passed by the legislature "to relieve persons who impugn the doctrine of the Holy Trinity from certain penalties," was shortly afterwards revived in another court, with an appearance of authority which naturally alarmed every true friend of religious liberty.

In the month of July, 1817, the case of the Wolverhampton Chapel was argued in the Court of Chancery. This chapel had been erected about the year 1701, in John Street, Wolverhampton, by a congregation of English Presbyterians. The trust-deed declared that the building was intended as a "meeting-house for the worship and service of God." The founders probably held orthodox opinions. About the year 1770, the minister, Mr. Cole, was an Arian. He was succeeded by Mr. Griffiths, an Unitarian. A secession of some members of the congregation holding Calvinistic opinions then took place. Some pecuniary benefactions were made to the chapel by certain worshipers therein between the years 1770 and 1800, the donors holding Arian or Unitarian opinions. In 1813, a Mr. Steward, then professing Unitarian opinions, was appointed minister for a term of three years. In 1816, he renounced the profession of Unitarianism and avowed himself to be a Trinitarian. The congregation were unwilling to renew the engagement of Mr. Steward, but gave him three months' residence to afford him time to find another situation. At the end of that time he refused to quit. Mr. Benjamin Mander, one of the seceders in 1780, now reappeared to support Mr. Steward against the trustees. A "Case" was drawn up and circulated amongst the Independents as one "of great importance to orthodox Dissenters," inviting pecuniary aid on behalf of Mr. Steward. This Case was sanctioned by the names of nine Independent ministers.* Thus supported, Messrs. Mander and Steward filed an information in the name of the Attorney-General to restrain the trustees and the congregation from ejecting Mr. Steward. Amongst the grounds on which the judgment of the Court of Chancery was solicited against the trustees, were—1, That Unitarianism was *now* illegal, and therefore that an Unitarian congregation could not lawfully hold any property; 2, That, Unitarianism not being tolerated at the time of

* The names of these nine gentlemen who thus violated the first principle of Protestant Dissent were, J. A. James (Birmingham); Thomas Scales (Wolverhampton); John Steward, John Hudson and James Cooper (West Bromwich); James Dawson (Dudley); John Berry and John Hammond (Handsworth); and John Richards (Stourbridge). Having mentioned their names, it is right to add that one Independent minister, Mr. James Robertson, of Stretton-under-Fosse, came publicly forward and rebuked these nine patrons of the Case, characterizing their proceedings as "an attempt to revive the laws of persecution against the abettors of religious opinions different from their own." "This," he added, "is the *real* but *disgraceful* character which belongs to them." Mr. Robertson's pamphlets were entitled, "Religious Liberty applied to the Case of the Old Meeting-house, John Street, Wolverhampton," and "Infringements on Religious Liberty Exposed," &c.

the erection of the meeting-house and the date of the endowments, Unitarians could not be the lawful possessors of the property.

The case of the relators was argued by Sir Samuel Romilly, Mr. Hart and Mr. Shadwell. What was the opinion of Sir Samuel Romilly will presently be stated in his own words.* Mr. Shadwell denied the legality of impugning the Trinity. He referred to the case of Mr. Wright at Liverpool, reminding the Court that a prosecution was at that time pending against an individual for impugning the doctrine of the Trinity. He further declared that Unitarian doctrines were blasphemous and wicked, and the professors of them ought not to be protected by the Court. Lord Chancellor Eldon, while he declined to state, sitting as he did in a Court of Equity, what would be the effect on the common law of the passing of the Acts for relieving Unitarians, confidently affirmed that in the House of Lords, at least, it was never intended by them to alter or affect the common law.

It is not necessary for the purpose of this Memoir to enter at present any further into the history of this tedious and harassing suit, which, after two long periods of inactivity, was only recently finally decided, and the enormous costs of which swallowed up the entire value of the property.† It was, however, necessary to give a brief outline of the suit, which led to very important results, and made a very material change in the position of the English Presbyterians relatively to the two other denominations. In anxious councils how best to meet and ward off the disastrous consequences of religious litigation, Mr. Aspland took a full share with the friends of religious liberty in both England and Ireland till very near the close of his life.

His first step was to call the attention of the Committee of the Unitarian Fund to the doctrines laid down in the Court of Chancery with regard to Unitarians.‡ A resolution was immediately passed recommending the ministers who were members of the Committee to confer with the other Antitrinitarian ministers in London and the neighbourhood upon the propriety of convening a meeting of Unitarians to deliberate upon the measures necessary to be taken in the present juncture for the protection of their civil rights. Of the result of the deliberations thus recommended mention will hereafter be made.

The subject of Blasphemy, and the propriety of regarding it as a civil offence, engaged his earnest attention. Finding no work in which the subject was fully discussed and in a liberal spirit, he prepared first for his congregation, and afterwards for the public through the press, a

* It is due to the memory of this distinguished man to add, that in the course of the argument in the Court of Chancery, he clearly indicated what he thought of the spirit which had put the law in motion against persons holding Unitarian sentiments. "*God forbid that any persons, whether Unitarians or Jews, or holding any description of religious opinions, should be prosecuted on that account! There can be no person so illiberal as to cherish such an idea, and in my opinion it would be most illiberal to attempt any legal interference on such subjects; but, at the same time, I apprehend that a Court would be bound to say that it would not carry any trust for such purposes into effect.*"

† The hapless lot of the relators should be a warning to those who are tempted to go into Chancery for the gratification of their bigotry. The costs of the Trustees were ordered to be first paid, and the residue of the estate was far from being sufficient to cover the costs of the promoters of the suit!

‡ Minutes of Unitarian Fund Committee, Aug. 1, 1817.

series of discourses on it. From a careful collation of those scriptures which relate to the sin of blasphemy, he shewed that, according to its etymology, it meant no more than evil-speaking, against whomsoever directed; that, in a religious sense, the Hebrew word was restricted by the earlier Israelites to evil-speaking against God; that in this sense, and this sense only, blasphemy was a capital crime by the Jewish law; that in this its most rigid meaning, the word is rarely, if ever, applied by our Lord and the apostles; that it is never applied by them to thoughts or opinions or simple error; that they have not given any sanction to its being considered as a civil offence and avenged by temporal punishment; that *constructive blasphemy* (or the holding of opinions from which an opponent may draw a conclusion that he thinks dishonourable to God) was an artifice of the Pharisees in order to ensnare and destroy our Lord and the first disciples; and that the history of the doctrine is a narrative of the progress of uncharitableness, the charge of constructive blasphemy having been often brought against the holiest men, and advanced with the most zeal by men the most depraved and wicked. With regard to real blasphemy, he stated that, though he held it in utter abhorrence, he would leave it on earth to the punishment of the prompt, bold and stern indignation of all virtuous minds. He proved it to be the effect of the doctrine of constructive blasphemy to convert every church and every court of justice into an Inquisition.

To these discourses, when published, Mr. Aspland added an Appendix on the state of the Unitarians with regard to legal protection. He thus confutes the dogma that the Trinity Act had no effect on the common law, by which it was alleged that Unitarianism was an indictable offence.

"It might with equal propriety be contended that nonconformity is still an offence at common law, notwithstanding the Toleration Act. What that Act did for Dissenters at large, the Trinity Bill has done for Unitarian Dissenters. Lord Mansfield's argument, in his celebrated speech in the House of Lords, in the case of Evans, is as applicable to the latter as the former: he contended, and the Lords unanimously concurred with him, that the Act, by *repealing the penalty, had abolished the crime.*

"The Act of 1779, for relieving Dissenting ministers from a subscription to the Thirty-nine Articles, was a virtual extension of legal toleration to Antitrinitarians, who were chiefly contemplated by it, and who reposed in security under its shelter, until the Trinity Bill (Act) converted what might have been called an indulgence into a right.

"On what principle the common law can be said to be against Unitarians, it is impossible to imagine. No one, however adverse to them, dares to charge them with the direct blasphemy of reviling Almighty God, or with the indirect blasphemy of casting abuse upon Jesus Christ. They can be convicted of blasphemy only by the schoolmen's definition of the crime, which is so loose that every religious error may be shewn to be involved in it, and every sect may use it against every other sect."

In this Appendix, Mr. Aspland thus alluded to the opinion said to have been given by Sir Samuel Romilly, that by the common law Unitarianism was still indictable:

"It is rumoured that Sir Samuel Romilly does not admit the correctness of the report. His general character makes this credible. There is no lawyer or statesman living from whom the public would less expect an intolerant

sentiment. Whatever doctrines the interests of his clients may make it necessary for him to advance in his pleadings, every one is confident that both his judgment and his feelings are on the side of liberality."

Subsequently, Mr. Aspland possessed better evidence than mere rumour as to the personal sentiments of Sir Samuel Romilly, as the two following letters shew. They were found in Mr. Aspland's papers. Every objection to their being made public time has removed.

Sir Samuel Romilly to Dr. Charles Lloyd.

"Russell Square, Aug. 2, 1817.

"Dear Sir,—I am much obliged to you for calling my attention to the account given in the *Monthly Repository** of what passed lately in the Court of Chancery relative to a chapel at Wolverhampton. The gentleman who has given an account of these proceedings is certainly mistaken in stating that I argued, that impugning the doctrine of the Trinity was an offence at common law originally, and has continued so after the repeal of the Acts. I maintained no such doctrine; and it was with great surprise and some indignation that I heard from Mr. Shadwell that there were some prosecutions now depending, which proceed upon the notion that there is such a common-law offence. All that I argued (and I cannot but think that it was necessary to the decision of the case) was, that a legacy for the purpose of propagating the doctrine of Unitarianism would not be established by the Court of Chancery, and to that proposition the Chancellor, as I understood him, assented. It was decided by Lord Hardwicke, and his decision has been acted upon by succeeding Chancellors, that legacies given by Jews for reading lectures on the Hebrew Law in their synagogues would not be established by the Court of Chancery; but there is a great difference between this and maintaining that a Jewish priest is indictable for teaching the Jewish law.

"I remain, dear Sir, with great respect and esteem, your most obedient servant,
SAMUEL ROMILLY."

"Russell Square, Aug. 10, 1817.

"Dear Sir,—There is nothing I wish less than to have it established that the opinion which, as counsel in the case of the Wolverhampton Chapel, I expressed, is correct. It would, on the contrary, give me very great pleasure to find that I was mistaken. I am sorry, however, to say Mr. E. Taylor's arguments have not convinced me that I was.† He cannot understand how it can be maintained that the Court of Chancery will not administer a trust for Unitarian worship, unless Unitarianism be an offence indictable at common law. But surely, as a lawyer, he must know that there are many acts which are so illegal that courts of justice will give no countenance to them, although they do not amount to indictable offences. It is illegal to trade with an enemy's country during time of war, and courts of justice refuse on that ground to enforce contracts which arise out of such a trade; and yet no one imagines that a man could be indicted for engaging in such a trade, or for underwriting policies of insurance on goods or ships employed in it. I am, however, not at all disposed to enter into any argument in defence of my opinion. When I said that I thought the Chancellor assented to it, I alluded, not to any thing

* The report was communicated by Mr. Edgar Taylor, who was accidentally in the Court of Chancery on the opening of the case of Attorney-General *versus* Pearson, and whose sagacious mind at once perceived the long train of mischievous consequences which those proceedings might entail. He took very copious notes of the proceedings and communicated them to the *Monthly Repository*, where they will be found, Vol. XII. 432, 441.

† Mr. Taylor's views on the subject were printed in the *Monthly Repository*, XII. 535—547. What Sir Samuel Romilly received was probably a much less elaborate statement. The article in the *Magazine* is dated "September 10."

said by him in his judgment, but to his having nodded assent to the proposition at the time it was stated. I am very sorry that my argument should have been mistaken and therefore misstated; but it is a misfortune I would rather submit to than have this or my former letter published. Such a publication might lead to a controversy which would be to me a very odious one, if I had to maintain a doctrine which it would give me very sincere pleasure to see refuted.

"I remain, dear Sir, with great respect and esteem, yours, &c.,
S. ROMILLY."

The perusal of Mr. Aspland's "Inquiry into the Nature of the Sin of Blasphemy, and into the Propriety of regarding it as a Civil Offence," shortly after modified the opinions of Sir Samuel Romilly, who addressed the author in a letter which it is feared is now lost. The most distinct reference to it occurs in the following letter.

Rev. Robert Aspland to his Brother Isaac.

"Hackney Road (Monday), October 7, 1817.

"Dear Brother,—Mrs. Aspland and I had a very pleasant journey this summer. She went no further than the neighbourhood of Shrewsbury: I went forward to Chester and Liverpool, and from thence struck into North Wales, which I traversed as far as the Isle of Anglesea. From Carnarvon, I came through Merionethshire, by Bala, to Wrexham. I was exceedingly pleased with the grandeur of the scenery, far surpassing any thing which I had before witnessed. I ascended one mountain (Cader Idris), of which the ascent was five miles, and one half of that in the clouds.

"At Shrewsbury I preached many times, and one sermon by desire of *all the denominations of Dissenters* who support the Lancasterian schools. This they have united in requesting me to print,* which I must do, to make some return for so much liberality.

"I think I sent you my sermons on *Blasphemy*. These have brought me a very handsome letter from Sir Samuel Romilly, who says I have satisfied him that blasphemy is not cognizable by human tribunals.

"My health is, I hope, better established, but I feel the necessity of taking great care of myself: so you will think when you learn that I am trying the effect of the disuse of the pipe, and have not actually tasted tobacco since Friday! Whatever be the result with regard to me, the *revenue* will deeply suffer; but this is a loss in which you and I shall not very deeply sympathize.

"Dear brother, yours affectionately,
ROBERT ASPLAND."

One or two other letters written during this year claim a place. That which follows relates to a series of doctrinal lectures preached at Parliament Court.†

Rev. Thomas Belsham to Rev. Robert Aspland.

"Essex Street, Feb. 20, 1817.

"My dear Sir,—I am so much out of the habit of such kind of services as those proposed to be performed at Parliament Court, that, much as I approve

* It was published under the title, "The Virtuous Use of Talents enforced in reference to the Education of Poor Children." It had a considerable local circulation in Shrewsbury, and was afterwards reprinted by the author in the first volume of his *Sermons*, pp. 131—154, as a record of his sentiments on the important subject of popular education.

† In labours of this kind Mr. Aspland was at this period abundant, beyond what a prudent regard to health dictated. In addition to the weekly conferences at Hackney, he assisted, during this winter, in a weekly lecture at Worship Street, and in a course of Sunday-evening lectures at St. Thomas's, Southwark.

of them, I find myself quite unequal to undertaking any active part in them: otherwise I should not need the stimulus which you have had the goodness to apply to rouse me to exertion. My day of service is nearly over, and I must now plead the privilege of being a *miles emeritus*. I have no fear that the cause will suffer by the loss of my humble efforts. I have seen it advance and prosper when much better and abler instruments were withdrawn. And so will you. Mr. Fox's settlement in London is a most promising sign. And I have no doubt that the interests of truth and goodness will greatly prosper under your combined efforts. I could wish that I were young enough to co-operate with you. But all is ordered well: and I am satisfied that I have had it in my heart to diffuse the light and spirit of the gospel, and have been honoured with some success. May you and your fellow-labourers be blest with far greater success; and may you long be spared to labour in the vineyard, and to train up others for the same honourable office!

"I am, dear Sir, very sincerely yours,
T. BELSHAM."

The next letter was written during a short absence from home in search of health.

Rev. Robert Aspland to Mrs. Aspland.

"Newport, Isle of Wight, June 9, 1817.

"My dear Sara,—I received your welcome letter yesterday, and rejoice that its contents are upon the whole so pleasing. The sight of your handwriting in this place serves to realize the thoughts of you which are suggested to me perpetually by so many scenes and so many persons. I often wish you were with me in the island, dear to you as well as to me by so many tender recollections. * * * I have a tolerable report to give of myself. The weather makes me prudent. I was driven into Newport on Friday by the wind and fog that have made the back of the island no longer endurable; and here, amongst friends, I have recruited my health and spirits. I preached twice yesterday, but I preached only, and I find no inconvenience from this small exertion. For my return I must reserve the history of my visits and the account of our friends. * * * Poor Goodier! his appearance excites fears more than hopes; though perhaps there is no great alteration in him since last summer. He is, I think, more reduced. I have not yet been able to learn Mr. Bloxam's opinion.

R. A."

Rev. Thomas Belsham to Rev. Robert Aspland.

"Essex Street, Dec. 14, 1817.

"Dear Sir,—You are at liberty to make what use you please of my sermon for poor B.: but I would just suggest whether it might not be worth while to defer it till the following month, and, in the mean time, to obtain leave from Mr. Broadbent to prefix to the biographical account the engraving which is now preparing to be prefixed to our young friend's two sermons.

"I see in the Repository an angry query about Dr. Priestley's preaching other persons' sermons. The fact is, he made no more of a secret that he occasionally preached Dr. Enfield's and Mr. Lindsey's sermons, especially after his own had been destroyed at the riots, than Dr. Parr does of preaching Zollikofer's. He found it difficult to compose on trite, commonplace subjects, and, in general, he thought he could employ his time better. He would have laughed at the idea of branding such a report as a calumny.

"I am, dear Sir, very sincerely yours,
T. BELSHAM."

Towards the close of the year 1817, Mr. Aspland had an opportunity of publicly acting on the principle which he had deliberately adopted respecting the impropriety of treating Blasphemy as a civil offence.

He had for some time been acquainted with Mr. William Hone, first as a bookseller, whose conversation shewed him to be far better acquainted with the contents of books than is common with men of his order, and afterwards as the publisher of a cheap weekly political journal which advocated Reform principles and exposed with much boldness the corruption of the Government of the day. In the crusade against the press commenced in that year by Sir William Garrow, the Attorney-General, and continued by his successor, Sir Samuel Shepherd, Mr. Hone was marked out for punishment, and three indictments, founded on *ex-officio* informations, were preferred against him for publishing certain "scandalous, irreligious, profane, impious and seditious libels." The publications thus characterized by the Attorney-General were in fact political squibs, in the shape of Parodies on the Church Catechism, the Lord's Prayer, the Ten Commandments, the Litany, and the Creed of St. Athanasius. Mr. Hone, immediately on discovering that these publications were offensive to the taste and feelings of religious readers, discontinued their publication, and, notwithstanding a pressing demand for them (the usual consequence of a Government prosecution), refused to sell another copy. But the Attorney-General had another object besides suppressing impiety, and the prosecution proceeded. In preparing for his defence, Mr. Hone, all but destitute and friendless, sought Mr. Aspland's help. It was given most freely. He felt it to be a sacred duty to carry out his own principles respecting charges of blasphemy, and also to protect a political victim endangered by a stimulated zeal for religion on the part of his persecutors. By means of his numerous friends, the composition of the jury-panel was investigated. Mr. Hone was supplied with suggestions, illustrations and books necessary for his defence. No one can read the three arguments of William Hone without perceiving that he must have been largely helped by some one well versed in the curiosities of English theological literature. Mr. Aspland attended the Court of King's Bench at Guildhall, Dec. 18, the day of the first trial, and, taking his seat by his side, encouraged and aided Mr. Hone during the difficulties and anxieties of that eventful day. The line of defence adopted was, after detailing the circumstances attending the prosecution, to argue that parodies were no novelty; that they were as old as the invention of printing; that there had been numerous parodies on religious writings, none of which had been prosecuted; that a parody need not be regarded as designed to ridicule the thing parodied, but might be intended simply to convey ludicrous ideas relating to some other subject. He recited parodies by Martin Luther, Bishop Latimer, Dr. Boys, Dean of Canterbury, Dr. Burnet, Master of the Charter-house, and other distinguished divines, statesmen and scholars. He adduced with admirable effect parodies on sacred things recently published and received with applause by Government writers, and dwelt with energy on the fact, that one member of the Government, Mr. Canning, had made great use of Parody in holding up to ridicule and execration his political opponents. Again and again was this defence interrupted by the Attorney-General and by Mr. Justice Abbott: it was asserted that the production of other parodies, however objectionable, was no defence for him. For a time, every new portion of the defence was objected to, from either the bar or the bench; but in

vain: the courage of the defendant was dauntless: each interruption increased his energy and resolution; he indignantly asked whether the Judge had "a right to demand the nature of his defence?" One parody adduced was especially pertinent, being on the Ten Commandments, and published by the friends of the Government to ridicule revolutionary politics. The Judge stopped its being read, denouncing it as "a wicked publication." The defendant's rejoinder was, "*It was on the right side—that made all the difference.*" With remarkable presence of mind he thus converted every interruption into the means of strengthening his case. His speech in defence lasted nearly six hours, and was listened to with attention and surprise by a crowded bar, as well as by the people who thronged every avenue of the Court. During the whole of this time Mr. Aspland was busily engaged in finding the several passages that were needed, in noting down hints of arguments or illustrative facts, and to his ready and exact memory, the fruits of which on this occasion were very rapidly pencilled down in a bold and legible manuscript, Mr. Hone afterwards acknowledged that he was greatly indebted.* Mr. Justice Abbott in his charge to the jury stated "that the parody for which the defendant was prosecuted was scandalous, irreligious and libellous;" but the jury, after an absence of less than a quarter of an hour, brought in a verdict of acquittal. Scarcely had the eager applause with which the verdict was received by the crowd died away, before it was announced that Mr. Hone would the next morning at nine o'clock be put on his trial on a second indictment for a parody on the Litany. Mr. Aspland regarded this as the idle threat of a baffled and angry official. Not imagining for a moment that the Government would run the risk of another defeat, he did not attend the second and third trials. But the persecuted man did not lack friends on these occasions; and although Lord Ellenborough, perhaps the most resolute and strong-willed Judge who had sate upon the bench during the last half-century, left a sick room to conduct the remaining trials, Mr. Hone pursued with increasing energy the same line of defence, successfully beating down every obstacle that was thrown in his way, and after speeches, on the second day of nearly seven hours, and on the third of upwards of eight hours, received from his juries verdicts of NOT GUILTY. Universally and loudly did the public opinion of England condemn these prosecutions. Had their result been different, the coarse party press then at the command of the Government would not have failed to raise odium against a minister of religion who had dared to appear in public as the friend of a man charged with blasphemy. In that case, doubtless, Mr. Aspland would have calmly endured the consequences of the faithful performance of duty.

* The Rev. W. Stevens, of Maidstone, then a student at the Academy, was present on the occasion, and to his recollections the narrative above owes some of its facts. His letter on the subject concludes in these words: "The generous and manly conduct of your father produced in me the most thrilling delight. His support, I believe, was exceedingly welcome to Mr. Hone on that occasion. In speaking of it afterwards at your father's table, he said, that 'when on his first entrance into court that morning, and casting his eyes hastily around, he saw not an individual whom he could reckon as his friend, he was almost overpowered by his sense of loneliness and peril, till Mr. Aspland's voice reached his ear. But seeing him, he was comforted, and his courage instantly returned.'"

WESTERN UNITARIAN CHRISTIAN UNION.*

It is again our grateful task to thank Mr. Wicksteed for some valuable thoughts on subjects of the highest moment, not only to the Christian denomination with which he is connected, but to the Christian church at large.

We might better express it, perhaps, by saying the church of Christ; at least more consonantly with the views which Mr. Wicksteed has adduced with great propriety, and expounded with happy power, in the introductory pages of the discourse of which we avail ourselves for the purpose of some further remarks on the subjects which it suggests. Abstract views of religion find little congeniality in the mind of Mr. Wicksteed; and in choosing his terms, he must needs speak of that which has life, rather than that which, however correctly in outline or in colour, is but its reflex or its shadow. He loves to speak of Christ, rather than of Christianity. We incline to believe that in this tendency of the religious thoughts there is a principle well deserving of the Christian's care. We believe that Mr. Wicksteed has seized an important truth, when he affirms it as a peculiar characteristic of our religion, that "it is wrapped up in the personality of Jesus, and is not so much the instruction as the manifestation of its author." And we are sure it is a truth not enough regarded among learners and inquirers, that "the coldness of many men's views of religion is to be attributed to nothing more than to the habit of regarding their faith as an abstract system; subjecting it to philosophical tests; making it the topic of verbal criticism and of logical disquisition; and not regarding it as a simple emanation of the heart, and exhibition of the life, of Christ." (P. 4.)

This "emanation of heart and exhibition of life," with their analogies to the parallel incidents of human experience, under the guiding lights and influences of Christian culture, our author has traced with great beauty and tenderness through several pages. Yet there are two circumstances which it may be useful to bear in mind in connection with reflections of this nature.

In the first place, they require extreme delicacy of treatment. In the hands of a master,—in the hands of a faithful and a feeling man, under the control of a sound judgment and a pure taste,—they may, indeed, be turned to noblest use. But even then, as a topic for the pulpit, we should be far from desiring any very frequent recurrence.

Sweetest things are so apt to pall! And, with the best intentions and the best power, the sympathy is so irregular between the refined teacher and the far larger proportion of hearers. Besides, there is such danger of *over-refinement*. We are not sure that the accomplished author of the discourse whose title we have placed below, has quite escaped it: and in comparing the reflections of "that Mary-Mother of the Gospels" with "those more limited yet proud and happy expectations of the lone mother of our common human life" (pp. 4, 5),

* The Life of Man in the Life of Christ. A Sermon, preached on occasion of the Sixth Half-yearly Meeting of the Western Unitarian Christian Union, at George's Meeting, Exeter, on Wednesday, Oct. 25, 1848. By the Rev. Charles Wicksteed, B. A., Minister of Mill-hill Chapel, Leeds. Chapman, London; Evans and Abbot, Bristol.

we could not help feeling he was rather idealizing than describing sensations, of which though some few, indeed, may be conscious, yet if taken as the type of ordinary feeling, and made a ground, as he makes it, of appeal to the common experience of mothers, example would seem to be afforded of the particular tendency we mean,—the tendency to step out of real life in search of the imaginative, and to extort a seeming testimony in favour of conceptions which have little or no existence, and of refinements which could only have their true seat in the minds of the wrapt, the enthusiastic, and recluse. Be this, however, as it may, all are not refined teachers. And we own we tremble at the idea of the unskilful handling of such pearls! Rather give us the plainest treatment of the plainest theme, than topics which so easily tempt to affectation and exaggeration. If we may not be moved, at least we would not be repelled. A sickly sentiment is very apt to spread the infection of its own nature. And a passion either overdone or awkwardly done, if intolerable any where, is most of all intolerable in connection with scenes that ought to be sacred, and thoughts that ought to be hallowing and raising. Mr. Wicksteed has entered upon tender and touching topics—and his, we believe, is a power which is equal to their instructive treatment. Much we wish we could add there were many of his order of whom a similar affirmation might be made.

But, secondly, there is another sense in which “the personality of Jesus” may be more largely, and, generally speaking, more safely—we are inclined to think more efficiently—applied in the work of impressing human minds, and training the soul to religious habits. It does not so much consist in what Christ says, or what he does—at least in regard to time, or mode, or place;—in what he experiences in the Wilderness, or preaches on the Mount, or suffers in the Garden, or evinces in the presence of the grieving sisters of Lazarus, much and vitally as all these contribute to the internally, correlatively, evidential power, and practically affecting influence, of the mission he bore on earth;—but, independently, and over and above them all, in the impression which must unchangeably attach to His person as the depository of A POWER vast beyond the human, and gracious as the love of heaven,—for the benefit of men, for the assurance of their minds, and the extirpation of those doubts which but for him, and but for that power, would have clung to their fondest wishes, clouded their dearest hopes, and compassed for ever with impenetrable shade their earthly path.

In this way, much as we hallow and love the tears which wet the tomb at Bethany, and deeply as we would own to the sympathies which bind the Saviour in a common affection to the mourners at that tomb, and, through them, to every mourner even to this our own day, we do nevertheless acknowledge that for us the words, “LAZARUS, COME FORTH!”—and he came,”—have a power which no other sentiment of our nature can evoke in a measure or with a depth at all to be compared.

This was not “instruction,” but it was “MANIFESTATION.” And though no other words had been heard, no other feeling had been betrayed, it would surely have been as the great “POWER OF GOD UNTO SALVATION.”

It is, then, true—most true—that the religion we profess is “wrapped up in the personality of Jesus.” In the power, as well as the excellency, of Jesus our hope stands. And if we in any thing differ from

Mr. Wicksteed in the view he has propounded, it is, not that he suppresses—very far from it—but that we would give more prominence to that attribute of the Saviour's mission which at once fits it for deepening veneration to his person by associating it with the conviction of his authority,—and for satisfying by the shortest process the wants, the wishes, and the hopes of the great bulk of the human kind.

It is the distinctive character, as it is the peculiar recommendation, of those views of the gospel which our brethren in the Western countries, by means of a new organization, are endeavouring to spread and strengthen, that they can do this without those startling demands upon our credence which, in proportion as they succeed, unfit the mind for a just appreciation of evidence and truth,—and, as intelligence advances, must be sure in the end to induce a reaction fatal to the peace of souls, and obstructive of the virtue, the progress, and the happiness of mankind.

We must confess this is our quarrel with Orthodoxy. And we profoundly believe it to be a subject of such incalculable moment, that we must be excused for dwelling on it some little more at length. None more fully than ourselves are disposed to admit the necessity to a healthy state of the religious frame, of a constant and reverential reference of all our spiritual experiences—our joys, hopes, needs—to the person and office of the Lord Jesus Christ. But we need him in two ways—to have him before us in two aspects; not more as the moral image, than the divine power, of the Father who sent him.

In this we think the picture, beautiful as it is, traced by the hand of Mr. Wicksteed wanting in some important features; or rather, as a whole, it is too small. It wants expansion. It should take in more. All that it delineates belongs to Unitarianism. But something more belongs to it. Mr. Wicksteed truly says, "that this divine life was once led on earth, is our faith" (p. 9). But our faith includes, and, to be efficacious, requires, wider limits. For not the beautiful life only, but the assuring power,—not the attractive virtues only, but the subduing authority, of Jesus, are, as we deem it, essential elements to the enduring and embracing influence which his religion is to have over the hearts of men and the destinies of the world.

Now this, Unitarianism can educe in a way to which the prevailing interpretations of the gospel are not competent. We know that Unitarians are accused—we do not say with a fair measure of justice—but they are accused of setting aside the person of Christ, and dwelling on his name rather with an historical than an affectionate interest; "rather as that of a system than as that of a Lord; and rather as the symbol of a doctrine than as a title of One who is living and mighty." We quote, indeed, the words of a discourse in a collection lately published by Archdeacon Manning, which, though not designed for immediate application to Unitarians, so fully harmonize with similar words of the late Dr. Arnold which *were* so designed, in a highly interesting letter to the late William Smith, formerly M.P. for Norwich, that in quoting the one, we may be said to quote them both. But how do these eminent members of their Church, divergent as their views so conspicuously were in other respects, undertake to correct or supply the defects which both would undoubtedly unite in ascribing to the Unitarian scheme? Why by claiming for Jesus a position in our religious regard

to which our allegiance to the plainest scriptures, and the most palpable dictates of the human reason, absolutely preclude us from acceding. By making him literally One with God; by clothing him not only in effect, but in terms, with every attribute of the Supreme Being; and by directing to him accordingly the highest adoration and deepest prostration of the dependent creature.

We do not enter into a review of the grounds on which we wholly reject these notions. In these pages it would be superfluous. But we wish to shew that a work has yet to be done in the Christian world—long commenced, but far from achieved—to which our best minds may well be summoned, and to which our best efforts are increasingly due. We thank the WESTERN UNITARIAN CHRISTIAN UNION for addressing themselves to the task. We think they have exercised a sound discretion in looking upon the struggle as not yet over, or its correspondent duty as, in these times, no longer needed.

We might adduce our reasons for thinking so, from Unitarian sources. But we will not confine ourselves to these. We have a profound belief that the countenance afforded in popular creeds and established churches to the doctrine referred to, and its connected expositions of the dealings of God, is a weight upon Christianity under which it is sinking,—which has already inflicted upon it a deadly injury,—and from which its power of recovery must be mainly owing, under God, to the united, consistent, and energetic efforts of Unitarian Christians.

We know the doctrine itself—we mean, of the Trinity—is sliding out of the belief of men. But with it a great deal more is sliding too. We believe, with Professor Norton,* that “the neglect and disbelief of this doctrine, and of other doctrines of like character, has extended to Christianity itself.” We believe with him, that “these systems have counteracted, and are counteracting, the whole evidence of divine revelation;” and that “the proof of the most important fact in the history of mankind, that the truths of religion have not been left to be doubtfully and dimly discerned, but have been made known to us by God himself, has been overborne and rendered ineffectual by the nature of the doctrines ascribed to God.” We quite believe this; and hence it is we believe with Channing, that “*the injury to religion from irrational doctrines is immense*,” since not only do they injure those who reject, but almost as fearfully injure those who retain, them. Truly does Channing say, that “to wound and degrade the human soul in any of its powers, and especially in the noble and distinguishing power of reason, is to inflict on it universal injury. No notion is more false, than that the heart is to thrive by dwarfing the intellect; that perplexing doctrines are the best food of piety; and that religion flourishes most luxuriantly in mists and darkness.” “We want a harmony in our inward nature. We want a piety which will join light with fervour, and on which the intellectual power will look benignantly. We want religion to be so exhibited, that in the clearest moments of the intellect, its signatures of truth will grow brighter; that, instead of tottering, it will gather strength and stability from the progress of the human mind.”

We have said that we should not confine ourselves to Unitarian sources; nor will we. What confirmation of the foregoing,—what

* Preface to his statement of Reasons for not believing the Doctrines of Trinitarians.

suggestion for those who have purged their belief, and who stand in the van of religious investigation,—preserving intact the love, the reverence, the gratitude, and the dependence due to the Alpha and Omega, the Author and the Finisher of their faith,—may be found in the following reflections of Archdeacon Hare, in the deeply interesting Memoir he has given of his amiable but sceptical friend John Sterling!

“The problem of Sterling’s life was the great one of this age, of all ages—to reconcile faith with knowledge, philosophy with religion, the subjective world of human speculation with the objective world in which God has manifested Himself by a twofold Revelation,—outwardly to our senses, and spiritually to our spirits. . . .

“Nor are such men to be dismissed with a cold taunt, or a severe reproof, as wasting themselves unprofitably in grubbing about the roots, instead of feeding on the fruit. For the roots too may often need to have the soil about them loosened, and uncongenial substances removed: nor is it well to blame those who devote themselves to this more arduous labour, in order that others may have more abundant and better fruit to feed on. If the great problems of speculation. . . . are left unexplored,—if those who are set to be the guiding spirits of our age, pass them by. . . . the vessel after a while will assuredly strike on the rock, and founder. . . .

“We must do the work that is set us to do, *the intellectual work, as well as the moral*. We must not shirk it, or slur it over: and this is part of it.

“Among men of intellectual vigour, I will not say the majority, but undoubtedly a very large portion, are only withheld from open infidelity, by giving up their thoughts entirely to the business of this world, and turning away with a compromising indifference from serious inquiries about religion. In such a state of things it becomes the imperative duty of all who love the truth in Christ, to purge it, so far as they can, from the alloy which it may have contracted in the course of ages through the admixture of human conceits, and which render it irreconcilable with the postulates of the intellect.

“This is a very delicate work. . . . *but still it must be done*. The men of our age will not believe, unless you prove to them that what they are called upon to believe, does not contradict the laws of their minds—and that it rests upon a solid, unshakeable foundation.”

These thoughts, which have found a voice within the Church,—and that no inconsiderable or obscure one,—might easily be shewn to accord with those of the higher order of minds without it; and progress, we may be sure, has set in with a healthful and hopeful current when the unestablished Orthodoxy on one side the Tweed can venture to applaud a renowned leader of its kindred Orthodoxy on the other, for having demonstrated that the theme of the preacher “is, after all, a theme in harmony with every thing most intelligent, most beautiful, and most ennobling in modern cultivation.”*

It is a lofty challenge. Which is that Christian church—which is that form of the Christian faith, which might venture with fairest appearance of truth and right to take it up? It would be worse than affectation in us to disguise the strength of our own conviction in what direction we should seek the answer with largest probability of success. We feel, in these times, it is not out of place to say—at humble distance from Paul—that “we are not ashamed of the gospel of Christ.” And therefore, assuming revelation for its basis, and claiming the application of instructed reason for its interpretation, we are but giving the

* British Quarterly Review, No. IV.—conclusion of article on German Philosophy and Christian Theology.

honest expression of that which is within us, when we say, that to UNITARIANISM belongs, in fullest measure, the qualities indicated in the passage we have quoted from an orthodox contemporary, and which we would scripturally translate as pre-eminently a faith "of love, of power, and of a sound mind." Of "love," as coming from one who is a Father—and all we therefore brethren together. Of "power," as resting on assurances more than human—not trusting alone to the resources of natural light; yet because not discarding, but taking those resources into closest intimacy, therefore also, as none other equally is, the faith of "a sound mind."

For these very sufficient reasons, holding this form as worthy of all acceptance, can we be indifferent to its prevalence in the world? Impossible. To be so, would be to put ourselves at variance with a principle of our nature, a duty of morality, and the example implied in the very existence of Christianity itself. God, in making man social, made him to be communicative; and having furnished to him the capacity of thought, furnished to him also the capacity of language. Is it only on the highest of themes that marvellous faculty is to be put in abeyance? The universal practice of mankind—What else would ground it on a law of sympathy*—is sufficient refutation of the idea. For all men talk of these things where they can and how they can. There are communities, indeed, where certain orders of men have endeavoured, with more or less success, to keep all the talk to themselves. And in communities which labour under least restraint, there are multitudes who talk on these subjects neither wisely nor well. Is it not, then, a duty to assist them to think and talk better? A great authority has said that knowledge is power. It would be less an extension than a modification of the saying, to affirm that knowledge is riches. And if so, like other riches, it must come under the rule which speaks—be "ready to *distribute*, willing to *communicate*." In fine, not being holders of apostolical succession, we do not recognize it as the exclusive investiture of any uninspired order of men to inculcate what is believed to be truth; but would accept and prize it as the equal duty of all, according to their gifts and opportunities of ministration, to go forth and preach the kingdom of God.

We are advocates then for *diffusion*; and being so, are no less the advocates of the *means* of diffusion. In this view, we cannot but approve and honour the efforts, wherever made, to inculcate on the mistaught masses of this country more tenable, elevating, loving, practical impressions of the religion of Christ, than have yet been permitted, to any appreciable extent, to reach them. In the western, and subsequently, we believe, in the southern counties of England, organizations have recently been formed for this important purpose. We wish them all good-speed; and should rejoice in the dissemination far and wide of some of the principles laid down, though we could wish they were less briefly urged, in the excellent discourse of Mr. Wicksteed, delivered on occasion of the sixth half-yearly meeting of the Western Unitarian Christian Union.

We think these efforts could not be made, and especially that these principles could not be urged, at a more needful season. There is a disposition,—some think it a growing one, we ourselves believe it to be

* Introductory Lectures on Political Economy, p. 176. London, 1831.

an unhealthy and morbid one,—to wink out such principles, to frown upon such efforts. And this, so far as we can collect, chiefly for two reasons. First, they are held to be unnecessary; secondly, they are held to be injurious. Unnecessary, in a doctrinal sense, inasmuch as in all denominations, and under every profession of the gospel, the Christian virtues have been found to live and grow,—and saints there have been, humbled at the foot of the cross, who from age to age have constituted the true catholic church, into which it is our business to throw ourselves, and with which alone we should be ambitious of communicating—irrespective of the errors, superstitions, inventions, and corruptions, with which they may severally, and all more or less, be found to be encumbered. And then, mayhap, the Fathers are quoted. Or Pascal, or Fenelon, or Calvin, or Oberlin, or Channing, are held up as illustrations of the principle enunciated, and *only not as its teachers and recipients*. We take this catalogue of names promiscuously. But in any series which should be selected, it is certain to be found that the *minority* will be those who would *thus fraternize*, and find in this practical accordance, apart from traditionary or metaphysical dogmas, the pure principle of catholicity. And why? Because it is of the true nature of superstition, corruption, fanaticism, and all their cognate forms, to narrow the mind, and while degrading the intellect, to detrude the charities, and foster the antipathies rather than the sympathies.

In the practice of the Church, and by the tendency of Orthodoxy, the most catholic are the most excluded. In the fashion of some new philosophies, the least catholic might seem to be the most revered; and certainly no whit the less entitled to our Christian admiration and homage for the signal deformities by which their faith was marred, their zeal was misdirected, and their catholic spirit (!) often most deplorably infected.

What a strange inversion of process has seized upon the minds of some who occupy, or would occupy if they could, the attention of our day! As if with such spirits as these we were to fraternize, instead of they with us! Yet *when* this latter shall be attempted, it will be time enough, surely, to offer to us the option of joining with them to constitute a true catholic church. Besides—is it, indeed, unnecessary to aim at pruning away the unsightly excrescences which have grown around the fair form of the truth as we believe it to have come from the Founder of our faith? And is the fallacy of *cum hoc, ergo propter hoc*, to blind us to the glorious improvement not only to its aspect, but its efficacy, which would ensue from the correction of those deformities, the removal of those incumbrances? Who would admire St. Paul's the less—who would not the more be impressed by its beauty, and raised into sympathy with the genius which created, and the purposes which hallow, it—were the masses of brick which encircle it pushed away, and its spaces to be enlarged to the proportion of its splendour? Who would honour Sir Matthew Hale,—who, rather, does not think of him with sorrow and pity,—as a believer in witches, and a sentencer of old women to death for their tampering with crooked pins? Let him be as virtuous or as saintly as he would, who would not be humbled for the dishonour put upon a human soul, as he reads in the Diary of an Ashmole, an eminent labourer in literature,—“1581, April 11, I taking early in the morning a good dose of elixir, and *hung three spiders about my neck*, and they drove my ague away. Deo gratias,” &c. Who, in

fine, even had he not been "the meanest as well as greatest of mankind," but must think in sorrow either for his doubtful sincerity or his profound simplicity, as he reads Lord Chancellor Bacon's "*Characteristics of a Believing Christian*"?

But we have not space to enlarge on this branch of our subject, and dismiss it with a profession of our unreserved accordance in the wise suggestion of Mr. Wicksteed, on the duty which lies upon us not only to *prevent* the doctrine of Christ from being corrupted, but—"If, as we incline to hope, the higher minds of Orthodoxy have a Christianity superior to the language employed in their formularies,—if they are nurturing an esoteric interpretation, of which these formularies are but a limiting and cramping expression,—then it is equally incumbent on us to make an assiduous protest against those portions of the articles, creeds, and liturgies, which *thus fetter and confine the worthier aspiration*, and the free development, of the thoughtful—while they retain the vulgar in their chains, and degrade them to their level." And again: "As long as these things, the product of rude and gross ages, * * * exist, they cannot fail to exercise a repressive and deteriorating influence on religion and man." (Pp. 11, 12.)

And shall we, lastly, be restrained from the undertaking of this duty by the apprehension of being thought SECTARIAN, and by objections taken to a work of CONTROVERSY? It is really time that this matter should undergo some more searching investigation than it has had. For the present, we may not more than glance at some of the suggestions which these objections as to the *injury* inflicted on religion and society by the methods referred to, call up in our minds. As to *sects*, what are they? what but methods of co-operation for fostering, extending, and practically applying opinion? And what is *opinion*? Let Milton answer: "Knowledge in the making." And what is knowledge? The power, under God, which can be the alone legitimate sovereign of the world. But sect may be abused. So may knowledge itself. Shall we have no knowledge then? We repeat, that sect, a natural and just result of sympathy in the highest interests of man, will spontaneously commend itself the moment that men are civilized and *serious* enough to worship. It is the outward and visible sign of the love of truth. And as the love of truth grows, it will arm itself with the suitable means of diffusing its own feeling. Freedom will be its chosen companion. Discussion will be its frequent and favoured expedient. In fine, let sect be established on its true foundation, and its process and tendency will be to *unsectarianize*—by the natural gravitation of all free and instructed minds to common forms of truth.

But if sect be legitimate in this large and generous sense, *controversy* must be its condition. For what is controversy? "The necessary conflict of imperfect ideas designed for their general progress." It is the combat of truth with error; or, if you will, of error with truth. Whichever it be, the only conceivable, as it has hitherto been the actual, means by which knowledge has been advanced, civilization has been established, and revelation itself has found footing in the world.

Christ himself was its great exemplar. In his name we would undertake it; in his holy and loving spirit—"witnessing a good confession" for the truth's sake, the brethren's sake, the world's sake—we would desire to pursue it ourselves, and would lay it on the conscience of all good, generous, and faithful men.

CRITICAL NOTICES.

NEW PUBLICATIONS OF THE CHRISTIAN TRACT SOCIETY.

1. *Memoir of Joseph Tuckerman, D. D., of Boston (U. S.).*
2. *The Young Wife and Mother.*
3. *Amy Gordon, a True Story.* By Miss H. M. Rathbone.
4. *Aid to Prayer, or Devotional Meditations for every Day in the Week.*
By the Author of "How to make Home comfortable."
5. *The Confession.*

WE are happy to see the Christian Tract Society steadily pursuing its course of usefulness, and we can truly say that the tracts which it has published this year are not only fresh and novel in subject, but fully equal in quality to any that have preceded them.

The "Memoir of Dr. Tuckerman" is one of the most interesting and instructive pieces of biography that we have ever read, and ought to be in the hands of all who desire, and of all who, unfortunately, do not desire, to do good in the generation in which their lot is cast. Nature had bestowed upon that excellent man a temperament peculiarly suited to the work to which he was called; he was sympathetic, ardent and persevering; his whole soul waked up within him at the very sight of the physical and moral destitution of his fellow-beings around him, and he rested not content till he had roused in others something of the same generous enthusiasm which animated himself. His spirit lives in the Domestic Missions which are now happily established among us, and we shall be mistaken if this tract will not do much to demonstrate their utility, and to extend their sphere. We are greatly indebted to Miss Carpenter for the pains she has taken in preparing this Memoir, and we shall be glad if it lead the way to a more extended biography, for which she hints in the Preface that materials are not wanting. We have room for only one extract, but this will shew the right and earnest spirit in which this devoted man engaged in his work, as well as the success which he met with.

"One morning I entered a room that I might make some inquiry respecting a family. Every thing in this room was in confusion. The floor, the furniture, and the dress of the woman whom I saw there, were alike filthy; and a man was lying upon the bed in the deep sleep of thorough intoxication. I had never before been in that room. But it was a matter of course that I should at once learn what I could of this family. And I soon learned from the wife that her husband was a journeyman mechanic, and abundantly able to provide for his family if he would but give up the use of strong drink. It was my practice on Sunday to visit certain families, in which the husband and father was seldom to be found at home on other days, except at meal-times. I, therefore, told this woman, that I would see her again on Sunday, when I hoped to be able to speak to her husband. She expressed her wish that I would, and I left her. At nine o'clock on the following Sunday morning I was there again. I knocked at the door, and entered. The man whom I had seen upon the bed on the preceding Friday now stood before me. I said to his wife, 'You have mentioned my intention to call here this morning?' 'No, sir,' she replied. Her husband was obviously much surprised at seeing me enter his room. I, therefore, immediately offered him my hand, which he accepted; and I said to him, 'I was here on Friday morning, and saw you upon the bed; and have taken the liberty to call upon you.' We were all soon seated. I did not say to this man, 'I saw you ~~drunk~~ upon your bed.' He well knew what was the condition in which I had seen him. At once, however, we entered upon the subject upon which I wished to communicate with him. I addressed him with the respect due to a man, and the interest due to a brother. He was touched, affected; and within half an hour threw open his whole heart to me. He assured me that he would not taste any intoxicating drink till he should see me on the next Sunday. At that time I was with him again, and had the testimony of his wife that he had been faithful to his promise. I passed another half hour with him. We were already

friends. Again he engaged to go through the week without tasting any thing which could produce intoxication. Again, and again, and again, he renewed his pledge to me, and was faithful to it. After six or eight weeks I found him on Sunday morning in a new suit of clothes—the fruits of his own earnings. Soon a new cooking stove was provided. The dress of his wife also was clean and comfortable. And never shall I forget the bright and happy expression with which she one morning said to me, ‘I have now been married twenty years; and in all those years I have not been so happy as I have been during the last three months.’ Had I treated this man otherwise than with respect and sympathy, how would he have received me, and how would he have treated my endeavours to reclaim him from intemperance?”—Pp. 57—59.

“The Young Wife and Mother” we regard as a very superior tract, and can only express our hope that we shall have many more from the same quarter. It conveys an old but oft-neglected lesson, which rich as well as poor would do well perpetually to bear in mind,—that children learn more from example than from precept, and that all the direct teaching in the world will be thrown away upon them, unless they see in their parents a living pattern of love, gentleness, patience and self-denial. The only thing we regret is that the characters are not more fully developed,—a defect which may, however, be remedied by the publication of a sequel. To shew the spirit and manner of the tract, we may quote the following passage:

“It was not on one side only that Jane’s efforts were given; before her child could speak, she taught her to rejoice in the return of her father. The mother made the fire sparkle,—a sight which the child loved,—and she ran with her to the door and encouraged her gleeful shout when the father was seen approaching. And soon, sometimes even before the mother was conscious of that approach, the sound of the coming footsteps was noticed by the quick ear of the child. ‘You will help me to get ready for father—father will soon be here!’ These words said with pleasure, associated with the clean apron, the bright fire, the playful toss, fixed a feeling of satisfaction in the evening return which gave delight to all. How different is it when the mother roughly bids her children get out of the way because their father is coming, or when he comes in with surly roughness! In this other case, the parents may mean kindly by their children, but they have not been accustomed to think of the value of gentleness of voice and manner.

“‘Take care, Jane,’ said the husband one day as he marked his wife’s fond look of affection turned on the little girl—‘Take care, or that child will make a fool of you yet; why, after all, you know, she will be but a common little girl.’

‘I know that, William,’ replied the wife, after a few minutes’ silence; ‘I know it is true that, in the eyes of others, she will be but a common little girl; I know that I must not bring her up to expect more favour than she will find; but to us, William, she is no common little girl,—she is *our own*, committed to our keeping, to be brought up, please God, to be good, useful, and happy. I have sometimes thought, William, that the commandment, ‘Honour thy Father and Mother,’ is not the only commandment *with promise*; surely there is another, ‘Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.’ When we are old, we shall be a *common old man and woman*, shall not we? to all passers-by, and to those who know but little about us; but not so, I trust, to our children.’

“William gave a kiss to both wife and child, saying only, ‘Well, do not spoil her, that is all, for no good comes of spoiled children any way,’ and went out to work.”—Pp. 7, 8.

“Amy Gordon” is the true story of a convicted and transported thief, who, in the midst of all her iniquities, has enough of right feeling left to care for her younger and still uncorrupted sister, and sufficient of the “good ground” in her own heart, to receive and cause to fructify the “good seed” which is sown in it, before her departure, by one of that earnest sisterhood, who, like Mrs. Fry and Sarah Martin, visit those who are “sick or in prison,” and deem no effort lost, even though for a time there seems but little chance of success,

for the recovery of the sinner to the paths of virtue and of truth. The story is simply yet powerfully told, and bears the strong impress of reality.

No. 4 and 5, not published but adopted by the Society, are both of them excellent and useful tracts, though we cannot but think that the penalty which the poor girl in the "Confession" paid for going to see an execution, was somewhat more severe than what she deserved.

England under the House of Hanover, &c. By Thomas Wright, Esq., M.A., F.S.A.*

THE second volume of this work professes to contain the history of the reigning House from 1770 to 1819. The materials furnished by the caricatures which are described or copied, are sufficiently entertaining. The figures of George III., Charles Fox, Burke, Lord North and Sheridan, which form the staple of a large portion of the caricatures of the latter portion of the 18th century, are so easily recognized, that the explanations of Mr. Wright are in many cases scarcely necessary. Little care seems to have been taken by him in weighing his facts. He has not even taken the trouble to give uniformity and consistency to his views. In describing what he calls the French Revolutionary period, he writes without discrimination, and for the most part follows blindly the extravagant, and not unfrequently malignant, representations of men and measures put forth by the venal court-writers of that period. William Pitt, unlike the Ministers of the present Sovereign, met the storm of the French Revolution by a more resolute resistance to public opinion,—by the corruption of one class and the intimidation of another. Had the same evil policy prevailed in 1848 as was sanctioned by the House of Hanover in 1791, who can doubt that England would have been involved in disasters and miseries like those of France? Mr. Wright (p. 174) is compelled to admit that the Government of 1789 was characterized by "reckless corruption and a selfish contempt of the interests of the people;" yet, in the very same sentence, he proceeds to speak of the patriotic men who endeavoured to stem this flood of corruption as "a school of so-called philosophers industriously disseminating principles which tended to undermine and dissolve the existing frame of society." The "philosophers," described by Mr. Wright as taking an active part in the politics of that period, are Price and Priestley. There are sufficient proofs to any well-prepared reader that Mr. Wright knows little of the political opinions of these eminent men, beyond their being in opposition to the Government of the day. He thus introduces Dr. Price in connection with the Revolution Society:

"Among the more enthusiastic members of this Society was an old man, a preacher of the gospel, who (singularly enough) had been, on more occasions than one, the financial adviser of young William Pitt, who had not taken alarm at his zeal for the cause of American independence as he now did at those outbursts of the same zeal which merited for him the title of

'That Revolution-sinner, Doctor Price.'"

Dr. Priestley is in a similar spirit spoken of as one that "merited a more honourable celebrity by his researches and discoveries in science, than by his political and religious opinions." That there should be in a popular writer little disposition to do justice to the *religious* opinions of Priestley, will surprise no one; but there is ground for both surprise and complaint that those who take upon themselves to write history should not do justice to the wisdom of one who, sixty years ago, advocated, amidst opposition and scorn, political principles which are now the basis of English legislation. It would be an affront to the readers of the *Christian Reformer* to stop to vindicate men, influenced as Price and Priestley were by the purest patriotism, from the charge of disseminating anti-social and destructive principles.

* Continued from p. 107.

Some of the details given by Mr. Wright of the Tory tactics, and of the mode in which that party succeeded in stirring up the worst passions against the Dissenters of England, can happily now be read with a smile. They teach us, however, a lesson of gratitude; for they mark the amazing progress of English civilization. The man who should now attempt to pursue the same kind of warfare, would be treated as an incendiary or a lunatic. We will make one or two extracts illustrative of our remark.

Tory Revilings of Dissenters in 1790.

"The question of religious toleration was that on which the Tory party first began to agitate the people, and they succeeded in exciting the prejudices of the mob, and even of the middle classes, to an extraordinary degree. It was little short of a new Sacheverell crusade; for there were 'No-dissenter' meetings in all parts of the country, and in some places 'No-dissenter' mobs. Besides pamphlets of a more serious character, they were ridiculed and burlesqued in satirical songs and poems, many of which incited the populace to insult and abuse them. A lawyer of Birmingham, well known by the name of Councillor Morfit (as we find written by a contemporary hand, in a copy in the possession of Mr. Burke), composed a parody on the national anthem, which soon became extensively popular, and was printed sometimes with a large caricatured representation of the chief Dissenters brooding over sedition. It was entitled 'Old Mother Church.'

We quote two stanzas from these doggrel verses to shew the kind of stimulants that maddened the populace of Birmingham, and prepared the way for the infamous riots of 1791.

"Sedition is their creed;
Feign'd sheep, but wolves indeed,
How can we trust?
Gunpowder Priestley would
Deluge the throne with blood,
And lay the great and good
Low in the dust.

"History, thy page unfold,
Did not their sires of old
Murder their King?
And they would overthrow
King, lords and bishops too,
And while they gave the blow
Loyally sing."

Mr. Wright proceeds to commend the speech of Mr. Burke against the Repeal of the Test Act, and has the imprudence to endorse that orator's assertion, "that tolerant feelings were a thing unknown amongst the party which was crying loudest for toleration." He has much to unlearn before he will be qualified to write history.

Tory Caricatures of Dissenters.

"Among the caricatures produced by this excitement, and designed to keep it up, is a large print by Sayer, published on the 16th of February (about a fortnight before Fox's motion in the House of Commons), and entitled, 'The Repeal of the Test Act, a Vision.' The three leading Dissenters occupy a lofty pulpit, and beat the 'drum ecclesiastic' in the chapel of sedition. Priestley, to the left, with outstretched arms, is breathing forth flames of 'Arianism,' 'Socinianism,' 'Deism' and 'Atheism.' Price, in the middle, is closing his discourse with a solemn prayer: 'And now let us fervently pray for the abolition of all unlimited and limited monarchy, for the annihilation of all ecclesiastical revenues and endowments, for the extinction of all orders of nobility and all rank and subordination in civil society, and that anarchy and disorder may, by our pious endeavours, prevail throughout the universe. See my sermon on the anniversary of the Revolution.' The Doctor holds in his hand a paper inscribed, 'The prayers of the congregation are desired for the success of the patriotic members of the National Assembly now sitting in France.' Dr. (Mr.) Lindsey, who occupies the other side of the pulpit, is tearing to pieces a tablet inscribed with the Thirty

nine Articles. Among the congregation we see Fox (shouting 'Hear, hear, hear!'), Margaret Nicholson (the would-be regicide), Dr. Rees, Dr. Kippis, Lord Stanhope (who is tearing to pieces the 'Acts of Parliament for the Uniformity of the Common Prayer and Administration of the Sacraments'), and several others, some of whom are busy clearing away rubbish, including mitres, communion-cups, Bibles, and other similar articles. Through the window we perceive that people are at work pulling down church steeples, and an angel is flying away with the cross."

Another caricature, which Mr. Wright styles "admirable," and of which he gives an exact copy, was published by Gillray, Dec. 3, 1790. It represents Burke's long nose, surmounted by spectacles, with the Crown on the right hand and the Cross on the left, and by the Reflections on the French Revolutions *above*, penetrating into the secret study of Dr. Price, who is described by Mr. Wright as "surrounded by all the evidences of sedition against Church and State." This "admirable" caricature is entitled, "Smelling out a Rat, or the Atheistical Revolutionist disturbed in his Midnight Calculations."

In another caricature of the same artist, entitled, "The Hopes of the Party," the Queen and William Pitt are represented as hanging beneath two neighbouring lamp-posts. In another part of the same print, the execution of the King on the block is depicted. He is held down by Sheridan, while Fox, masked, acts as executioner. Priestley is the fourth in the group, and stands, with uplifted hands, either curiously inspecting the "Martyrdom," or calling the King to repentance. This caricature was published in July, 1791, *probably a few days before the Birmingham riots*.

Gillray, with no feeling of remorse at the mischief which he had helped to kindle, in the following year introduced Priestley into a third caricature. It is entitled, "Patriots amusing themselves with a French Cockade and Motto." Fox is, for practice, firing a blunderbuss; Sheridan is loading a pistol; Priestley stands by with two pamphlets in his hand—one "on the Glory of Revolutions," the other "on the Folly of Religion and Order," and says to Sheridan, "Here's plenty of wadding *for* to ram down the charge with, to give it force, and to make a loud report." Sheridan is represented as saying, "Well! this new game is delightful! O heavens! if I could but once pop the post!"

"Then you and me,
Dear brother P.,
Would sing with glee
Full merrily
Ca ira, ça ira, ça ira!"

The post, which is the mark, is a figure of King George, surmounted with his hunting-cap.

These pictorial libels were, it is said, received with great interest at Windsor and Kew; their authors doubtless had their reward from the Minister, who, on the strength of the fears and prejudices which they had roused, took measures for curbing what this historian calls "the licence of the press" (II. 220).

In another caricature, Gillray introduced Priestley and Fox as guardian angels at the bed-head of Thomas Paine, who is represented as lying on a bed of straw, dreaming of judges' wigs, and of all sorts of horrors, fears and punishments. Other prints are mentioned by our historian in which Priestley figures. We will specify only one of them, which has at least some humour in it. It is entitled, "Dumourier Dining in State at St. James's." It represents Fox, Sheridan and Priestley as waiters in attendance on the Republican general. The first brings him the head of Pitt in a dish; Sheridan brings him a crown in pastry; and Priestley serves up the mitre in a tart.

The Congregational Year-Book for 1848. London—Jackson and Walford.

THIS volume of religious statistics grows in size and merit. Though swollen to a volume of 270 pages of neat, but closely-printed matter, it is still published at a very low price. The various documents it contains do honour to

the general zeal of the Independent body and to the abilities of several of their leading men. A large portion of this work is filled with reports of the proceedings of the Congregational Union. The Chairman during the year was Rev. Thomas Binney, an appointment certainly honourable to the great body of the Independents; for Mr. Binney is an independent thinker and a free speaker, and on the Education question belongs to a very small, but highly intelligent minority of his denomination. We could willingly fill several of our pages with extracts from his opening Address, which is a very startling document, and which suggests many topics of thought to other religious denominations besides his own. His *brusque* style of enunciating an unpalatable truth must startle the dull and the narrow-minded of his hearers; and where is the assembly without men of this class? For instance, "*We have not the means of supporting learning that cannot earn its living by its lungs; and we have not, or grant not, that thorough liberty that tolerates great diversities of opinion.*" (P. 11). On the latter point Mr. Binney is evidently desirous of a change in his party. He frankly tells them that differences do and must exist, and that the only safe and Christian way of behaving towards even erring brethren, is to "deal gently with them," and to "treat them kindly," and he ventures to foretell that in that case "they will come round and get right." We of course do not altogether share Mr. Binney's confidence that even gentle treatment will always bring men back to what his party regards as orthodoxy. Every day, we believe, will prove more and more the difficulty (which he himself most candidly admits, p. 12) of bringing into harmony the two principles of holding the importance of a definite, settled creed, and the equal importance of the exercise of free and unrestrained inquiry.

From the Annual Report we make an extract which ought to interest the lovers of religious freedom in every sect.

"A member of your Committee has collected, at no small cost of labour and money, a complete series of the entire works of that noble founder and ornament of our body, John Robinson. * * * Moreover, the early history of our churches, the fine characters of some of their first founders, and the stirring events amidst which they had their origin, might supply themes for works in which imagination and truth would bear equal part."

The profits of the Magazines published by the Union amounted, in 1847, to £1568. We observe with interest that it is proposed to devote a portion of the income derived from this source to the assistance of ministers, in insuring their lives for deferred annuities for the support and solace of their declining years. Most creditable is it to the Independent body that their Board of Education has raised, since 1843, for the promotion of popular education, between £120,000 and £130,000. We greatly regret, of course, that this important section of Dissenters has chosen to make its educational movement exclusively denominational. The following sentence gives one of the reasons (and the statement is sufficiently candid) which induced the Board of Education not to act with the Baptists and Friends:

"Some of the Baptists, and some of the Society of Friends, wished to unite with us; and the desire of many was, that a way might be opened by which it could be done; but it was found that the price of such union was too costly. Our Baptist friends were represented as wishing to co-operate in the matter of education with Unitarians, on what has commonly been considered an equal platform; but it was not thought to be fair nor just to profess merely to read the Bible, and at the same time to expound it in teaching orthodox doctrines; and it was also found that, if the members of the Society of Friends were incorporated, they could not sanction our practice of family worship in the Normal School; on the other hand, we could not conscientiously abandon it; and hence, on these and other grounds, our movement is denominational."—Pp. 29, 30.

We hope the sentence which we have *italicised* may fall under the notice of Mr. Dunn, the well-known Secretary of the British and Foreign School Society, whose casuistry might raise the envy of a disciple of Loyola.

At pp. 36, 37, is a letter from the Free Synod of Cincinnati to the Congregational Union, who have separated themselves from the two branches of the Presbyterian church on the Slavery question, the Synod refusing to admit to communion any person holding slaves, or advocating the rightfulness of slave-holding.

At the autumnal assembly of the Union, considerable attention was given to the subject of the improvement of Sunday-schools, and those interested in this subject will do well to read the report (pp. 61—79) presented by Rev. Samuel Martin, of Westminster. There are also reports on the subject of the working classes, and the confessed difficulty of alluring them within the pale of congregational churches.

During the thirteen months preceding December 1, 1848, 83 ordinations and acceptances of charges are reported. Highbury, Lancashire and Glasgow Colleges contributed severally the highest number of ministers. During the same period, 108 ministers have removed from the settlements they previously had. The Independent ministers now living in England (their names are given, pp. 173—199) amount to about 1540. Of these, 6 only exercise any trade, 134 are in the occupation of a pastoral charge, and 123 are designated with academic or literary titles. During the year, 23 new Independent chapels have been opened, and 4 enlarged. The cost of 11 of the new chapels is stated, and their average cost is £2638; but this high average is occasioned by the opening of Dr. Halley's splendid church at Manchester, at a cost of £11,000. Putting this aside, the average cost would not exceed £1800. The localities are assigned of 127 Independent chapels in London and its suburbs. The Independent body possess 13 Colleges now educating 186 students, about 14 each. Highbury, Brecon, Lancashire and Spring-hill Colleges alone exceed the average. Of 12 of these institutions a general financial statement is given, from which it appears that the nett income is £14,892, being an average of £1241 to each College. The expenditure of 11 of these Colleges during the past year, has been £16,963, against an income of £14,242,—9 out of the 11 having exceeded their income. The obituary list contains the names of 43 ministers deceased during the year; and when the names are read of Rev. Benjamin Brook, of Birmingham; Rev. Daniel Gunn, of Christchurch; Dr. Hamilton, of Leeds; Dr. Payne, of Plymouth; Dr. D. Russell, of Dundee, it will be seen that the loss of distinguished men has been great. The average age attained by 41 of these deceased ministers was nearly 62 years. A series of brief biographical notices is given. At p. 257, is some account of the Three (*Two*) Denominations. Except the incorrect designation, there is nothing unfair in the statement of facts that follows. From the Notes which close this valuable Year-Book we learn that about 120 congregational ministers have, during the past year, received grants from the *Regium Donum*. On the subject of their Colleges, the editors state that the project of uniting some at least of the Metropolitan Colleges is agreed upon.

"The Homerton and Highbury constituencies have agreed on such a junction, and measures are to be taken forthwith to dispose of the respective properties, and to build an united College in the neighbourhood of London. *This building is to be exclusively for lectures; the students are to be henceforth boarded in private families.* By these arrangements it is hoped that expenses will be diminished, education improved, and the comforts of the students greatly increased."

It would seem that the experience of our Congregational brethren is leading them to adopt plans somewhat different from those to which we Unitarians seem partial. They consolidate their resources; we squander our little strength by division. They, after a long trial, give up the system of a domestic establishment in their intended London College; we, at a great cost, adopt it. Time must shew whether they or we are right.—The editor of the *Unitarian Almanack* may derive some valuable hints from this truly excellent Year-Book for the construction of future numbers of his work.

An Address delivered at the Opening of the Working Men's Institute, on Monday, Oct. 23, 1848. By the Rev. Fred. W. Robertson, M.A., Incumbent of Trinity Chapel, Brighton. Second Edition. London—Hamilton, Adams and Co.

THE clergy of this country have, for the most part, looked coldly on all institutions and schemes of popular instruction which have not grown out, and been exclusively under the control, of their own Church. This has been a great practical blunder. It begot the suspicion (whether justly or not we do not now stop to decide) that ecclesiastics saw in the diffusion of knowledge a power hostile to their interests. The few benevolent and intelligent clergymen who, rising superior to the *esprit de corps*, have put themselves at the head of Mechanics' and Working Men's Institutes, have, we feel convinced, had no reason to regret their proceeding. Their power as clergymen has been not diminished, but increased, by their catholic exertions for the improvement of their neighbours. The number of such clergymen is, we are glad to perceive, increasing. Wherever they appear, they are entitled to honour; for it is probable they have had first to battle with and overcome in their own minds some *class* prejudices, and it is still more probable that in performing a great social duty of this kind, they expose themselves to the censure and dislike of some of their own order. There are some circumstances which encourage the expectation that the number of clerical upholders of the schemes of popular mental improvement will increase. When distinguished laymen, occupying a dignified station (Sir Robert Peel and Lord Ashley for instance), whose attachment to the Church is admitted, come forward to advocate popular educational institutions based on catholic principles, it is a signal, which all but the hopelessly blind must see, for all men of every order, who do not wish to fall behind their age, to come forth and aid them.

We welcome Mr. Robertson, the author of the beautiful Address recently delivered before the Brighton Working Men's Institute, as one of the ablest and the most eloquent clerical advocates of popular education that it has ever been our fortune to meet with. His mode of address is singularly happy. It has nothing of the conventional style of the pulpit; it is free, yet always refined, in its loftiest passages; there is always a firm basis of truth and common sense; and there breathes throughout the whole of it a noble and generous sympathy with all of every rank and class desirous of mental and moral cultivation.

The Brighton Institute, though of very recent growth, appears to be of large promise; its library contains a thousand volumes, and its subscribers exceed that number. Mr. Robertson's Address, which has already passed through two editions, was delivered on the occasion of opening the Institute. He thus described the feelings with which he watched the proceedings at a preliminary meeting:

"A few weeks ago I stood in the lower room of this building, anxious to be a witness of the spirit in which you were conducting your undertaking. The speakers that evening, with one or two exceptions, were all working men. I heard, not eloquence, but something far better—straightforward, honest, English, manly common sense. A high moral tone pervaded all that was said. I heard vice decried. I heard lounging, drinking, smoking, all the evils that ruin the health and character of the artisan, sternly condemned. I trust that it did my heart good. And I hesitate not to say that I left that room with feelings enlarged in sympathy. I trod through the dark streets that evening with a more elastic step and a lighter heart; I felt a distincter hope for this country; I felt proud of belonging to a nation whose labouring men could hold such a tone as that. Through all England we see the same thing; increasing moral earnestness, a deeper purpose, a more fixed resolve."—P. 39.

Mr. Robertson thus explains his idea of the position of a minister of the Church of England:

"He stands, generally by birth, always by position, between the higher and lower ranks. He has free access to the mansion of the noble, and welcome to the cottage of the labourer. And if I understand aright the mission of a minister of the Church

of England, his peculiar and sacred call is, to stand as a link of union between the two extremes of society; to demand of the highest in the land, with all respect, yet firmly, the performance of their duty to those beneath them; to soften down the asperities, and to soothe the burning jealousies, which are too often found rankling in the minds of those who, from a position full of wretchedness, look up with almost excusable bitterness on such as are surrounded with earthly comforts."—P. 6.

One of the features of the Brighton Institute is a reading-room with a plentiful supply of "newspapers and periodicals of varied character." An English ecclesiastic not many years ago said, "the people have nothing to do with the laws but to obey them." In a far wiser strain does Mr. Robertson speak on the right of the people to engage in political discussion.

"If there be a man in the country to whom politics are of personal consequence, it is the labouring man. A man in the higher classes may turn his attention to them, if he likes; nothing *forces* him to do so. It is to him a matter of amusement, a speculation—a theoretical curiosity—not necessarily any thing more. The difference of a penny in the price of a loaf makes no perceptible change on his table, but it may make the poor man's grate empty for a fortnight. If an unfair tax be imposed, a man in the upper ranks will scarcely be compelled to retrench a luxury in his establishment; but to the poor man it is almost a matter of life and death. Therefore a labouring man will be, must be a politician; he cannot help it; and the only question is, whether he shall be an informed one or an uninformed one."—Pp. 13, 14.

Mr. Robertson is not blind to the inconveniences and difficulties that attend every plan of reformation; but he has a loyal, faithful spirit, and foresees a happy issue, and the triumph of right and truth in every moral conflict.

"There is but one distinct rule that we can lay down for ourselves, and that is, to do the good that lies before us, and to leave the evil which is beyond our control to take care of itself. In this world, the tares and the wheat grow together; and all we have to do is, to sow the wheat. If you will increase the rate of travelling, the result will be an increase in the number of accidents and deaths; if you will have the printing-press, you must give to wickedness an illimitable power of multiplying itself. If you will give Christianity to the world, He who knew what his own religion was, distinctly foresaw—and yet, foreseeing, did not hesitate to do His work—that in giving to the world inward peace, it would bring with it the outward sword, and pour into the cup of human hatred, already brimming over, fresh elements of discord, religious bitterness and theological asperity. Our path is clear. Possibilities of bad consequences must not stand in the way of this work. I see one thing clearly—the labouring men in this town have a right to their reading-room and library, just as much as the higher classes have a right to their clubs, and the middle classes to their atheneums. Let no cowardly suspicion deter from generous sympathy. Give them their rights. Let the future take care of itself."

Thus earnestly did this good clergyman give expression to his faith that there are better times coming:

"Who can look on this entangled web of human affairs, in which evil struggles with good, good gradually and slowly disengaging itself, without having a hope within him that there are better times to come? Who can see this evil world full of envy and injustice, and be content to believe that things will remain as they are even to the end? Who can see the brilliancy of character already attained by individuals of our race, without feeling that there is a pledge in this that what has been done already in the individual will yet be accomplished in the nation and in the race? If I did not respond with all my soul to that, I would close the Bible to-morrow. For from first to last the Bible tells of better times."—P. 36.

We must not go on quoting, or we would gladly insert in our pages the amplification of this idea, and his manly, true and noble interpretation, both negatively and positively (p. 37), of the expression "better times."

To return to a thought already in part expressed. Who can for a moment suppose that Mr. Robertson diminished his proper influence as a clergyman by the delivery of a noble Address like this? What intelligent and generous-minded workman of Brighton, who listened to him on that occasion,

but would feel disposed to hear him elsewhere and on other topics? For our own parts, we should be unwilling to let an opportunity pass unimproved of hearing Mr. Robertson; and sturdy as we are in Nonconformity and Unitarianism, if it were our good fortune to listen in "Trinity Chapel" to a discourse from him, breathing the wisdom and the catholic spirit of this Address, we should probably feel our Dissent no less a *duty* than before, but it would be not unaccompanied with many regrets.

The Educational Monitor. Part. I. By William Hill. London—Whittaker and Co.

MR. HILL is the inventor of a system of educational mnemonics, based on the principle of the association of ideas. The peculiarity of his system is, that it begins at the very commencement of a child's instruction, and that none can make use of it unless they will begin as children do with the alphabet itself. We have had no opportunity of seeing the system applied or its merits tested; but the little work before us gives a variety of testimonials of some weight, which prove that the system is entitled to the dispassionate examination of those engaged in education. The first part of the *Educational Monitor*, besides these testimonials, gives an explanation of the system, and a series of lessons in which Mr. Hill's principles are applied to education from its earliest ages.

PERIODICALS.

British Quarterly Review, No. XVII., February, 1849.—This, though we shall be obliged to take some exceptions to it, is an excellent No. Mr. Macaulay's powers as a thinker and a writer are discussed in a long and clever article. The first portion of it is devoted to the *Essays*, the latter to the *History of England*. The critic will probably appear to others besides ourselves unduly depreciatory in his analysis of Macaulay's intellectual powers. Varied learning, a retentive memory and charming rhetoric, are no doubt sufficient to give popularity to a writer, but they would scarcely have given to Mr. Macaulay his extraordinary hold on the public mind of England. The reviewer tells us of Mr. Macaulay and his books, that there are no new ideas, no revival even of old principles undeservedly neglected, no new facts, no discoveries; that there is a deficiency of speculative power, and a constitutional unfitness for meditation. A contrast is drawn between Macaulay and Carlyle, very much in favour of the latter. On the reviewer's own principles, exactly the contrary result might have been worked out, for Mr. Carlyle is as incapable of writing the "*History of England*" as Mr. Macaulay is of reproducing the "*Sartor Resartus*." Is this a legitimate style of criticism? We think not. In the same way, it might be argued that Pope wanted genius because he could not have written Price's "*Essays*," and Dr. Price was dull because he could not produce the "*Essay on Man*." But the greater part of the review is in a better spirit, and gives Mr. Macaulay large praise. The notice of the recently-published volumes is sufficiently hearty, and is in our view a confutation of some points of the criticism that precedes. A writer without speculation, without the power of meditation, incapable of realizing to his mind a high civilization, could not have produced a "splendid performance" and a "classic work" like the "*History of England*." He could not have *painted* an epoch, because he could not have understood it.—The second article, on Sanitary Reform, is written by one who is well versed in his subject; somewhat too full of figures, perhaps; but it will furnish abundant materials for discussing ventilation, drainage and other kindred subjects. There follows a very curious and interesting essay on *Illuminated Manuscripts*. The generous spirit in which the whole is written will appear from the closing passage, which we extract:

"While justice is now being done to the beauties of mediæval art, it is important that these exquisite manuscripts, which enshrine so many of its highest characteristics, should be vindicated from the charge, even until lately, so often preferred, of being mere text-books of a superstitious age. To ourselves, their contemplation has awakened a widely different opinion; and when we have seen with what patient care, with what earnest feeling, the illuminator illustrated Scripture history; how diligently he set about his task, in how noble and legible a hand he wrote the text; how he bent over it day by day, adding finishing stroke to finishing stroke, it has been a delightful thought to us that, in the midst of much error and superstition, so eager a thirst for the true 'water of life' prevailed. There were saintly legends, from whence many a later artist derived his subjects; but the illuminator of the middle ages, even when illustrating the missal, turned aside from these, to place before the reader—and with how much deep and earnest feeling—the scenes of gospel history. And great was the influence of the 'Pictorial Bible' in an age when books were scarce—an age when painting took hold of the young and fervent imagination in a way, to us, almost inexplicable. How did the pictured page feed the growing desire for the pure Word of God, and prepare the way for the teaching of Wycliffe, for the advance of those principles of religious freedom which have now become our heritage!"

The reviewer of Baptist Noel's book, in the fourth article, writes calmly and judiciously. He likens the position of Mr. Noel, previously to his leaving the Church, to that occupied by the late Dr. Arnold:

"It has been the fate of both these distinguished men to be denounced as enemies to the Church in which they officiated, because their intellect was too independent, and their charity too expansive, to be wholly bound by it. They have refused to surrender to a party, powers entrusted to them for man, and the usual consequence—the hatred of mere partizans—has followed."

The reviewer of "Mary Barton" states the case of the cotton-manufacturers of Manchester against that very interesting book. Art. 6, entitled, "Modern Millenarianism," gives us nearly seventy pages of the theological disquisition of no very great interest. A good article follows on the life and character of Robert Boyle. This is the description of the noble-minded man as a philosopher:

"We know no natural philosopher with whom, in quality of intellect and habits of working, Boyle can exactly be compared. We could compound him, however, pretty well out of Dr. Joseph Black and Dr. Priestley. He had the versatility, energy and unsystematic mode of carrying on researches, of the latter. Priestley and Boyle were constantly experimenting on all kinds of things, and made many trials without a definite object, or precise expectation as to the result. Both stood before the oracle, putting endless unconnected and isolated questions to the priestess, anxious for an answer, but without preconception what the answer would be. Boyle, however, paid much more attention to the reply than Priestley did, and understood its meaning a great deal better. Both were equally ingenious in devising experiments and successful in performing them, but Priestley often totally misunderstood the phenomena he brought to light, and was led completely astray by his own experiments. Boyle resembled Black in the accuracy with which he observed results, in the caution with which he drew conclusions, and the skill with which he interpreted the phenomena he witnessed. He had the energy and versatility of Priestley, and the caution and logic of Black; but he was less versatile than Priestley, and more incautious and less logical than Black. Boyle, however, was something more than a philosopher—he was a Christian philosopher."

It could scarcely be expected that in this particular the reviewer would find a parallel in Priestley, striking as it would in many respects be. We can by no means congratulate him on his success in finding a substitute for Priestley in the parallel. Our readers will smile when they are told that Boyle was the prototype of *William Wilberforce*! The points of resemblance are not very important, and the dissimilarity of the philosopher from the orator is vast. Spite of our general appreciation of the reviewer's talent and temper, we can't resist smiling and finding the prototype of his reasoning in Fluellen and his

comparisons between Macedon and Monmouth: "The situations, look you, are both alike. There is a river in Macedon, and there is also, moreover, a river at Monmouth." The writer of the article on the Duke of Argyll's Essay on the Ecclesiastical History of Scotland need not proclaim his own enthusiastic admiration of Thomas Carlyle. It stands revealed in thought and style. Like other imitators, he has, however, in straining after a likeness, produced a caricature. Caricature, too, is the proper description of the reviewer's attempt to classify the different elements that compose the religious and anti-religious world. We quote a passage, and ask our readers to amuse themselves with the labour of translating it into sense:

"The Pantheist sheds himself into nature as the drop into the stream below, and is willing to merge his destiny with that of leaves, bubbles and beams. One vulgar class of spiritualists, more on account of their petty *personnel* than of the thoughts, feelings and ideas within it, walk mincingly along the brink of annihilation, and fear more the destruction of their own idiosyncrasy than of the essence of God. Some classes of sectarians having, in feebleness or despair, dropped their telescopes, have lifted theodolites instead, and in place of inspecting the heavens, with their dim immeasurable heights, their eternal newness, their fires unfolding themselves, are wholly occupied in measuring the earth for the present possession and future encampments of party. Some poets and novelists are coining a creed for a certain soft sentimentalism, as if God were such an one as themselves. Peace to them and their new romances on 'the God of feeling'!"

We think we perceive whom the following extravaganza is designed to portray. We can assure the reviewer they will only smile at his laborious humour.

"Others * * * have an intense dislike to the Bible's mode of thought. That is intuitive, theirs is ratiocinative; that is synthetic, theirs is analytic; that is general, theirs is minute and mole-eyed. The Bible speaks from above, they examine from below; it speaks with authority, they, from a thousand inductions, can hardly reach one authentic—thus saith nature. Such men would analyze an aerolite, ere it had fully burst; ask the order and degree of an angel, ere they permitted him to tell his tidings; try the 'burning bush' by the tests of the electric light; and were they transferred to the sun, would inquire into his statistics before they admired his scenery. We can wish them no worse future fate than that of standing for ever and waiting for the transformation, by natural development, of horse-hairs into eels."

Is it quite consistent with social propriety (we are sure it is inconsistent with the dignity of this excellent periodical) to report Mr. Carlyle's private talk (see p. 268), especially when his talk respects a living person? An article on the State of Opinion and Parties in France, and some criticisms on the "Fine Arts," follow. The number closes with a Notice to Correspondents, which, as it is designed as a reply to some remarks we made on a portion of the last No. of the Review, we now insert, without one word of rejoinder, in token of our respect for its accomplished Editor:

"The Christian Reformer should bear in mind that a man's wish to stand fair with his neighbours may arise from very opposite causes—from mere vanity, or from a catholicity and kindness of spirit; and we thought we had said enough in praise of Dr. Channing to shew that we were far from regarding him as much influenced by the former feeling. His home was not in strife; and that his temperament in this respect should have given the appearance, and something of the reality, of timidity to his conduct, is not surprising. As to his hesitancy to connect himself with the Lloyd Garrison sort of associations that abound in the States, we should have wondered if he had felt otherwise. No man of just views, and of charitable and delicate moral feeling, can ever be mixed up with such organizations without subjecting himself to much pain. On the whole, we think we must have come pretty near the truth in our estimate of Channing; for while some of his Unitarian admirers think we have not done him justice, some of our Trinitarian readers think we have shewn him rather more favour than became our orthodoxy."

INTELLIGENCE

DOMESTIC.

Puseyism in the West of England.

The clergy in the diocese of Exeter have lately been engaged in the arduous attempt to introduce Popish or Tractarian observances into the services of the Church. A short time ago, the Rev. G. R. Prynne, the minister of Eldad chapel, near Devonport, in which the celebrated John Hawker officiated for many years, astonished his congregation by a series of genuflexions and other ceremonies generally considered to betoken a leaning towards the principles of Dr. Pusey in the minds of those who practise them. At this the laity became alarmed, and, their remonstrances having been unavailing, they held a meeting in Plymouth, which was attended by the most influential Churchmen of the neighbourhood, and there agreed to address the Archbishop of Canterbury on the subject. Accordingly, a deputation waited on him, deputed by the "Church Reform party," as they are called, and it was most graciously received; but in his reply, the Archbishop was forced to admit that he had no power to interfere. After such an answer, it was resolved to send an humble petition to her Majesty, praying her to use her authority, as Head of the Church, to cause a revival of the Liturgy. As yet, however, there has been no result. Encouraged by this want of success on the part of their opponents, the Puseyites have made the most strenuous efforts to establish themselves firmly here. To this end they have founded a sort of Nunnery, as simple-minded persons regard it, but which is called by them, "a Sisterhood of Mercy." It has been part of a system with the clergy in Devonport to represent it as a most degraded place. Thus is the origin of this *Protestant* institution described by the *Guardian*, a Tractarian periodical, published in London:—"In the course of last spring, a newspaper containing a copy of the appeal of the Bishop of Exeter to this diocese and the country in behalf of a proposed plan for the erection of seven new churches in Plymouth and Devonport, met the eye of a lady in one of the Midland counties. The statement of the facts concerning the state of Devonport, induced her to devote herself to the cause of the Church in one of the worst

districts of that wretched neighbourhood. Those who may have seen Morrice Town within the last few years, may have some notion, possibly, of the state of its population; to others, it seems almost impossible for words to convey it. The haunt, apparently, of every vice and misery of which human nature is capable, unlike most places of the sort, its evils were not even veiled. In some of its streets, almost every third house was a beer-shop, and persons had to cross backwards and forwards to avoid hearing the shocking language of the groups collected there. Wild, neglected children, in absolutely heathenish ignorance, swarmed in the streets, for no carriage ever disturbed them: all were poor there. At home, alone, there was stillness in poverty, sickness and death, uninterrupted by any visit of Christian kindness, save what two clergymen could do, in a wilderness of six thousand souls." Of this statement, written by a clergyman, we may remark, by the way, that it is altogether destitute of a foundation in fact; and this has been *proved* by the Editor of the *Devonport Independent* in an able article, in which he shews, by a reference to statistics, that there is no truth in this account. To his remarks no reply was made, because they were unanswerable. However, this pious fraud has not been altogether unavailing. The town has been inundated by "district clergymen," and the "Sisters of Mercy" have established an Orphans' Home, although there are in Plymouth and Devonport, we believe, two Orphans' Asylums, with an abundance of accommodation, and only in want of funds. But they were *non-sectarian institutions*. These "Sisters of Mercy" have always been looked upon as suspicious characters, and the Queen Dowager, having caused an investigation to be made into their practices, has withdrawn her subscription. In the number of the *Devonport Telegraph* for Feb. 10, the following extraordinary deposition appeared, made by a girl who had lived for some time in this *Protestant* convent. "Sarah Ann Clarke, aged between 16 and 17.—I first went to reside with the 'Sisters of Mercy,' at their lodgings in George Street, on the 16th of October, 1848. * * * During my residence, the practice was to rise at five a. m. At six o'clock, the bell rang for 'Laud.' The

whole of the household then attended prayers in the 'Oratory.' This was in a room on the second floor, adjoining the drawing-room. The walls were covered with red or crimson cloth; against the East was a table, and on it stood a large cross, on a step pedestal; it was of white stone or marble: the table also stood on a raised platform. The sisters always bowed to the cross, in passing and re-passing it. At seven o'clock, we attended 'Prime,' when the rules of the house for the day were read. At eight o'clock, went to church; at half-past nine, prayers, 'Terse;' at one o'clock, 'Sext;' at twenty minutes past two, 'None;' at six p.m., 'Vespers;' at nine p.m., 'Complin.' There were eight desks in the 'Oratory,' at which the household stood during the service, so arranged that they looked towards the 'Altar.' Dr. Pusey visited the house two or three times during my residence. I did not know his name by hearing it mentioned, as the 'Sisters' always called him 'Father.'" — This witness gave much more evidence to the same effect, and her statements were corroborated by two others. In consequence of this, the Bishop of Exeter made an investigation into the character of the Orphans' Home at Morice Town, at the Mechanics' Institute, Devonport, on Thursday, Feb. 15, before a large meeting. Although his examination of witnesses was conducted in a most partial, unfair and disgraceful manner, the Popish practices of the "Sisters" could not be disproved. Nevertheless, the Bishop complimented the "Lady Superior" on her goodness, and approved of almost all her proceedings, only advising her not to display nor to bow to the Cross, as she had done, but recommending her, instead of that, to bow to the East. His Lordship's judgment was a consummate piece of acting — eliciting tears from the eyes of his admirers, and the most jeering laughter from others. The matter will not end here. A Church warfare is likely to ensue. Good to the cause of pure, rational and unadulterated Christianity, may be the result; but at present, it is most melancholy to know, that while the army of sin is advancing in a firm and steady phalanx, the soldiers of the Saviour, instead of uniting against it, fight only in irregular companies, and too often employ themselves, like the Jews of old, in quarrelling about the colour of their standards, and even the shade of their garments.

Termination of the Hewley Suit.

The Scottish Presbyterians in England have gained their point, and, greatly to the mortification of the Independent relators who bore the odium and cost of ousting the Unitarians from the Trust, have compelled them to share the spoil with their Scottish brethren. The Vice-Chancellor had given a decree in favour of the exclusive right of the English Dissenters to the administration of the Trust. The North Britons, having little respect for his Lordship's law, and great confidence in their ability to prove their superior claim to "orthodoxy" over their English brethren, persevered in the suit, and lodged an appeal against the Vice-Chancellor's decision. It came on in January for hearing before Lord Chancellor Cottonham. There was a long array of counsel for the trustees, including Mr. Bethell, Mr. Bacon, Mr. Chandless, Mr. Stuart and Mr. Rolt. Mr. Swanston and Mr. Malins represented the Scottish parties. The entire day was occupied in the hearing. Before the adjourned hearing came on, the trustees gave way and a compromise was effected, the terms of which were announced to the Court by Mr. Bethell on Thursday, January 25. We give below the particulars of this compromise, as stated in the *Nonconformist* newspaper. The result shews the weak position of the trustees, rather than the strength of the case of their Scottish opponents. The conduct of both the litigating parties towards the peaceful Baptists, who are allowed only one-seventh of the spoil, reveals plainly enough (what, indeed, no one doubted) that these godly men had other motives than vindicating the orthodoxy of Lady Hewley. The new trustees must, however, rejoice with trembling. Even if their Baptist brethren do not resent the slender modicum of the Trust doled out to them, there are others who may hereafter rise up and prefer their claim to be admitted to a share of the spoil. The canny Scotchmen will, however, in that case, we venture to predict, make a stouter fight for the quarry than Mr. Wilson and his Independent brethren have thought prudent or found agreeable. As respects the Baptists, their fate justifies the foresight of a respected minister of that denomination, who, on the commencement of the suit years ago, regretted the disturbance given to the Unitarian trustees, and expressed his conviction that any change

in the Trust would be injurious to the poor Baptist ministers of the North of England.

"The following are the terms of the compromise, as arranged by the counsel of the litigating parties in the Court of Chancery:—The decree, as altered at the request of the defendants, and with the consent of the Attorney-General, proposed to reverse the decree of the Vice-Chancellor, and 'declared that; under the words poor and godly preachers of Christ's holy gospel, all poor and orthodox ministers of Dissenting congregations in England and Wales within the protection of the Act of Toleration, of 1 William and Mary, of any of the three denominations, that is to say, Independents or Congregationalists, Presbyterian and Baptist, are eligible to the benefit of the charity created by the deeds of 1704 and 1707, a primary and chief respect being given to York, Yorkshire, and the other northern counties in England; similar clauses as to widows; preaching of the gospel in poor places, exhibitions for educating young men for the ministry, poor and godly persons and poor people to be placed in the hospital, viz., members of the aforesaid congregations.' The decree also discharged John Clapham and Thomas Lonsdale from the Trust; and on the proposal of the relators, with the consent of the defendants and of the Attorney-General, appointed John Remington Mills, one of the body of Dissenters called Independents, and Samuel Morton Peto, one of the body of Dissenters called Baptists, to be trustees in their room. These are what are called grand trustees. The decree also ordered Dr. Benjamin Godwin, a Baptist, and two other persons, a Presbyterian and an Independent, to be appointed sub-trustees in the room of Ralph Thomson and Fair; and Dr. Henry Brown, an Independent, is appointed a sub-trustee in the room of Mr. Bowden, an Independent, who wishes to retire. The decree further declares, that, for the time to come, there shall be seven grand trustees or managers, and seven sub-trustees, whereof in each class three shall be Independents, three Presbyterians, and one Baptist; and that every grand trustee or sub-trustee who, in time to come, shall be elected in the room or in the vacancy of an Independent grand trustee or manager, or sub-trustee, shall be elected by the surviving or continuing grand trustees or managers. Similar directions were given with re-

spect to the election of Presbyterian trustees, and on the vacancy of a Baptist trustee, he is to be elected by the surviving and continuing Independent and Presbyterian trustees. The costs of all parties, as between solicitor and client, to be paid out of the funds in Court; and it was finally ordered, that the sum of £312. 0s. 1d., cash in Court, being the January dividend on the sum of £21,425. 3s. 3d. Consols, standing in the name of the Accountant-General, to the credit of the cause of the Attorney-General v. Shore, be paid to the trustees; and also, that the dividends on the residue of the said sum of Consols, after payment of the costs, as aforesaid, be from time to time paid by the Accountant-General to the said trustees of the charity, for the purposes thereof."

Cathedral Abuses—The Dean of Bristol.

A recent appointment to a minor canonry in the cathedral of Bristol has given occasion to considerable excitement there, and some animadversion on the dean's conduct in the London papers; and as it is likely to hasten on an inquiry into the present state of cathedral choirs and cathedral music, it will be worth while briefly to notice it.

It should be first stated that on his entry into office, the dean takes an oath (as in other cathedrals) that "he will govern that Church according to the statutes thereof." The statute "*De qualitate, et electione et admissione Minorum Canoniorum*," ordains, "That as well as six priests, whom we call minor canons, whom we appoint to be regularly (assidue) singing the praise of God in the choir of our Church, shall be learned, of good fame and honest conversation, and lastly, skilful in singing (*cantando periti*), which we will shall be ascertained by the judgment of those in the same Church as are well skilled in the art of music."

A vacancy among the minor canons in Bristol cathedral lately occurred, and candidates were invited to offer themselves for the situation. Fourteen attended and gave proof of their musical efficiency; but after this farce was ended, a Rev. Baronet, incapable even of chanting the service, was appointed. This violation of the statutes was followed by another, viz., an order from the dean that in future the service should be read (not intoned or chanted) by all the minor canons. The new and incompetent minor canon had (again

in violation of the statutes) been appointed in opposition to the opinion of the precentor, who addressed a letter to the dean, remonstrating against the interdiction of a practice which entirely destroyed the beauty and symmetry of the cathedral service, and which had subsisted ever since the year 1544. This letter was printed in the *Bristol Times*, together with one from the dean in attempted justification of his mandate, but in truth filled with ignorant effrontery. The people of Bristol took the matter up, and a deputation, headed by the mayor and the high-sheriff, waited on the Bishop, as visitor of the cathedral, to request his interference. The dean then sent a short letter to the *Times*, justifying his order by the asserted practice in the cathedrals of Ely and Rochester, which he affirmed to be that of reading (not intoning) the service. To this appeared, in a following number of the same journal, two replies—one from the precentor of Ely cathedral, giving a direct contradiction, as far as that church was concerned, to the dean's assertion,—and the other from Professor Taylor, of Gresham College, who stated that Dr. Lamb's vindication of his conduct was but an attempt to justify one abuse by an appeal to others; that the cathedral service was one entire and beautiful whole, which the proposed alteration would convert into a thing of shreds and patches, since to chant the responses while the *proses* were read would be ridiculous, if it were possible, the choir

always deriving the tone or pitch from that of the priest; that this and similar abuses were perpetrated by deans who, in violation of their duties and their oaths, and to serve some purpose of their own, appointed incompetent persons to minor canonries.

There the matter at present stands, but it is probable that some appeal will be made to the Legislature to take the present state of cathedral establishments into consideration, including the miserable decrepitude into which the service has been allowed to fall, and to obtain an answer to the question, how it has come to pass that the most richly-endowed Church in Christendom, which also possesses a collection of devotional music equal, if not superior, to that of any other Church, has been suffered to experience such a decline?

University at Cambridge, U.S.—We learn with great regret that the Hon. Edward Everett's health has given way, and that, by the pressing advice of his physicians, he has given up the Presidency of the University, an office on which, soon after his return from Europe, he entered with many auspices of success, and to which the American journals state that he has devoted himself with so conscientious and laborious a purpose. The choice of successor, which devolves on the Corporation, but must be confirmed by the Board of Overseers, has, we believe, fallen on the Rev. Jared Sparks, the biographer of Washington.

MARRIAGES.

1849. Jan. 19, at the Old meeting-house, St. Nicholas Street, Ipswich, by Rev. T. F. Thomas, Mr. GEORGE CUNNOLD to Miss CAROLINE PARKER.

Jan. 23, at the Unitarian chapel, Northampton, by Rev. W. A. Jones, M. A., Mr. WILLIAM JONES to Miss MARTHA CHAPMAN.

Jan. 24, at the Dissenting chapel, Gorton, by Rev. G. H. Wells, M. A., Mr. JAMES AVEYARD, hatter, to Miss ELIZA BUCKLEY BYROM, both of Gorton.

Jan. 25, at the Unitarian chapel, Malton, by Rev. M. C. Frankland, the Rev. JOHN SHANNON, of Hull, to MARY WAWNE, eldest daughter of George KINGSTON, Esq., merchant, Malton, and niece to the late Rev. G. B. Wawne, Bridport.

Feb. 1, at the Presbyterian chapel,

Bury, by Rev. F. Howorth, Mr. FREDERICK BROUGHTON, of Hull, to FANNY, eldest daughter of Mr. R. T. GRUNDY, solicitor, Bury.

Feb. 6, at the Great meeting, Leicester, by Rev. John Colston, of Dean Row, Cheshire, Mr. JAMES MURRAY, of Dalston, to MARY ANNE, second daughter of Peter COLSTON, Esq., of Leicester.

Recently, at the chapel in the Congree, Trowbridge, by Rev. S. Martin, Mr. CHARLES HENNINGS to Miss ELIZABETH CLARK—Mr. WILLIAM WAIT to Miss ANN PHILLIPS—Mr. JOS. TUCKER to Miss MARY TANNER—Mr. JAMES JONES to Miss CHARLOTTE BOX—Mr. DANIEL RUTTER to Mrs. MARY BARNES—Mr. JOHN TRIBE to Mrs. CHARLOTTE STEVENS,—all of Melksham and Trowbridge.

OBITUARY.

1848. Nov. 21, at his residence in Canterbury, in his 83rd year, the Rev. WILLIAM THOMAS.

In the account which the deceased has left behind him of his long and chequered life, we find he was born in the year 1765, of respectable parents, who resided in the town of Carmarthen, South Wales. It was his misfortune at a tender age to lose his mother, and to be left to the care of his father, who, although a religious and good man, found his time too occupied with business to undertake the instruction of his son. Accordingly, he was sent to a respectable day-school at Carmarthen, and continued to receive instruction until his fourteenth year, when he was placed as an apprentice to a carpet weaver. At the expiration of his apprenticeship he left his native town and resided at Penygarn, near Pontypool. Here his mind became seriously impressed with the importance of religion, and having been brought up in the profession of Calvinism, he regularly attended the Calvinistic Baptist church. His steady deportment and piety won for him the esteem of both the pastor and the flock, and being solicited to become a member of the church, he submitted to the rite of adult baptism, performed by the minister, the Rev. Morgan Rees. In the services of the sanctuary he found great pleasure, and began to make himself useful by engaging in prayer meetings and visiting the sick. After remaining at Penygarn nearly two years, he removed to Blinaguent, where he connected himself with another Calvinistic Baptist church, under the pastoral care of the Rev. T. Moses. From the great age of Mr. Moses, it was found necessary to procure him assistance on the Sunday; the church therefore requested Mr. T. to take part of the public services, to which he willingly acceded, and preached acceptably to this society, in the Welsh language, for the space of four years.

He was now strongly urged to be ordained co-pastor with Mr. Moses; but to this solicitation he respectfully replied, that although he had now resolved to follow the work of the ministry, he needed instruction and preparation. Accordingly, a letter was drawn up by the church and signed by several ministers, recommending him to the

Bristol Academy, then under the able superintendence of Dr. Ryland. In the year 1796, he was admitted, and for the first two years of his course he found it necessary to devote all his attention to the study of the English language, which differed so materially from the Welsh in construction and pronunciation.

About this time the late Rev. R. Aspland entered the Academy, to which circumstance Mr. T. thus alludes in his memoir: "Mr. Aspland was a young man of great promise and talent, and it was my good fortune to gain his acquaintance, and to him I owe more than I can well convey in words; he not only assisted me in my studies, and encouraged me in my labours, but in him I found a faithful friend and adviser at all times."

At the expiration of his studies Mr. T. was recommended by Dr. Job David, of Frome, to supply for a few months the church at Wedmore. Whilst residing here he married Ann Thomas, the daughter of Philip Thomas, of Risclla: the widow is now in her 90th year, retaining all her faculties, and is calmly waiting her appointed time to follow her beloved partner.

In the year 1800, Mr. T. was recommended by his friend Dr. Job David to succeed the Rev. Gilbert Boyce, who for more than half a century had been the faithful pastor of the old General Baptist church at Coningsby, in Lincolnshire. During his residence at Coningsby, the religious views of Mr. Thomas underwent a decided change, and being of an independent turn of mind, he was led to a further examination of the orthodox doctrines, which terminated in his public renunciation of them. He consequently relinquished his charge and removed to Horncastle, where he was successful in establishing a school. Finding at this place several persons holding similar religious views to his own, he licensed his school-room for public worship, in which he preached twice every Sunday for several years. From Horncastle he removed to Headcorn, in Kent, in the year 1815, having received an invitation from the old General Baptist church there to become assistant minister to the Rev. Robert Pyall. He had not laboured in this new field long before he discovered that Unitarianism was not fully recog-

nized, and rather than disturb the minds of the older and more respectable members of this church, for whom he entertained the highest esteem, he parted from them in peace. He once more returned to Canterbury and established a good school, and for thirteen years gratuitously assisted his esteemed friend, the Rev. S. Kingsford, in conducting a public evening service at Sturry, a village near Canterbury. His last engagement as a minister was at Battle, in Sussex, where he met with much encouragement, and had the satisfaction of witnessing an increase of hearers; but the exertion of preaching three times every Sunday, and the fatigue of a school, were more than his strength would permit. After remaining at Battle nearly five years, he resolved to quit the ministry altogether, and retire to Canterbury to end his days.

Few men have passed through more trials for the sake of conscience than the subject of this memoir; but even in this life he had his reward, for he enjoyed "a peaceful conscience to the last." During his illness, which confined him to his chamber and his bed for twelve months, he was wonderfully tranquil; and although his bodily sufferings were sometimes most painful, he never murmured, but was resigned to the will of Heaven, contemplating with holy joy the promises of the gospel and "the rest which remaineth for the people of God." To him death had no terrors, and he has left behind him another proof of the power of Unitarianism to support and cheer the soul in its last conflict.

He was interred in the ground adjoining the old chapel, Black Friars, Canterbury, when an impressive address was delivered on the occasion by the esteemed minister of the chapel, the Rev. B. Maclellan, who also on the following Sunday preached a funeral discourse to a large and attentive audience, composed of persons belonging to other sects who were desirous of paying their respect to the departed.

Jan. 19, at Diss, in Norfolk, THOMAS DYSON, Esq., aged 81.

Feb. 15, at his residence, Stockport, JESSE HOWARD, Esq., aged 85.

Recently, at Devonport, Mr. JAMES MARSHALL, of H. M. S. *Cerberus*, lying in the harbour of Hamoaze. The circumstances attending the death of Mr. Marshall are of a peculiarly painful and

distressing character. He was doing duty on board the above-named vessel, which was one of the ships in ordinary at Devonport, when, an hour or two after the shades of evening had merged into blackest night, he was missed from his post on the deck of the vessel, and as his cabin was found unoccupied, the fatal conviction was at once excited that, amidst the surrounding darkness and the warring of the elements—for the night was unusually boisterous—he had accidentally fallen overboard and was drowned. Although every effort was made with a view to the recovery of his remains, it was not until nearly a month had expired that the body was washed ashore upon a neighbouring beach. A coroner's inquest was of course held, and the verdict of the jury was, "Drowned whilst in the execution of his duty." The interment took place in the ground attached to the Unitarian chapel at Plymouth, the beautiful funeral service being most impressively read by the Rev. J. C. Woods, who only three months previously had officiated at the marriage of the deceased in the chapel at Devonport. Although death, in this instance, gave no token of his approach, yet he found his victim not unprepared for the untimely fate which so suddenly awaited him. His excellent moral character, cheerful temperament and religious feeling, secured him the respect of all with whom he was brought in contact; and often has he been heard to give expression to the deep sense which he entertained of the elevating and consolatory character of that form of Christianity to which, in his riper years, he had become a convert. He was a very regular attendant upon the services of God's house, and took especial pleasure in the perusal of the numerous works contained in the library of the chapel at Devonport, one of which—a volume of sermons by an eminent living minister—was found open in his cabin, as if he had just risen from its perusal when he went on deck.

Though no loved ear received his latest breath,
Though no fond hand was locked in his in death,
Though the deep waters rung his funeral knell,
And the deep moan was in the ocean's swell,—
Yet, as with them of old, his spirit stayed
On Him who said, "Thou shalt not be afraid!"
And the same hand stretched out at Peter's cry,
Bore him from Time into Eternity!

"Watch, for ye know neither the day nor the hour when the Son of Man cometh."

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[VOL. V.

NOEL ON THE UNION OF CHURCH AND STATE.*

THE name of Baptist Noel has been for a long time before the public. There are few persons who had not heard of him before the circumstances occurred for which he is now especially famous. He was one of the most popular Evangelical clergymen in the Church of England. His influence as a preacher was seconded by great weight of character; and he distinguished himself no less by the zeal with which he promoted objects of benevolence, than by his devotion to the interests of religion. His purity, simplicity and sincerity, though remarkable in themselves, were still more remarkable in connection with the formidable temptations to which his social rank and his ecclesiastical reputation exposed him.

While a minister of the Establishment, Mr. Noel exhibited some striking peculiarities of conduct. He was in the habit of cultivating a fraternal intercourse with Evangelical Dissenters. He not only co-operated with them in public, but admitted them to the intimacies of private association. He also took part in forwarding liberal political measures. In this direction he went so far as to write a pamphlet in favour of the repeal of the Corn Laws, at an early stage of the agitation of that question. These things alone give consistency to the step he has lately taken; but that step was still more naturally prepared for by a lecture on *the Formation of the Free Church of the Canton de Vaud*, which he delivered and published in the beginning of last year. That lecture plainly and strongly enunciated principles quite irreconcilable with an adherence to the Church of England in its present connection with the State. These principles Mr. Noel has carried into action. He has resigned his clerical office and separated himself from a deeply-attached congregation, on the avowed ground of conscientious objection to a political establishment of religion.

The sacrifice—not, perhaps, of wealth, but of honour and friendship, and opportunities of usefulness far more valuable to him than wealth—which this resignation involves, must be great indeed; and we could scarcely use too strong terms in expressing our sense of the integrity under whose influence that sacrifice has been made. We believe that measures of compromise in a case relating to the interests of truth are, even when they can be innocently adopted, always injurious to such interests. An example like that which Mr. Lindsey presented when he resigned the vicarage of Catterick, is far more beneficial than the

* *Essay on the Union of Church and State.* By Baptist Wriothesley Noel, M. A. Second Edition, with Corrections. 8vo. Pp. 604. London—J. Nisbet and Co., 21, Berners Street. 1849.

efforts of such an individual as Mr. Henry Taylor, whose case was stated in our pages a short time ago, could be. Whatever personal justification might exist in the latter case, we give to the former the greater honour, while we are also fully persuaded of its greater success. The case of Mr. Noel has in it, however, an element of merit which the best of these two cases did not supply. He was not urged to a separation from the Church of England by the necessity involved in a personal compliance with what he believed to be theological error, but the separation was in his instance the sole result of an unwillingness to sanction what he regarded as an unchristian mode of supporting truth. He has thus displayed that tenderness of conscience which, in addition to the obligation of not committing evil, acknowledges the responsibility of those occasions of evil produced by a mere silence as to its character.

Mr. Noel has published a manifesto of the opinions which led to his secession, in the form of a large octavo volume, entitled, "*An Essay on the Union of Church and State.*" To that volume we propose to direct the attention of our readers: and we the more willingly give him the praise we have recorded, because there is much in his book of which we shall have to express our disapprobation. We could have wished that a book altogether different in its plan had been written by him. It is almost entirely destitute of personal details: and we cannot but think that a statement of the course of thought and experience through which he has himself been conducted, would have been more suitable to his position than a treatise on the general question of State-churchism. The work as it stands does not, however, rise to the character of such a treatise. It is wanting both in breadth of view and completeness of treatment as a discussion of the question with which it professes to deal. It leaves untouched many of the most important considerations connected with that question, and is in fact, for the most part, nothing more than an examination of the Anglican Establishment in the light of the theological sentiments held by its author. We cannot speak very highly of its literary merits, even when we regard it in consistency with this confined purpose to which it is mainly devoted. It is written, indeed, with good taste and feeling. It is evidently the work of a gentleman and a man of education. There is a quiet restraint about it which is worthy of special commendation. But it is very defective in consolidation of thought. It reads too much like an extemporaneous production. The first edition bore broad marks of haste in the looseness of its style and the repetitions with which it abounded; and though the second is in these respects much improved, it still retains far too much of the original character. It is so diffuse, that it might be compressed into half its present bulk with great advantage to its efficiency.

The book consists of three parts. The first relates to the *Principles of the Union between the Church and the State*; the second traces the *Effects of the Union*; and the third discusses the *Means of promoting a Revival of Religion in the Country*. The third part has not much to do with the subject on hand. The second is distinguished by the minuteness with which it points out the unfavourable influence exerted by the Establishment upon the various interests it affects. Those interests are separately considered as they relate to bishops, pastors, curates, lay

members and Dissenters; and as they include the number, distribution and maintenance of ministers, the doctrine and discipline of the Church, the evangelization of the country, the union of Christians, the reformation of the Church, the progress of religion, the proceedings of the Government, and the state of other national establishments throughout the world. The first part contains, as might be expected, the real and essential grounds on which Mr. Noel's objections to the interference of the State with religion are based. It is on this account the most important portion of the volume: and we cannot better set forth the theory advocated by our author, than by quoting the summary with which this statement of principles concludes. It is as follows:

"The union between the Church and the State in any country, involving as it does the subordination of the Church to the State, is unprincipled, absurd and mischievous. The State being the world, it is a close alliance between the Church and the world—which Christ has forbidden. The Church being in spiritual things the parent, and the State its child, it is an unnatural subordination of the parent to the child. History abundantly condemns it as uniformly hostile to spiritual religion; and it is condemned by the provisions of the Mosaic economy, by the language of the Hebrew prophets, and by the express declarations of Christ and his apostles.

"The union of the Churches with the State in this country rests upon four main principles,—the legal maintenance of the pastors, the supremacy of the State, patronage, and compulsion. In supporting this union, Christians who are charged by the authority of Christ to support their own pastors, have devolved this duty upon the State; and being bound to interpret and enforce Christ's laws for themselves, they have committed to the State, that is to the world, the right to superintend them; thus allowing the supremacy of the world to encroach upon the supremacy of Christ. It is Christ's declared will that they should select their pastors with the greatest care, according to the directions which he has given for this purpose; and they have left the nomination of their pastors to others, who are for the most part men of the world, not reserving to themselves even the liberty of objecting to the intrusive nominees. And while every offering to God should be free, and Christian ministers ought to receive no contribution which can hinder their usefulness, Anglican Christians allow the State to alienate thousands from the Gospel by compelling them to pay for the support of good and bad pastors indiscriminately, on pain of the spoliation of their goods. The support of the first of these principles of the union involves Anglican Christians in the guilt of a selfish and covetous disregard of positive duty. Their allowance of the State supremacy is infidelity to Christ, their King and Head. The third principle which they support is destructive of their spiritual welfare; and the fourth renders them schismatical towards their Dissenting brethren, and uncharitable to every other recusant. All these four principles are unscriptural, corrupt and noxious; and by placing the Churches of Christ under the influence of men of the world, hinder their free action, destroy their spirituality, and perpetuate their corruptions."*

We have already intimated that the theological opinions entertained by Mr. Noel not only give shape to his discussion, but supply the main substance of his argument. This constitutes, indeed, the most prominent characteristic of his book. Such a mode of treating the subject is within certain limits allowable; but, from the very nature of the case, it ought to be subordinate to that more general treatment which respects the common principles of religious liberty as equally applica-

* P. 238.

ble to all varieties of creed. It is an attachment to freedom as the foundation of all true belief and practice in connection with religion, and as the means best contributive to progressive advantage in this department of human welfare, which constitutes our cardinal objection to an established church. All possible forms of the Establishment principle are in our judgment adverse to such freedom. That the Anglican scheme is so, must be too notorious to require any proof; but were that scheme superseded by a more liberal one, the new system, whatever it might be, would still be tainted with this vice and wrong. Once admit the interference of any foreign body into the administration of religious affairs, and to the extent to which you do so you pervert or check the operation of the legitimate instrumentalities by which those affairs should be conducted. This you do, whether the interference be directed by a spirit of favour or hostility. Such interference is necessarily evil; its evil being quite independent of the intention with which it is connected, or the natural character of the circumstances in which it is involved.

There are, indeed, considerations which go to shew that the nearer a State support of religion approaches to equality, the more dangerous it is in its bearing upon religious liberty. Equality of support would embrace a payment of the different sects according to their numbers. Such a mode of payment must tend to fix these sects in the relative proportions they sustained toward each other at the time when the payment commenced. It would act as a barrier in the way of those natural changes which comprise the conditions on which the interests of truth are destined to advance. It would treat religious movements as important, not on account of the spiritual value attaching to them, but on account of the temporary popularity they might chance to possess. It would perpetuate the weakness of the weak and the strength of the strong, and consolidate into a normal rule the factitious disadvantage under which the purer faith might lie. When we remember that the very purity of a faith must in a certain stage of its history place it at this disadvantage,—that it has necessarily to win its way by the efforts of the few in resistance to the prejudices of the many,—the specious fairness which professes to treat all forms of belief alike, will appear in the light of an indirect attack upon such purity. A system of State interference which upholds one sect at the expense of the rest, though politically less just, is religiously more beneficial, because it is found in practice to call forth in opposition to its injustice a larger amount of that free action which is the real life of religion.

In consistency with these views, an *Essay on the Union of Church and State*, should, in our opinion, turn principally upon the question of religious liberty. If directed against the union, it should dwell upon the importance of such liberty to the interests of the Church, and the violation of it implied in the patronage of the State. These should form the cardinal topics of discussion. Now this is not the case with Mr. Noel's work. The cardinal topic of discussion in it is the influence of the union upon Evangelicism; and in this way neither full justice is done to the subject as it stands, nor are the consequences of the change which is advocated fairly stated.

We are, however, quite ready to allow that much justification exists for the position our author has taken. The doctrinal articles of the

Church of England undoubtedly lay down the Evangelical theory of Christianity; and, regarding the purposes for which that Church is professedly constituted, it is a fair question whether its connection with the State is or is not consistent with its declared design. A person who fully concurs in that design has a right to complain that, so far from being fulfilled, it is hindered by means of this connection. This is exactly the ground Mr. Noel takes, and it appears to us quite an impregnable ground. We see not how he is to be met upon it; and we do not know how those who agree with him in theological sentiment can resist the appeal he makes to them to separate themselves from the Establishment in its present form. He succeeds in setting their religion and their churchism in opposition to each other, and in proving that fidelity to the former requires from them the renunciation of the latter. That they may have the courage to exemplify this fidelity is our devout wish. It is chiefly for their own credit's sake that we entertain that wish; but while we do so, we believe its realization would produce alterations for the better in their doctrinal belief which Mr. Noel does not in the least anticipate. Were they to assume a free position, they could not escape from those influences of freedom which are directly favourable to a progress in theological truth.

Besides offering this defence of Mr. Noel's course of observation, we must do him the farther justice of saying that his argument is invariably conducted in a spirit of sincere and earnest piety. His is no mere assumption of religion. The subject possesses with him all the depth of interest he claims for it. What he has written has been written in the fear of God. In reading his book, we constantly feel ourselves to be in contact with an eminently good man. This gives the greatest force to its appeals, and we believe that its moral effect is likely to be much more powerful than its intellectual one. In connection with this view of the case, we cannot pass by the frequent use of scripture which is made throughout the volume. Many of the scriptural applications are in our judgment incorrect, but there is one principle of application which is especially telling. We refer to the manner in which the moral directions of the New Testament are contrasted with the institutions and laws of the Church. Thus the wealth and station conferred upon bishops are examined in the light of those declarations of our Lord and his apostles which relate to the danger of riches and honour; and the Christian commands to separate from unfaithful teachers are opposed to those parts of the Canon law which make attendance upon the established ministry, in all cases, obligatory. We will quote two specimens of this mode of dealing with the subject, forming as it does a marked peculiarity of the discussion under our notice.

Our first specimen refers to the limitation of religious intercourse prescribed by the Church:

"It is the will of Christ that Christians should meet in every suitable place for prayer. 'I will, therefore,' says St Paul, 'that men pray every where.' It was by social prayer that the hundred and twenty disciples of Christ in an upper chamber at Jerusalem prepared for the promised gift of the Holy Spirit. By social prayer they fortified themselves against the threats of their persecutors. By social prayer they sought the liberation of the Apostle Peter from

prison. At Philippi, Paul united with devout Jews in prayer at the river's side. At Miletus he prayed with the pastors of Ephesus; and at Tyre consecrated the sea-shore to the same sacred exercise. Yet in the face of all these instances of social prayer, the State has enacted, by 52 Geo. III. Cap. 155, 'No congregation or assembly for religious worship, of Protestants, at which there shall be present more than twenty persons, besides the immediate family and servants of the person in whose house, or upon whose premises, such meeting, assembly, or congregation, should be held, shall be permitted or allowed, unless the place of such meeting shall have been duly certified to the bishop of the diocese, the archdeacon, or the justices of the peace.' The last provision of this Statute being limited to Dissenters, the State still prohibits members of the Establishment from meeting for prayer in any greater number than twenty, besides the family. Since Dissenters may now freely meet in any numbers, this restriction upon social prayer is only retained upon ecclesiastical grounds, on which grounds alone it was advocated by the Bishop of Exeter and by Lord Brougham when it was last brought before the House of Lords; the Bishop contending that such meetings for worship were contrary to the spirit of the 23rd article, and Lord Brougham urging that they would prevent parishioners from attending at the parish churches."*

Our other extract relates to the restraint placed by the Church upon efforts for the diffusion of religious truth :

"Ere our Lord left the world, he said to his disciples, '*Go ye into all the world, and preach the gospel to every creature*;' and added, '*Lo, I am with you alway, even unto the end of the world*.' He himself preached the gospel on the mountain side, on the shore of the lake, and through all the villages and towns of Galilee. After his death, his disciples preached every where; and every zealous preacher who went forth to the heathen was to be helped in his work. But the State has, in various ways, hindered the pastors of the Establishment from obeying these precepts. It has several times suspended the preaching of the gospel altogether within the Establishment till further order from the Crown, and the Crown has the same prerogative now. Although numbers of unconverted and irreligious men are, it is to be feared, ordained within the Establishment, the law gives to each of these the exclusive right to preach in his parish. So that while in many parishes ungodly incumbents cannot fulfil the law of Christ by preaching the gospel to the people, the State prohibits any godly ministers within the Establishment from fulfilling it. However extensive a parish may be, and however negligent the legal pastor may be, no chapel-of-ease may be erected within the parish by the people without consent of the diocesan, patron and incumbent, except in some cases specified by recent Church-building Acts. However negligent or even vicious a pastor may be, no preacher of the Establishment may preach in any church or chapel within the limits of the parish without his consent. Whatever ignorance or irreligion may prevail in a diocese, no minister without a benefice in the diocese, however exemplary, wise and holy he may be, has any right to officiate within it, in any way whatever, without the license of the bishop. So that when the State places an ungodly bishop over any diocese, it enables him, to a great extent, to exclude the gospel from the churches within his territory. Any clergyman may be by law suspended for preaching in any place which is not licensed by the bishop, although there may be thousands of persons in his immediate neighbourhood who never hear the gospel preached, and who will not come to the parish church. If this supremacy of the State is in itself a dishonour done to Christ, and if it practically sets aside many of his commands, how can those who wish to honour him perpetuate it by upholding the union between the State and the Church? To allow any association of men not authorized by him, and, still more, to allow an association which cannot

but, from its constitution, be composed of worldly men, to direct the administration of the churches of Christ in spiritual things, manifests in the churches which consent to it a disregard to the authority and to the honour of Jesus Christ, on the criminality of which it is painful to reflect. In that guilt, too, every member of the Establishment who does not openly protest against the union must be involved.”*

After having made these allowances for Mr. Noel's position, and given him credit for the reality and fervour of his religious feeling, we must plainly say, that his theological and ecclesiastical theory is to us extremely objectionable. We are quite surprised that such a theory should be adhered to in connection with the degree of enlightenment to which he has attained. His theology is of the narrowest possible kind. He has no sympathy with any other views of the gospel than those he himself holds; nay, he has no notion of Christianity in any form besides that embraced by his dogmatic belief. To the limits of that belief he is entirely confined. It constitutes a state of bondage with regard to him. He not only adopts it in its most exclusive application, but he adopts the least expansive view of it. His ideas of ecclesiastical discipline are, moreover, as narrow as his theology. He is opposed, with the strictest Puritan severity, to matters of mere amusement, and seems to regard the reading of light literature as inconsistent with a Christian profession. Such sentiments as these he would enforce by the censures and excommunications of the Church, and thus establish within its pale a government of the most inquisitorial and oppressive description. While we allow the superior advantage, in point of prospective liberty, which a church founded by him upon the basis of voluntarism would possess, we are fully persuaded that a church formed according to his model would, as long as it was able to exercise the power for which he contends, be the instrument of a greater spiritual tyranny than does or can attach to the existing establishment.

The representation we have just made will account in a great measure for the deficiency as to the argument from religious freedom which we before pointed out in this work. We would, however, observe, that although justice is not by any means done by it to that argument, it contains some striking illustrations which might well serve the purpose of such an argument. The following passage presents one of these illustrations, and forms an admirable statement of the intellectual slavery to which the Church of England subjects its ministers:

“When any pastor finds out the errors of the Prayer-book or the unscriptural character of the duties imposed upon him, he may withdraw from the Establishment; but by that step he would necessarily expose himself and his family to great suffering. According to the maxim of the ecclesiastical law, ‘Once a priest, always a priest.’ He may be prosecuted in the Court of Arches for officiating in any diocese without the license of the bishop, even after he has seceded—as Mr. Shore has recently been, under these circumstances, prosecuted by the Bishop of Exeter. But if he be spared this persecution, it is only to be esteemed by many of his former friends a schismatic, to be shunned as an apostate, to become a by-word and a proverb, to lose his position in society, to be reduced to penury, to be without employment and without prospects. Few men have the courage to plunge into such an abyss

of trouble, and therefore they must adjust their belief to their circumstances as best they may. To expose the errors of the Prayer-book, or to renounce unscriptural practices, is out of the question. In either case, a minister would be at once suspended or deprived. What must he then do? First he may make desperate efforts, by exclusively reading on one side, and by living solely with ardent conformists, to persuade himself that all the statements of the Prayer-book are true, and all the requirements of the State are scriptural. Should this effort fail, and should the errors of the Prayer-book force themselves upon him, his next attempt must be to conceal his dissentient opinions by absolute silence on the subject. But this is a fearful course for a minister of Christ. Was he not placed by Christ in the church as a witness for the truth? Is not concealment of the truth at once an infidelity to Christ, and a wrong to the world? His silence prevents the overthrow of error, and confirms others in mischievous delusion. Besides, in his circumstances, concealment is falsehood: for he has subscribed to the truth of the Prayer-book, and only on that condition is he allowed to retain his living; so that the effect of his silence is to induce the people, the clergy and the bishop, to think that he maintains the Prayer-book to be wholly consonant to Scripture. Silence, too, is almost impossible. Occasions must arise when to say nothing would be equivalent to an avowal of dissent from the Prayer-book: and in such an emergency he would be strongly tempted to defend himself from the suspicions of zealous conformists by professions not entirely sincere. To avoid this pain, however, there is another course which the pious Anglican pastor may take. He may exaggerate the importance of the union, extol 'the Church' as the purest and best in the world, persuade himself that it is the chief bulwark of Protestantism: he may fill up his time and thoughts with the duties of his ministry, and may resolve not to read, speak or think on those disputed topics. Thus he may strive to hide out the errors of the Prayer-book, and avoid every conclusion respecting the legal fetters of his ministry, shielding himself under the thought that many excellent men do all that he is called to do, and that matters so trifling ought not to endanger an institution so venerable and so necessary. Symptoms of this state of mind are, I think, common. Amongst pious Anglican pastors it is common to hear strong and even violent denunciation of Popery, which requires no courage, because the thunderer launches his bolts against a despised minority, and is echoed by admiring multitudes. But the ten thousand practical abuses within the Establishment wake no such indignant thunders. The nomination of worldly prelates,—the exclusion of the gospel from thousands of parishes in which, by the union, ungodly ministers have the monopoly of spiritual instruction,—the easy introduction of irreligious youths into the ministry,—the awful desecration of baptism, especially in large civic parishes,—the more awful fact, that sixteen thousand Anglican pastors leave some millions of the poor, out of a population of only sixteen millions, utterly untaught,—the hateful bigotry of the canons, which excommunicate all who recognize any other churches of Christ in England except our own,—the complete confusion of the church and the world at the Lord's table,—the obligation upon every parish minister publicly to thank God for taking to himself the soul of every wicked person in the parish who dies without being excommunicated,—the almost total neglect of scriptural church discipline,—the tyranny of the licensed system,—the sporting, dancing, and card-playing of many clergymen,—the Government orders to the churches of Christ to preach on what topics, and to pray in what terms, the State prescribes,—the loud and frequent denunciation of our brethren of other denominations as schismatics,—the errors of the Articles and of the Prayer-book, and the invasion of the regal prerogatives of Christ by the State supremacy,—the total absence of self-government, and therefore of all self-reformation, in the Establishment, &c., &c., &c.,—all these enormous evils are tolerated and concealed. Dissenters are often and eagerly attacked, because comparatively weak; but scarcely a tongue condemns the

tyranny of the State toward the Anglican Churches, because the State is strong and holds the purse. Some eagerly search into the future, compel unfulfilled prophecy to reveal to them the fate of distant generations; but majestic and momentous events passing before our eyes are overlooked. They keenly discuss what Jerusalem is to be in the millennium, but do not ask what Scotland and the Canton de Vaud are now. There is not a corner or nook of prophetic scripture which they do not explore, but they know little of what the same scripture declares of the constitution and discipline of Christian churches. Books and pamphlets without end solicit attention to the millennium, but scarcely a whisper suggests how existing churches are to be purified and revived. The evils without the churches are delineated with vehement fidelity, but the evils within nestle undisturbed. We hear much of an immediate advent of our Lord, but few labour to set his house in order for his coming. Were he to come, he would find the Establishment in many things like the temple at Jerusalem, which moved his indignation, and scarcely any will do any thing to purify it. The lamps are burning dim, and no one trims them. Almost all reading and reflection on the subject of Churches and Establishments appears to be with many on one side. Mr. McNeill's 'Lectures on the Church,' and even Mr. Gladstone's less popular treatises, are read extensively; but Wardlaw, Ballantyne, Conder, Gasparin, Vinet, Baird, with greater power, are unread and unknown. Nay, such is the terror generated by the system, that some seem afraid to do right till others do it. When any effort of Christian benevolence is proposed—as the London City Mission, for example—the first questions which seem to arise to such are, not whether it is right, scriptural and useful, but questions of the following kind: What do the other clergy think of it? What does the bishop say? Does the project violate any canon? Is it agreeable to ecclesiastical law? How will it affect 'the Church'? Can I do it safely? All this is very unfavourable to the formation of a free, earnest, sincere character, eager to find truth and ready to maintain it; yet this is essential to the efficiency of Christian ministers."

We are tempted, by way of forming a pair of pictures, to quote, in immediate connection with the passage we have just given, one relating to the injurious influence exerted by the Church of England upon Dissent:

"The State by exalting one sect must depress the rest. There may be the most complete toleration which is compatible with any Establishment, and Dissenters may have access to all the honours and emoluments connected with civil office, yet if the State pays the Established clergy alone, and confers upon them dignities which are refused to others, it bestows on their sect an authority, and, for a long time at least, a superiority of numbers, which expose all other sects to proportionate neglect and contempt. Fashionable persons will in every country belong to the religion of the State. No man of fashion would like to be a Roman Catholic at St. Petersburg, a Protestant at Madrid, or a Dissenter in London. And all those who are connected with the fashionable world, even remotely, feel the temptation to be ashamed of any sect which the State has excluded from its favours. * * * Similar influences act upon wealthy Dissenters themselves. When the possession of large fortunes has opened the way for them, and still more for their children, to fashionable society, their dissent is the chief barrier to be removed. The aristocracy is almost entirely devoted to the Establishment. Independently of obvious political considerations, the system which has the favour of the Crown and the smiles of the Government, and which includes within it prelates, peerages, and palaces, attracts them far more than a vulgar Presbyterianism, and a still more democratic Independency. Since, therefore, those who aim at admission

into this refined and noble society must leave that plebeianism behind them, the sons of wealthy Dissenters very often spurn the communion of their fathers, and by an enthusiastic support of the union prove their title to glitter in those aristocratic circles from which nonconformity is excluded. Perhaps the constant accession of poor persons to the ranks of dissent by faithful preaching, and the constant loss of the children of the wealthy, may not exercise an unfavourable influence upon the spirituality of Dissenting churches; but at the same time they must be considerably embarrassed and impeded in their operations by the fact that the wealth which was once employed by the parents to support their ministers, their schools, their missions, and their poorer members, is continually passing over, by the defection of the sons, to the aid of those who condemn them as mischievous schismatics. Being thus impoverished by the indirect influence of the Establishment, they are further taxed to support it.”*

The great argument in opposition to voluntary religious instruction is the one so often insisted upon by the late Dr. Chalmers,—to the effect that the principle of demand and supply which is available in the case of man's physical wants, is not available in the case of his moral wants. We are told that, though the more hungry a man is, the greater is his desire for food, his desire for truth and virtue is the less, the more ignorant and vicious he is. This argument has been frequently and triumphantly answered; but it is, nevertheless, continually repeated, as though it involved an indisputable axiom on the subject.

We believe, and think we could prove, that the statement on which it is based is a fallacious one. Man's appetite for truth is at least as natural and powerful as his appetite for food, and, under similar circumstances, leads to similar results. It is only by regarding the two appetites under conditions so different as to destroy the fairness of the comparison, that any advantage in favour of the physical one can be exhibited. We can, however, do no more than hint at this view of the case; but we wish it to be particularly observed that the voluntary system does not depend upon the demand for religion which the irreligious may make. It includes, as the principal part of its agencies, the benevolent efforts to which the religious part of the community are impelled on behalf of the irreligion around them. This manifestation of voluntarism will more than strike the balance in favour of the means it has at command for the spiritual regeneration of mankind, as compared with the means of supply and demand which prevail in the food market.

But what if this could not be established? What if the basis of this celebrated argument were as true as it is sophistical? It has, after all, nothing to do with the question in hand. It will not touch the real matter of dispute—no, not in the slightest degree. Let it be granted that the desire for moral good operates in a manner just the reverse of that by which the desire for physical good operates,—that want, in the one case, produces a wish for the good, and in the other is connected with a positive aversion to it,—and what then? Does it follow that the State is the proper instrument for overcoming this aversion? Certainly not. In spite of all, it may be, and we believe it is, plainly demonstrable that voluntary means for religious instruction are the means best adapted to contend with the existing

difficulty. To tell us of the sluggishness of man's spiritual appetite, is just to tell us nothing as to the comparative worth of different instrumentalities for inspiring him with a due sense of the religious interests belonging to him. It is a begging of the whole question to assume that a government ought directly to attempt any thing at all in the matter.

There is one part of Mr. Noel's work, nearly connected with the remarks we have just made, to which we desire to direct especial attention. It relates to a comparison between voluntary zeal and State support of religion as to the number and the distribution of ministers produced by these influences respectively. The result of the comparison is entirely in favour of voluntarism, and although we do not pledge ourselves to the correctness of all the details given, we believe that this result is fairly established.

The summary of the statements as to the *number* of ministers provided for by the two systems is as follows :

"From these figures it appears that, under all the disadvantages which the Establishments have thrown in their way, the Evangelical free churches of England have supplied 6000 ministers for 16,000,000, i. e. one minister to every 2666; the Evangelical free churches of Scotland supply one minister to every 1752 of the whole population: while in the United States, where no such obstructions exist, the Evangelical churches supply one minister to every 1133 of the whole population. These figures enable us further to judge how large a supply of ministers may be expected to be furnished by individual zeal when the advancement of sound views shall have dissolved the connection of the Anglican churches with the State. Since the Wesleyan body in England maintain one minister for every 336 members, since the Evangelical free churches of Scotland maintain one minister to each 876 hearers, and since the Evangelical churches of the United States maintain one minister to each 925 hearers, we may infer that every 1000 hearers throughout England and Wales will maintain their minister when the Anglican churches shall be also free. * * * * After the dissolution of the union, there would, in other words, be one pastor to every 1142 of the population—a number which surpasses by more than 1000 the present number of the working clergy; and though it would be less than the number now supplied by the Establishment and the free churches together, yet the increased efficiency of pastors chosen and maintained by the churches, and the better distribution through the country, would render the whole supply of religious instructors to the community far more effective than it is at present."

The *distribution* of ministers affords a more advantageous picture on the side of voluntarism. After being presented with certain statistical facts, we are told,—

"From a comparison of the first table with the second, we find that the State has appointed 1298 ministers for 4,066,513 of its subjects residing in certain parts of the kingdom, and 5634 for 4,048,482 residing in other parts of the kingdom. To the one body it assigns one pastor for every 3132 souls, and to the other body it assigns one minister for every 718; in other words, it supports four times as many pastors for the one body as for the other. From a comparison of the first table with the third, we learn that the State has provided 1298 ministers for 4,066,513 souls in three counties, and 1297 ministers for 739,563 souls in three other counties. The one population being five times greater than the other, the State has furnished each with the same number of ministers. If, therefore, it has provided a sufficient number for the greater

population, it has lavished four times too many on the smaller; if it has barely supplied the wants of the smaller, it has left the larger destitute of four-fifths of the number required. But these figures do not properly represent the unequal distribution of ministers throughout the country, because that inequality, arising chiefly from the disregard of the *town* population by the State, cannot be disclosed by the examination of any large portions of country which embrace both civic and agricultural districts: it is understood better by a comparison of a city with a district exclusively agricultural—a comparison, for instance, of London with Rutlandshire.*

We pass by the comparison between London and Rutlandshire which immediately succeeds, to give the result of a more important comparison between three thinly-populated and three densely-populated counties:

"The population in three agricultural counties is 705,756, while that in three manufacturing and civic counties is 4,066,513, which is five times greater than the former. The Anglican pastors provided for the former is 1250, for the latter 1298, which is nearly the same. The State provides one pastor for each 564 of the rural population, and one for each 3132 of the manufacturing; and as $5 \div 564 = 2820$, it provides 2820 of the manufacturers and citizens with one pastor, and 2820 of the peasants with five pastors. On the other hand, the pastors provided by three Evangelical churches for 705,756 persons in the three agricultural counties amount to 301, which affords one pastor to each 2344 of the population; and the ministers provided by them for 4,066,513 persons in the three populous counties is 1552, which affords one minister to each 2620. The proportion to numbers is in each case the same. As the population in the manufacturing counties is five times greater than that in the agricultural counties, so the number of free church pastors in the former counties is five times greater than that in the latter counties. The distribution of ministers by the State in these counties is wasteful and inconsiderate; their distribution by individual zeal is economical and wise."†

The value of such statements as those just quoted is indeed somewhat reduced by the consideration that an agricultural population is scattered over a much wider surface of country than a manufacturing one of the same amount. This consideration, however, will but partially account for the superabundant ministerial supply in the former case, while it will not at all account for the deficient supply in the latter. What is still more important—voluntaryism, according to these statements, acquits itself in a manner that will stand a fair comparison with the rival principle even on the agricultural field, where it has at present to contend with very peculiar disadvantages. It is a significant fact, that under its administration the proportion of ministers to population is in each of the two classes of population the same; and the favourable inference deducible from that fact might easily be strengthened by other facts upon which these statements do not touch.

The comparison is next conducted with regard to the manufacturing districts of Lancashire and Yorkshire; and is thus summed up:

"The foregoing tables shew that individual zeal in four Evangelical denominations has already furnished to the manufacturing districts three times more ministers, schools and school teachers, than those which are directly or indirectly supplied by the State; and when the Anglican churches shall be separated from the State, a very small part of the Evangelical instruction now given to those districts would be affected by it; and if all the ministers sup-

* P. 342.

† P. 349.

ported by the State were to vanish with the State salaries, three-fourths of the ministers of those four great Evangelical denominations would still remain to preach Christ to the people, of which 143, that is nearly one-fifth, would be ministers of free Anglican churches. But as 143 Anglican churches now maintain their ministers without aid of the State, there can be no doubt that the 224 churches whose ministers are now maintained by the State would, at the dissolution of the union, begin to maintain their ministers as the rest do. Already the number of Anglican ministers maintained by the people is 143, and the total number of ministers maintained by the people is 1328, while those maintained by the State are only 224. It is inconceivable that 224 Anglican congregations would disgrace themselves by remaining without ministers and without public worship, though probably the richest congregations in the manufacturing districts, while 1328 congregations, poorer than themselves, maintain their ministers and schools, and at the same time raise funds to send missionaries to the heathen. It is, on the contrary, probable, that as soon as the State's shackles are removed, a larger number of ministers than at present would be furnished to those important districts.*

A similar investigation is, with the like effect, entered into as to the means of religious instruction provided for the Metropolis; and the discussion is closed by a notice of the barriers and discouragements to voluntary effort which the Establishment not only creates within its own pale, but also brings to bear upon dissent.

These things demand the particular notice of those who are favourable to the principle of an Establishment; for if the representations to which we have referred are at all true, they afford the clearest demonstration of the weakness of that principle. To us the moral character of voluntarism is a sufficient argument for its strength, as well as for its exclusive lawfulness; but we rejoice to meet with this practical manifestation of the truth of our theory. A more pregnant instance of the secularity of the Church of England can hardly be imagined than that which the unequal distribution of its ministers supplies; for it must be evident upon the slightest reflection that the inequality arises from the attraction of the tithe-system overcoming the impulse to religious exertion. Where the carcass is, there are the eagles gathered together.

We have a few observations to make upon the relation in which Unitarianism stands to the question mooted in the volume under our consideration.

Were we only to take into account the direct opposition between Unitarianism and the doctrinal system of the Church of England, it would seem that Unitarians must naturally possess a stronger feeling of hostility to that Church than any other class of Dissenters do. Such, however, is not the fact. We believe that there is a greater leaning toward the Establishment on their part, than can be found among the orthodox nonconforming bodies, with the exception of the Wesleyans. Various reasons may be given for this state of things, but there is one much more powerful than the rest. There is a larger amount of freedom of opinion practically allowed to the members of the Church of England than to the members of any other orthodox community. By joining that Church, a man need not expose himself to interference on the subject of his belief; and the instances are very

numerous indeed in which the pulpit preserves a neutrality as to the principal controversies with regard to Christianity. Being thus administered, the Church presents to an Unitarian a more conciliatory front than he meets with among the different forms of dissent; and he is tempted to support it as a shelter from the bigotry by which he is hunted on the part of the rest of the religious world. In yielding to this temptation, he forgets that the peace granted to him is the result of mere indifference, and that the indifference cannot be maintained without the practice of positive dishonesty.

Now we are persuaded that the state of things we have just described, instead of being regarded with favour, ought to be treated as eminently dangerous both to Unitarians and Unitarianism.

Its effect upon Unitarians themselves is dangerous. It produces among them the same indifference to their faith as exists in the Church that smiles upon them. With that Church they cannot connect themselves without encountering, in its formularies, doctrines which they hold to be erroneous, and submitting, in its worship, to practices which on their part are profane. They must commit violations of conscience of which orthodox Dissenters who might enter into the same connection cannot be guilty. The natural consequence of this is, that the indifference which first relates to Unitarianism, soon extends to Christianity itself; and the unholy compromise ends in a total disbelief.

The circumstances on which we are remarking are no less dangerous to Unitarianism than they are to Unitarians. The concession made to heterodox opinion within the pale of the Church of England is dishonestly made. It is contrary to the solemn subscription of those who make it—subscription by which they profit. It has upon it an immoral taint, and the immorality becomes transferred to the opinions in whose favour it is perpetrated. They are stamped in the view of the world as opinions held by untruthful men who live upon the wages of dishonour. This cannot but tell to their discredit, and *non tali auxilio* expresses the indignant repudiation which ought to characterize their friends. We have long been convinced that Unitarianism has suffered as much by the defence, direct and indirect, which it has obtained from clergymen of the Establishment, as it has by any one cause. That defence has, among sincere and earnest believers in the gospel, fixed upon our faith the stigma which justly attaches to the character of the defenders, and has led multitudes, who might otherwise have respected it, to look upon that faith as a bastard Christianity, which best accords with the wishes of men who are unfaithful to a religious trust.

As matters at present stand, then, Unitarianism, both in the persons of its adherents and the principles of its system, suffers great and irreparable loss by means of those very things in the Establishment which offer to it an inviting aspect. On the other hand, if the union between the Church and the State were dissolved, no form of Christianity would be more likely than Unitarianism to gain by the separation. The station in society generally occupied by Unitarians, exposes them more than other Dissenters to the temptation of joining the Church, and therefore to take away that temptation would be to put a stop, in their case, to a larger amount of defection. This would, however, be the least part of the gain. The destruction of Church supremacy would be the means of bringing to light much Unitarianism that is now con-

cealed, and fixing in that form much religious opinion that at present assumes no distinct shape. The effect of such a change as we are now anticipating, upon the interests of liberty, must, moreover, be eminently advantageous to a faith so nearly allied to those interests as Unitarianism has ever proved itself to be.

We offer the remarks in which we have indulged, under the conviction that it is, at this time, the special duty of thinking men to adopt decided views on the question to which Mr. Noel's book is devoted. This question is rapidly approaching toward a settlement. It is involved in almost all the political movements of the day, and is pressed forward by the course of legislation which the Government has chosen to pursue. That course, though altogether in favour of the Establishment principle, is quite inconsistent with the arrangements under which the principle now operates among us. In this state of things, a collision, which will test the validity of the principle itself, must take place. Every active man will have to range himself on one side or other of the approaching contest; and the sooner men make up their minds as to which is the right side, the better it will be for them. We calmly and hopefully wait for the result of the contention, believing that it will be the commencement of a new era of religious truth and blessing.

Our review has already stretched much beyond its intended limits; but we cannot resist the pleasure of quoting one other passage from Mr. Noel's volume, relating to the peculiar qualifications on the part of the Christian ministry which are required by the wants of the present age:

"God has called his ministers in this country to an honourable but arduous work. It is their mission to maintain the doctrine of the Gospel in its purity, to elevate the piety of the churches, to direct their energies, and call Christians of all classes to combined and powerful action in the service of the Redeemer. They have to defend, in this day of mental activity and fearless research, the inspiration of the Scriptures, the truth of Christianity, and even the being of a God: not only must they invade the carelessness of the fashionable classes, and bring down the towering pride of nobles who scorn to hear that they are perishing sinners who without humble faith in Christ must lie under the wrath of God for ever, but they have to address the judgment and the conscience of men of literature and science, lawyers, physicians, engineers, and editors—Goliaths who scorn those that cannot grapple with them with a giant energy like their own, and who are not to be seduced to discipleship by any child's play. They have to recover to Christ, Chartists and Socialists, whose hatred of religion is embittered by their detestation of the political institutions with which it is allied. Mechanics and operatives—whose rude energy is no more to be drilled by authority, and who never again will be the tame human herds which in other days the pretenders to apostolical descent could drive to what theological pastures they pleased—now claim a brotherly, frank, and respectful attention; while the thronging myriads, who, in the cities and manufacturing districts of the kingdom, are totally disconnected with the churches of Christ, cannot be brought to listen to the Gospel without much self-denying assiduity. Never were such varied attainments needed in pastors and evangelists, because the world was never so well-informed, independent, and fearless. Sound criticism of scripture, extensive knowledge of men and things, authorship, preaching, and pastoral activity, are all requisite to them, if they are not to be despised as the stupid bonzes of Foh-Kien. Antiquated claims to an apostolic authority transmitted by descent, are now treated with merited contempt as absurd, if they are not repelled with indig-

nation as a barefaced imposture. Henceforth, mind, heart, and character, are the only titles to consideration, as our Lord has prescribed. Pastors, therefore, must be, above all, experienced Christians, with much faith, hope, and love, who pray in the Holy Ghost, and therefore obtain what they pray for. Laborious students, they must yet be rather men of the world than men of the cloister; of the cottage and the workshop rather than of the drawing-room; not butterflies who have fluttered through a sunny day over a paradise of roses, but soldiers, who in the storm and strife of duty have learned hardihood; not aristocrats, not plebeians, but men who, taken from all ranks, belong to all and sympathize with all; a class who, by their knowledge and wisdom, their virtue and their zeal, have risen to an intellectual and moral nobility; the successors of Luther and Calvin, of Bunyan and Baxter, of Whitfield and Wesley, of Scott and Martyn, the *élite* of the nation for piety and force."*

†.

MACAULAY'S HISTORY OF ENGLAND.†

WE resume our notice of Mr. Macaulay's History, where indeed the *history* properly begins, with the accession of James II. The view which he takes of the events of this reign and the Revolution of 1688, with which the portion now published concludes, does not materially differ from those of Fox and Mackintosh. His censures are expressed in more impassioned language than they would have thought consistent with the tone of history; but, on the other hand, he confesses more freely than party feeling allowed them to do, the unworthy motives of some who had a share in bringing about the Revolution. The characteristic difference, however, of Mr. Macaulay's, not only from theirs but from all previous English histories, is the amplitude of the narrative and the large intermixture of those details which the historian has generally left to the memorialist and the biographer. The necessity for a change in the manner of handling history, which should give it more life and fulness, was felt by continental writers before our own. Sismondi endeavoured to furnish his readers with that knowledge of manners and opinions which only anecdote and minute description can convey, by the singular project of writing a novel on each great period of his history,—a plan which would probably have failed in any hands, and was sure to do so in his. M. de Barante, in his History of the House of Burgundy, took a better way, by interweaving into his narrative copious extracts from the original chronicles and documents. As he treated of a time the events of which have been fully recorded,—the struggles of the cities of Flanders to obtain their liberty—the English wars in France—the factions of Burgundy and Orleans—the enterprizes of John the Fearless, Philip the Good and Charles the Rash,—he was able to unite a philosophical view of the sequence of events with a tale of other times full of contemporary life and reality. How history differs when treated in abstract and in detail will be best judged by an example. Hume, speaking of the Trial of the Bishops, says, "The jury, from what cause is not certainly known, took several hours to deliberate, and kept during so long a time the people in the

* P. 292.

† Continued from p. 139.

most anxious expectation." Lingard's account of the same thing is, "The jury, (for it cannot be objected to this misguided prince that he ever made an attempt to pervert the course of justice*) had been fairly chosen. Differing in opinion among themselves, they left the court and spent the night in loud and violent debate." Now let us see Macaulay:

"It was dark before the jury retired to consider of their verdict. * * The solicitor for the Bishops sate up all night with a body of servants on the stairs leading to the room where the jury was consulting. It was absolutely necessary to watch the officers who watched the doors; for those officers were supposed to be in the interest of the crown, and might, if not carefully observed, have furnished a courtly juryman with food, which would have enabled him to starve out the other eleven. Strict guard was therefore kept. Not even a candle to light a pipe was permitted to enter. Some basons of water for washing were suffered to pass about four in the morning. The jurymen, raging with thirst, soon lapped up the whole. Great numbers of people walked the neighbouring streets till dawn. Every hour a messenger came from Whitehall to know what was passing. Voices, high in altercation, were repeatedly heard within the room; but nothing certain was known.

"At first, nine were for acquitting and three for convicting. Two of the minority soon gave way, but Arnold was obstinate. Thomas Austin, a country gentleman of great estate, who had paid great attention to the evidence and speeches, and had taken full notes, wished to argue the question. Arnold declined. He was not used, he doggedly said, to reasoning and debating. His conscience was not satisfied, and he could not acquit the Bishops. 'If you come to that,' said Austin, 'look at me. I am the largest and strongest of the twelve; and before I find such a petition as this a libel, here I will stay till I am no bigger than a tobacco-pipe.' It was six in the morning before Arnold yielded."—II. 384, 385.

We know of but one objection to this mode of writing history. Mr. Hallam has called his contemporaries "languid readers" because they are afraid of attacking the sixteen volumes of Sismondi's Italian Republics: history written on Macaulay's scale will swell, we may think, beyond the limits of our libraries, our purses and our lives. It is not, however, all history that can be so written; a very large portion of it must always remain an outline. The almost instantaneous sale of these two volumes is a sufficient proof that the wealth of England can afford a costly literature; and as to the consumption of time, how can we better employ some portion of what the mechanical contrivances of the age have saved for us, than in the study of our own history? We fly from London to Edinburgh between breakfast and supper, while our forefathers took a week to drag from London to York. Is the time gained by this and similar means, all to be given to the pursuit of wealth, and none to that of literature?

There may be said to be but one open question respecting the conduct of James II. Dr. Lingard, who has written the history of his reign with great care, not to say art, admits his rashness and folly in

* Dr. Lingard's memory has been treacherous. He has himself related, that before the question of the validity of the Dispensing Power was tried, in the case of Sir Edward Hales (Vol. XIV. p. 106), the King "punished the indocility of four of his judges by their removal, and filled their places by others, of more courtly principles or less scrupulous ambition." Is this not *perverting the course of justice*?

supposing that he could re-establish the Roman Catholic religion; but he maintains that, in the beginning of his reign at least, he limited his views to the accomplishment of two objects which he called liberty of conscience and freedom of worship—understanding by the former the removal of religious tests; by the latter, the abolition of those penal laws which had been devised for the purpose of preventing any other worship than that of the Established Church. He does not pretend that James was moved to this attempt by any enlightened views of toleration, but that he felt his throne insecure so long as the profession of the Catholic faith should be held to be a disqualification for office. Now it is remarkable that Dr. Lingard does not give a single reference to any passage in James's writings, or any declaration made by him, to the effect that this was all he aimed at, and that his subsequent attacks on the constitution were made, because these reasonable and moderate projects were thwarted by Protestant bigotry. It is a fiction of the advocate which the client would probably have disclaimed. Barillon says that the Catholics would have had the King aim at nothing more than full liberty of conscience for all religions, but that the King was determined not to adopt this plan, till he had tried to *établir ses affaires* by means of the episcopalians, when he should have nothing to fear from the sectaries.* “He flatters himself that the Anglican Church is so little removed from the Catholic, that it would not be difficult to bring back the greater part of them to declare themselves openly; and he has told me several times that they are Roman Catholics without knowing it.” James came to the throne Feb. 6, 1685, and so writes Barillon on the 12th of March in the same year. His Majesty may have been right as to the narrow bounds which divide the two churches, but he had forgotten that there was a question of loaves and fishes between them, far more knotty than that of creeds and ritual. Mr. Macaulay has some admirable observations on the course which James might, and no doubt would, have pursued, if he had aimed at nothing more than securing his own possession of the throne and quietly preparing the way for the complete toleration of the Catholics.

“Had he conformed to the laws, had he fulfilled his promises, had he abstained from employing any unrighteous methods for the propagation of his own theological tenets, had he suspended the operation of the penal statutes by a large exercise of his unquestionable prerogative of mercy, but at the same time carefully abstained from violating the civil or ecclesiastical constitution of the realm, the feeling of his people must have undergone a rapid change. So conspicuous an example of good faith punctiliously observed by a Popish prince towards a Protestant nation, would have quieted the public apprehensions. Men who saw that a Roman Catholic might safely be suffered to direct the whole executive administration, to command the army and navy, to convoke and dissolve the legislature, to appoint the bishops and deans of the Church of England, would soon have ceased to fear that any great evil would arise from allowing a Roman Catholic to be captain of a company or alderman of a borough. It is probable that in a few years the sect so long detested by the nation would, with general applause, have been admitted to office and to parliament.

“If, on the other hand, James should attempt to promote the interest of

* In April of the following year, Barillon again writes, “The King would greatly desire that the Catholics alone should have the liberty of worship.”

his church by violating the fundamental laws of his kingdom and the solemn promises which he had repeatedly made in the face of the whole of the world, it could hardly be doubted that the charges which it had been the fashion to bring against the Roman Catholic religion would be considered by all Protestants as fully established. For if ever a Roman Catholic could be expected to keep faith with heretics, James might have been expected to keep faith with the Anglican clergy. To them he owed his crown. But for their strenuous opposition to the Exclusion Bill, he would have been a banished man. He had repeatedly and emphatically acknowledged his obligations to them, and had vowed to maintain them in all their legal rights. If he could not be bound by ties like these, it must be evident that where his superstition was concerned, no tie of gratitude or of honour could bind him. To trust him would thenceforth be impossible; and if his people could not trust him, what member of his church could they trust? He was not supposed to be constitutionally or habitually treacherous. To his blunt manner and his want of consideration for the feelings of others, he owed a much higher reputation for sincerity than he at all deserved. His eulogists affected to call him James the Just. If, then, it should appear that, in turning Papist, he had also turned dissembler and promise-breaker, what conclusion was likely to be drawn by a nation already disposed to believe that Popery had a pernicious influence on the moral character?

"On these grounds many of the most eminent Roman Catholics of that age, and among them the supreme pontiff, were of opinion that the interest of their church in our island would be most effectually promoted by a moderate and constitutional policy. But such reasoning had no effect on the slow understanding and imperious temper of James. In his eagerness to remove the disabilities under which the professors of his religion lay, he took a course which convinced the most enlightened and tolerant Protestants of his time that those disabilities were essential to the safety of the State. To his policy the English Roman Catholics owed three years of lawless and insolent triumph, and a hundred and forty years of subjection and degradation."—II. 10, 11.

The jest which was current against James at the Court of Louis XIV., that he had lost three kingdoms for a mass, was meant by the libertines who uttered it as an expression of the deepest contempt, and yet it attributes to him a merit to which he has little claim—the sacrifice of his crown to his conscience. There could be no extraordinary sensibility of conscience in a Roman Catholic who could receive inauguration to his kingly office from the hands of a Protestant archbishop and by a Protestant ritual, and promise to preserve the government in Church and State as it was established at his accession. He was the victim as much of his blind impatience to free himself from the restraints which the constitution imposed on the royal power, as of his religious bigotry. His proceedings in Scotland before his accession shew his stern and arbitrary temper; he hated the Habeas Corpus Act as much as the Test, and could no more have been at ease on a constitutional than a Protestant throne. The subserviency of the Church in the beginning of his reign, the failure of the schemes of Argyle and Monmouth, led him to fancy himself on the point of grasping the absolute power which he coveted. Fortunately, by his double treachery to the constitution and the religion of his country, he united all parties in opposition to him. His outrageous and insane proceedings in Ireland and in the matter of Magdalen College, are related with his usual spirit by Mr. Macaulay.

The resistance of the Church of England to the arbitrary measures

of James, is one of the brighter portions of her history. After some vacillation in his policy, the monarch determined to forego the luxury of persecuting his Dissenting subjects, thinking that by securing their favour, he could plunder the hierarchy and yet be safe from rebellion. The change was suspiciously sudden. Mr. Macaulay thus describes the state of things immediately before the Declaration of Indulgence:

"All the special dispensations which he had granted had been granted to Roman Catholics. All the laws which bore hardest on the Presbyterians, Independents and Baptists, had been for a time severely executed by him. While Hales commanded a regiment, while Powis sat at the council-board, while Massey held a deanery, while breviaries and mass-books were printed at Oxford under a royal licence, while the host was publicly exposed in London under the protection of the pikes and muskets of the foot-guards, while friars and monks walked the streets of London in their robes, Baxter was in gaol; Howe was in exile; the Five-Mile Act and the Conventicle Act were in full rigour; Puritan writers were compelled to resort to foreign or to secret presses; Puritan congregations could meet only by night or in waste places, and Puritan ministers were forced to preach in the garb of colliers or of sailors."—II. 203, 204.

The Declaration of Indulgence was, no doubt, an infringement of the constitution. But, in 1687, the Nonconformist had little reason to love the constitution. Mr. Macaulay is happy in his description of the thoughts of Dissenters at this crisis:

"It could scarcely be hoped that the Protestant Nonconformist, separated from his countrymen by a harsh code harshly enforced, would be inclined to dispute the validity of a decree which relieved him from intolerable grievances. A cool and philosophical observer would undoubtedly have pronounced that all the evil arising from all the intolerant laws which parliaments had framed, was not to be compared to the evil which would be produced by a transfer of the legislative power from the parliament to the sovereign. But such coolness and philosophy are not to be expected from men who are smarting under present pain, and who are tempted by the offer of immediate ease. A Puritan divine could not, indeed, deny that the dispensing power now claimed by the crown was inconsistent with the fundamental principles of the constitution. But he might perhaps be excused if he asked, What was the constitution to him? The Act of Uniformity had ejected him, in spite of royal promises, from a benefice which was his freehold, and had reduced him to beggary and dependence. The Five-Mile Act had banished him from his dwelling, from his relations, from his friends, from almost all places of public resort. Under the Conventicle Act his goods had been distrained, and he had been flung into one noisome gaol after another among highwaymen and house-breakers. Out of prison, he had constantly had the officers of justice on his track; had been forced to pay hush-money to informers; had stolen, in ignominious disguises, through windows and trap-doors, to meet his flock; and had, while pouring the baptismal water, or distributing the eucharistic bread, been anxiously listening for the signal that the tipstaves were approaching. Was it not mockery to call on a man thus plundered and oppressed to suffer martyrdom for the property and liberty of his plunderers and oppressors? The declaration, despotic as it might seem to his prosperous neighbours, brought deliverance to him. He was called upon to make his choice, not between freedom and slavery, but between two yokes; and he might not unnaturally think the yoke of the King lighter than that of the Church."—II. 214, 215.

That, under these circumstances, the Dissenters should waver, Mr. Macaulay admits is no reproach to them. We must not quote his description of the persuasives and promises by which the Anglican

party essayed, and not in vain, to win the Nonconformists to their side. In the Letter to a Dissenter, the most celebrated publication in this controversy, Mr. Macaulay recognizes the "amplitude and acuteness of intellect," the "vivacity of fancy," the "terse and energetic style," and "the placid dignity, half courtly, half philosophical," of Halifax, and Halifax alone. The Nonconformists seduced by James's declaration were a small minority, "headed by a few busy men, whose judgment was defective," or whose principles gave way to interest. Amongst the Presbyterians none more eminent than Vincent Alsop and Thomas Rosewell, turned courtiers. Stephen Lobb used all his influence with the Independents, as did Henry Care the pamphleteer, previously distinguished by his coarse vituperation of the Church of Rome. To these perverted men Mr. Macaulay is compelled to add the name of William Penn. The influence of these men, aided by the active exertions of the Court, could in six months only extort from the entire body of English Nonconformists sixty addresses to the King.

"The great body of Protestant Nonconformists, firmly attached to civil liberty, and distrusting the promises of the king and of the Jesuits, steadily refused to return thanks for a favour which, it might well be suspected, concealed a snare. This was the temper of all the most illustrious chiefs of the party."—II. 225.

A good description follows of the conduct of Baxter and Howe, of the conduct and character of Bunyan (the portrait is full of life), and of the firm resistance of William Kiffin to the seductions of the Court. Before quitting this portion of the History, we must quote the striking passage relating to this eminent Baptist:

"Between him and the court was interposed the remembrance of one terrible event. He was the grandfather of the two Hewlings, those gallant youths who, of all the victims of the Bloody Assizes, had been the most generally lamented. For the sad fate of one of them James was in a peculiar manner responsible. Jeffreys had respited the younger brother. The poor lad's sister had been ushered by Churchill into the royal presence, and had begged for mercy; but the king's heart had been obdurate. The misery of the whole family had been great; but Kiffin was most to be pitied. He was seventy years old when he was left destitute, the survivor of those who should have survived him. The heartless and venal sycophants of Whitehall, judging by themselves, thought that the old man would be easily propitiated by an alderman's gown, and by some compensation in money for the property which his grandsons had forfeited. Penn was employed in the work of seduction, but to no purpose. The king determined to try what effect his own civilities would produce. Kiffin was ordered to attend at the palace. He found a brilliant circle of noblemen and gentlemen assembled. James immediately came to him, spoke to him very graciously, and concluded by saying, 'I have put you down, Mr. Kiffin, for an Alderman of London.' The old man looked fixedly at the king, burst into tears, and made answer, 'Sir, I am worn out; I am unfit to serve your Majesty or the City. And, sir, the death of my poor boys broke my heart. That wound is as fresh as ever. I shall carry it to my grave.' The king stood silent for a minute in some confusion, and then said, 'Mr. Kiffin, I will find a balsam for that sore.' Assuredly, James did not mean to say any thing cruel or insolent: on the contrary, he seems to have been in an unusually gentle mood. Yet no speech that is recorded of him gives so unfavourable a notion of his character as these few words. They are the words of a hard-hearted and low-minded man, unable to conceive any laceration of the affections for which a place or a pension would not be a full compensation." II. 229, 230.

But we must hasten to introduce to the reader the hero of this portion of Mr. Macaulay's work, the Protestant Deliverer, on the delineation of whose character he has evidently bestowed unusual care. It is too long for quotation, and the general portraiture of mind and body is familiar to us, though it has never yet been so forcibly or so elaborately drawn. We prefer giving an extract which shews that under the stoical exterior there was a heart capable not only of a steady, but of a romantic friendship. Having described how he was watched and tended by Bentinck for sixteen days and nights in the small-pox, he proceeds :

"Such was the origin of a friendship as warm and pure as any that ancient or modern history records. The descendants of Bentinck still preserve many letters written by William to their ancestor; and it is not too much to say that no person who has not studied those letters can form a correct notion of the prince's character. He whom even his admirers generally accounted the most distant and frigid of men, here forgets all distinctions of rank, and pours out all his thoughts with the ingenuousness of a school-boy. He imparts without reserve secrets of the highest moment. He explains with perfect simplicity vast designs affecting all the governments of Europe. Mingled with his communications on such subjects are other communications of a very different, but perhaps not of a less interesting kind. All his adventures, all his personal feelings, his long runs after enormous stags, his carousals on St. Hubert's day, the growth of his plantations, the failure of his melons, the state of his stud, his wish to procure an easy pad nag for his wife, his vexation at finding that one of his household, after ruining a girl of good family, refused to marry her, his fits of sea-sickness, his coughs, his head-aches, his devotional moods, his gratitude for the Divine protection after a great escape, his struggles to submit himself to the Divine will after disaster, are described with an amiable garrulity hardly to have been expected from the most discreet and sedate statesman of the age. Still more remarkable is the careless effusion of his tenderness, and the brotherly interest which he takes in his friend's domestic felicity. When an heir is born to Bentinck, 'he will live, I hope,' says William, 'to be as good a fellow as you are; and, if I should have a son, our children will love each other, I hope, as we have done.' Through life he continues to regard the little Bentincks with paternal kindness. He calls them by endearing diminutives; he takes charge of them in their father's absence, and, though vexed at being forced to refuse them any pleasure, will not suffer them to go on a hunting party, where there would be a risk of a push from a stag's horn, or to sit up late at a riotous supper. When their mother is taken ill during her husband's absence, William, in the midst of business of the highest moment, finds time to send off several expresses in one day, with short notes containing intelligence of her state. On one occasion, when she is pronounced out of danger after a severe attack, the prince breaks forth into fervent expressions of gratitude to God. 'I write,' he says, 'with tears of joy in my eyes.' There is a singular charm in such letters, penned by a man whose irresistible energy and inflexible firmness extorted the respect of his enemies, whose cold and ungracious demeanour repelled the attachment of almost all his partisans, and whose mind was occupied by gigantic schemes which have changed the face of the world."—II. 171—173.

Mr. Macaulay has brought into more prominent view than previous historians two circumstances important to a right conception of the history of these times. One is the obstruction to William's plans occasioned by the state of parties in the United Provinces. The power of the Stadtholder had long been an object of jealousy to the municipal oligarchies of the several provinces, and the office had been formally

abolished by the *Edictum perpetuum* of 1667. The imminent danger to which the state had been reduced by the invasion of Louis and the policy of the De Witts had led to its re-establishment in 1672, and the Prince of Orange, on whom it was bestowed, had soon retrieved the desperate condition of his country. But with the removal of the immediate danger, the old jealousies returned; the magistrates of Amsterdam, the most important city of the confederation, were most determined in their opposition to the Stadtholder, and, as party-spirit seldom fails to corrupt patriotism, the most inclined to court the favour of Louis XIV., of whom the Prince was already the avowed and implacable enemy. By the constitution of the federation, no public measure could be adopted without the consent of every state, and no state could give its sanction without the consent of every town council. Thus a single *veto* could defeat the will of the majority, and Amsterdam had frequently nullified measures which had been sanctioned by all the other towns of the province. So deeply rooted was the aversion to the House of Orange in the minds of the ruling body in Amsterdam, that William's enterprise might have been defeated, had not the Revocation of the Edict of Nantes brought crowds of fugitive Protestants to Holland, the sight of whom inflamed the people to madness. After his religion (*longo non proximus intervallo*), his commerce was most dear to the heart of a Dutchman, and the next step of the French King was to prohibit the importation of herrings into his dominions. The eloquence of preachers was seconded by the outcries of starving fishermen and bankrupt merchants; the partizans of a French alliance became odious; and when the time of action arrived, the sanction of the city of Amsterdam was given to the Prince's expedition.

The other circumstance which Mr. Macaulay has presented in a clearer light than preceding historians, is the relation in which William stood to the two great parties of England. Accustomed to see our sovereigns, since the accession of the House of Hanover, choose their party and govern by means of Whigs or Tories, we are astonished at the facility with which William passed from the one to the other, and may suppose that he was indifferent to their very opposite principles. In most cases of this apparent versatility he might be defended on constitutional grounds, as he changed his tactics with the change of parliamentary majorities. But the truth is, as Mr. Macaulay observes, that he was neither Whig nor Tory, nor could be, inasmuch as these parties are essentially English, and he never became an Englishman. His affections were always placed on the land of his birth. But there was a passion even stronger than patriotism in his bosom—it was hostility to France and her monarch, who had insulted him and endeavoured to trample on his country. It was far less by the prospect of wearing the crown of England (which, indeed, must have seemed very doubtful) that he was moved to undertake his expedition, than by the hope of gaining her as an ally in the great coalition which he was planning. When he had been called to the throne, this object was ever foremost in his thoughts, and he used the parties in our government, with little reference to their principles, according as he could make them instrumental in promoting this great purpose of his life.

The account of the preparations for the expedition—the embarkation—the storm by which the fleet was driven back to Helvoetsluys—the

passage down the Channel—the danger to which the fleet was exposed of being unable to anchor in Torbay, the destined landing-place,—is full of interest and animation. Mr. Macaulay has shewn by his *Lays of Ancient Rome* that he has a quick eye for the picturesque, and our Western readers will recognize this power in his contrast of the past and present aspect of the place where William set his foot on the English shore.

“ . . . Under the mild light of an autumnal noon, the fleet turned back, passed round the lofty cape of Berry Head, and rode safe in the harbour of Torbay.

“ Since William looked on that harbour its aspect has greatly changed. The amphitheatre which surrounds the spacious basin now exhibits every where the signs of prosperity and civilisation. At the north-eastern extremity has sprung up a great watering-place, to which strangers are attracted from the most remote parts of our island by the Italian softness of the air; for in that climate the myrtle flourishes unsheltered, and even the winter is milder than the Northumbrian April. The inhabitants are about ten thousand in number. The newly-built churches and chapels, the baths and libraries, the hotels and public gardens, the infirmary and museum, the white streets, rising terrace above terrace, the gay villas peeping from the midst of shrubberies and flower-beds, present a spectacle widely different from any that in the seventeenth century England could show. At the opposite end of the bay lies, sheltered by Berry Head, the stirring market town of Brixham, the wealthiest seat of our fishing trade. A pier and a haven were formed there at the beginning of the present century, but have been found insufficient for the increasing traffic. The population is about six thousand souls. The shipping amounts to more than two hundred sail. The tonnage exceeds many times the tonnage of the port of Liverpool under the kings of the House of Stuart. But Torbay, when the Dutch fleet cast anchor there, was known only as a haven where ships sometimes took refuge from the tempests of the Atlantic. Its quiet shores were undisturbed by the bustle either of commerce or of pleasure, and the huts of ploughmen and fishermen were thinly scattered over what is now the site of crowded marts and of luxurious pavilions.”—II. 483, 484.

The winds and the waves had favoured the cause of William; he had twitted Burnet with his disbelief in predestination, and Burnet had happily applied to him the congratulation of Claudian to Honorius :

O nimium dilecte Deo, cui militat æther
Et conjurati veniunt ad classica venti !

De tert. Consul. Hon. 97.

But there remained, even after the flight of James, a problem in the solution of which no providential interference could be looked for; a knot to be untied which no god from the machine would descend to cut; a tangled web of passions and prejudices, resentments and partialities, hopes and fears, which only the most consummate judgment and patience could unravel. These qualities William possessed beyond any public man of his time; but they would not alone have availed to bring about the quiet settlement of the Revolution. The leaders of the Whig party had acquired, by long parliamentary and administrative experience, that practical sagacity which even to our own time seems to be the exclusive gift of English statesmen, and the want of which condemns the authors of all other revolutions to perish, in body or in fame, under the ruins of their own work. The nation was divided and subdivided into parties; a few, the Jacobites of succeeding times, held the title of James to be sacred, and would have wished to see him

restored with undiminished prerogatives; a few minds still retained the leaven of the Commonwealth and would gladly have seen monarchy abolished. Among the Catholics there was a violent and a moderate, an English and a Jesuitical party. The Tories were already frightened at their own work, and alarmed at the alliance with the old enemies of monarchy into which the danger of the Church had driven them. They, also, were divided, some wishing to recal James with stipulations, some to establish a regency to govern in his name.* Of the Whigs some were prepared to declare the throne forfeited by the violation of the king's oath; others could not advance beyond *abdication*, while Danby was playing his own by-game and endeavouring to procure the crown exclusively for the Princess. That all these questions were happily solved and these interests conciliated was owing chiefly to two men—Halifax, whose prudence and moderation have been condemned as *trimming* by the extreme politicians of either party, and Somers, whose integrity not even extreme politicians have ventured to attack. The declaration of the grounds on which the Revolution was justified may be neither correct in logic nor in fact; but time has justified them by a much better test—the experience of a century and a half, in which the Constitution, as established by them, has restrained prerogative, protected public right and expanded its forms to give room to a new element of popular power. We shall conclude our quotations with a reflection suggested to Mr. Macaulay by the events which were passing in Europe when the last page of his History was written.

"The highest eulogy which can be pronounced on the revolution of 1688 is this, that it was our last revolution. Several generations have now passed away since any wise and patriotic Englishman has meditated resistance to the established government. In all honest and reflecting minds there is a conviction, daily strengthened by experience, that the means of effecting every improvement which the constitution requires may be found within the constitution itself.

"Now, if ever, we ought to be able to appreciate the whole importance of the stand which was made by our forefathers against the House of Stuart. All around us the world is convulsed by the agonies of great nations. Governments which lately seemed likely to stand during ages have been on a sudden shaken and overthrown. The proudest capitals of Western Europe have streamed with civil blood. All evil passions, the thirst of gain and the thirst of vengeance, the antipathy of class to class, the antipathy of race to race, have broken loose from the control of divine and human laws. Fear and anxiety have clouded the faces and depressed the hearts of millions. Trade has been suspended, and industry paralysed. The rich have become poor, and the poor have become poorer. Doctrines hostile to all sciences, to all arts, to all industry, to all domestic charities, doctrines which, if carried into effect, would, in thirty years, undo all that thirty centuries have done for mankind, and would make the fairest provinces of France and Germany as savage as

* We are tempted to quote a passage from a paper drawn up by Archbishop Sancroft, in recommendation of a regency, as an example of that *free translation* to which Mr. Macaulay's narrative owes much of its liveliness. The Archbishop puts the case of the sovereign's being incompetent to discharge his duties by reason of "infancy, lunacy, deliracy or apathy, or invincible prejudices of mind;" which is thus rendered: "Stupidity, perverseness and superstition—such was the reasoning of the Primate—had made James as unfit to rule his dominions as any child in swaddling clothes, or any maniac who was grinning and chattering in the straw of Bedlam."

Congo or Patagonia, have been avowed from the tribune and defended by the sword. Europe has been threatened with subjugation by barbarians compared with whom the barbarians who marched under Attila and Alboin were enlightened and humane. The truest friends of the people have with deep sorrow owned that interests more precious than any political privileges were in jeopardy, and that it might be necessary to sacrifice even liberty in order to save civilisation. Meanwhile in our island the regular course of government has never been for a day interrupted. The few bad men who longed for license and plunder have not had the courage to confront for one moment the strength of a loyal nation, rallied in firm array round a parental throne. And if it be asked what has made us to differ from others, the answer is, that we never lost what others are wildly and blindly seeking to regain. It is because we had a preserving revolution in the seventeenth century that we have not had a destroying revolution in the nineteenth. It is because we had freedom in the midst of servitude that we have order in the midst of anarchy. For the authority of law, for the security of property, for the peace of our streets, for the happiness of our homes, our gratitude is due, under Him who raises and pulls down nations at His pleasure, to the Long Parliament, to the Convention, and to William of Orange."—II. 668—670.

Among the various merits of this work, its seasonableness should not be omitted. We have not heard much lately of the reproaches which a zealous but not very profound school of politicians were in the habit of bestowing on the men of the Revolution, because they had not anticipated the Reform Bill or the Charter. But in that strange revival of High-church principles which our age has witnessed, they have become obnoxious to much heavier accusations for what they did than for what they left undone. There are evident symptoms that to the Puseyite the Revolution is little less odious than the Great Rebellion, and William III. and Somers little better than Cromwell and Bradshaw. We have never doubted that the life of this monstrous after-birth of the dark ages would be short; but the shorter the better, both for the interest and the credit of England. The sound philosophy, the acute logic, the eloquence and the wit of Mr. Macaulay, while they render his work classical in our literature, will effectually counteract the attempts which are made to pervert the lessons of history and to bring civil and religious liberty under odium, in order to re-establish the authority of the priesthood.

K.

. We are admonished by a friendly critic (J. R.) that we have misrepresented Mr. Macaulay in a note (p. 134) of our preceding article, and that the expression "lolling on benches" is not attributed by him to the Dissenters, but to their enemies, whose thoughts and words the historian professes to detail. We had certainly overlooked the connection between these words and the commencement of the passage. Whether we hold it a matter of conscience to read books through *continuously*, or only *dip here and there* in order to review them, which our critic seems to suspect, is one of the *arcana* of our craft which we are sworn not to reveal. It is, however, difficult to conceive of a reviewer so busy, so idle, or so apathetic, as to be contented with dipping into Macaulay's History. If he would amend his hypothesis by supposing that the text of our article was the result of a continuous reading, and the note of a subsequent *skimming*, he would not be far from the truth.

BIG WORDS OF LITTLE SENSE.

In necessariis unitas; in dubiis libertas; in omnibus caritas.

NATIONAL proverbs are precious memorials, not of the wisdom only, but of the wit and manners of nations. They constitute the literature of the illiterate, and have sunk in importance as reading and writing and books have spread among men. But one people only have incorporated them with their sacred literature, having added them to the volume of their law, their mythology, their national records and chronicles, their lyric poetry and their prophetic writings. But it is not of these I mean to write, but of a very different, sometimes even a contrasted class of productions,—moral sentences and axioms, a sort of sham or spurious proverb, of big sound and little sense, like that which heads this paper. The genuine national proverb is seldom ostentatious; its ordinary expression is familiar, often satirical, and not unfrequently low. The pompous maxim, on the contrary, looks like wisdom; but, examined, it is found to be in the abstract a mere truism, and in its application worthless, because all churches and sects alike turn it to their own account. The one before us has been brought to my recollection in connection with a character, also of the ungentle or spurious and commonplace class,—bearing, therefore, a close affinity to commonplace sayings.

It is about forty years ago since I chanced to find myself in the company of an aged retired Dissenting minister and schoolmaster, who in the exercise of his more lucrative employment had managed to accumulate a comfortable independence, while he was contributing to bring that class into the contempt into which they had fallen at the latter end of the last century, out of which the present generation has arisen, and will still higher rise. He was in his day a sort of liberal, such as the Presbyterian ministers then were above the Independents. He had been educated at Daventry, where he was the class-fellow of Belsham; but he lost that position in after life, being left in I know not precisely what region of Arianism, high or low. He had, however, a sonorous voice, a portly figure, and was a friendly, kind-hearted man. He was respected by those who required little more in their ministers than the faculty of ringing the changes of moral and religious commonplace in scriptural language. In so describing Mr. ———, I am exposing no individual!

It was in the company of this good man that I repeated the axiom that heads this paper, with an object which he defeated; for he sprang up, expressed his delight at this wise saying, and begged me to repeat the words, that he might carry them away in his waistcoat pocket. I was thus stopped in the remark I was about to make, and contented myself with saying that it was found in the writings of—I forget which of the early Fathers. This rather puzzled my old friend. Of course it would have been disrespectful to do what I wish now to do—make use of this famous Church maxim in order to illustrate the worthlessness of such moral commonplaces. I would use it as a specimen only, not doubting that every reader will call to his mind some other commonplaces equally specious and high-sounding, and equally worthless.

In necessariis unitas. There can be no doubt that all rational beings ought to unite in maintaining all the truths that are necessary to the

well-being of men. But then what are necessary? There's the rub! And in this there will be a universal and interminable warfare. The Romanist has the shortest and easiest answer. It is necessary to acknowledge whatever the infallible Church has declared to be true. He who sets up his own fallible judgment in opposition, merits death from the civil magistrate, and will assuredly be doomed to everlasting misery hereafter. The Anglican Churchman is in this, as in other matters, embarrassed by the admission of two principles hard to unite—an acknowledgment of Church authority and a reference to the Bible as an independent source of truth. The Evangelical or Calvinistic Dissenter, who refuses to acknowledge any Church having authority to command assent to its doctrines, while he refers in general to the Bible as his guide, would probably limit his *necessaria* to *faith in redemption through the atoning blood of God the Saviour*. To proceed at once to the other extreme of the religious scale,—the Unitarian may safely rest on the concession of a liberal Churchman, by no means kindly disposed towards him. It is recorded in the Life of Dr. Arnold (p. 414), "If a man follows Christ's law, and believes his words according to his conscientious sense of their meaning, he is a Christian." . . . "the purpose of his heart and mind is to obey and be guided by Christ, and therefore he is a Christian." It must be assumed that the Doctor meant also to admit that *as* a Christian he might be an object of God's favour, and that no more was necessary to include him within the field of unity. But is this the extreme of Christian liberality? Perhaps not. He who has advanced thus far may surely advance a step further, and thus far extend the sphere of brotherly union, at all events so as to render the confessor an object of social respect, viz., that he recognizes and has a *practical sense* (a somewhat better expression than *faith*) of the distinction between right and wrong, and the obligation to live in conformity with the moral law. He who affirms that this only is absolutely necessary, may be allowed to add that he cannot imagine how any one, in the present state of the world, can arrive at this knowledge without the aid of the Christian scheme as the best-known exposition of divine truth, or perceive the excellence of that scheme without also perceiving the divine authority of its Founder. This, however, may be distinguished as an opinion on a matter of fact—an unessential addition to the absolutely necessary doctrine.

In dubiis libertas—that is, you may think as you please about doubtful matters. This does not call for as much remark as the correlative proposition; and the worst that is to be said of it is, that it means nothing. But if the question be asked, What is the test of that uncertainty that gives liberty?—a very different answer will be given by the Church-Christian and the Bible-Christian. The one will say, Where the Church is silent, anybody may speak. The other will say, Any thing may be said that does not contradict Scripture. How much the best of it the Churchman has in this case is obvious, because the Church has definite words, and the larger portion of it an infallible interpreter of its words to boot. But Scripture is a field of everlasting contest, less on account of the text than the interpretation. The test is an attempt to prove the uncertain by the more uncertain.

Let me illustrate the Roman Catholic test by an anecdote. I saw in the Church of the *San Pietro in Vinculis* at Rome, a priest present

the veritable chains in which St. Peter was bound, and which miraculously dropped from him, to the warm embraces of a very pretty child. "Is it believed," I said to the priest, "that these are actually the chains of St. Peter?" The priest was evidently embarrassed. "You are not called upon to believe them genuine; it is not an article of faith to believe in them." "Do you then," I asked, "allow children and uneducated people to believe, though you do not yourselves believe?" He replied, "We do not know that they are *not* the real chains. We know that our forefathers believed in them; and as the belief does no harm, but promotes piety, we do not object to others believing in them. We *let* them believe—it does them good." This I have heard on other occasions also. This remark may be added—if uncertainty and liberty were in all respects correlatives, then uncertainty would be proved by the liberty given to deny. But the proposition must be confined to spiritual matters; otherwise it would follow that there would be some uncertainty about the Multiplication-table, since its correctness has not been supported by any penal statute. I do not believe that an open denial of this truly catholic or universal document would expose the infidel to any indictment or criminal information,—a fact that suggests this awkward suspicion, that it is not the perfect conviction of the truth, but a secret suspicion of the falsehood, that has kindled the zeal of religious persecutors and the framers of penal statutes in matters of religion. Were the Athanasian Creed as indubitable as the Multiplication-table, it would not require a penalty of £500 on the omission, to secure its formal promulgation on stated days.

In omnibus caritas—in all things charity. This may be considered as the quintessence of hypocrisy, when it is recollected that religious persecution has always been pompously proclaimed to be an act of Christian love; and yet, on the other hand, assuming the truth of two doctrines which the most furious Protestant revilers of Popery strenuously maintain,—that is, that damnation follows of necessity the maintenance of false doctrines in religion, and that damnation involves everlasting torment in hell,—it ought to be in candour admitted that the *autos-da-fé* of the kings of Spain were acts of mercy, not of cruelty; for by these occasional acts of terrific severity the professors of false doctrines were deterred from entering Spain and perverting the minds of the people, and heresy was for centuries shut out. It being indisputable that the everlasting damnation of a single soul supposes greater suffering than that inflicted upon all who ever perished at the stake or within the walls of the Inquisition, surely the kings of Spain, in their strong conviction of the truth of their religion, might be justly proud of their singular consistency in these the most glorious acts of their reign, and by which, more than by any other of their acts, they were entitled to the glorious title of Most Catholic Kings.

How utterly without real meaning, therefore, is the word that ought to import Christian love, *Caritas*, which without violence may be conscientiously applied to acts otherwise of the deepest atrocity, and most repugnant to the religion professed by those who perpetrate them!

H. C. R.

THE PEOPLE'S DICTIONARY OF THE BIBLE.*

To compose a good Dictionary of the Bible, especially one intended for popular use, what a multitude of natural gifts and acquired attainments are necessary! How richly should the mind of its editor be stored with knowledge, how well disciplined in the pursuit of truth, how serious and reverent, how clear and how conscientious in its exhibition! But if the work be one that calls for intellectual and moral qualities of a high order, it is also one whose usefulness, if well performed, will reward their exercise; for few undertakings can be conceived more likely to benefit the church of Christ, or to advance the best interests of humanity, than a really good *People's Dictionary* of the Holy Bible. In the work named at the head of this article, we recognize an able and meritorious effort to place such a book in the hands of English readers of all descriptions; and although we cannot concur in all the opinions expressed by the learned author on the many and multiform subjects which he has discussed, we believe that his is, on the whole, the best work of the kind which has yet made its appearance among us. We perceive that he has addressed himself earnestly and zealously to his task; that he has brought no small share of learning and intelligence to bear upon it; we are sure that the student of the Scriptures will derive much help and be saved a great amount of time and labour by the information here brought together for reference; we think the book is calculated to increase the number of those who read the sacred volume with interest, with understanding and with profit; and we wish it that high measure of success and acceptance to which it seems to us to be entitled.

The author thus states the design and object of the book:

"The Dictionaries of the Bible circulating in this country, however useful they may have proved in their several spheres, are either too much derived, as to their materials, from the old and, in the present state of Biblical knowledge, in some measure antiquated Dictionary of the celebrated Calmet, or, without exception, are too expressly designed and constructed in order to support established opinions, to appear to the author of 'The People's Dictionary of the Bible' altogether suitable to afford to the public, especially to its more intelligent members, either such information as they need and may receive with confidence, or such views of the nature and evidence of Divine Revelation as may in the present day be least open to assault. Not without hesitation and a deep consciousness of insufficiency, did he in consequence take on himself the task of endeavouring, so far as his humble abilities allowed, to supply what in his judgment seemed required. The result will be found in the following pages; the great object of which is, to afford a digest of trustworthy information necessary for the profitable study and the right understanding of the Holy Scriptures.

"Such information exists in great abundance and variety in the works of learned German divines, on whose treasures the writer has drawn so far as was needful, and so far as was compatible with the exercise of an independent judgment. In a List of Works given at the end of the Second Volume, intended to afford to the English student aid in the study of the rich treasures of Continental theology, are mentioned many authors to whom the writer is under obligations; to no one, however, in such a degree as to require the mention of his name in this place, save *Winer*, from whose invaluable '*Biblisches Realwörterbuch*,' 2nd and 3rd edition (Leipzig, 1846), materials have been freely drawn. In two or three articles, the work is indebted to the kindness

* The People's Dictionary of the Bible. 2 vols. 8vo. London—Simpkin, Marshall and Co. 1848.

and learning of gentlemen whose aid is acknowledged in connection with their productions. Should any reader discover a similarity between views and statements here made and others found in the '*Biblical Cyclopædia*' edited by Dr. Kitto, it may be accounted for by the fact that the author of this Dictionary contributed largely to that publication. In the use of authorities, preference has for the most part been given over English divines whose works are in this country generally known, to foreigners, and before all others to Germans, because, beyond comparison, they at present are the great masters in theological science, and in the hope not only of augmenting, however little, the store of knowledge on the subject in the English tongue, but, still more, of doing something to recommend and promote the study of German theology."—*Preface*.

The contents of such a work may naturally be considered under two aspects: first, with reference to the *Information* communicated in its pages; and, secondly, to the *Illustrations* by which many of the statements are presented, as it were, to the reader's eye by means of pictorial embellishments: and the *Information* itself may be distributed into two principal divisions—first, that relating to the sacred books themselves, as such; and, secondly, that which concerns the persons, places, objects, manners and customs, laws, sciences, works of art and natural productions, &c., which are mentioned or alluded to in the Bible. On the former class of subjects the author treats under such general heads as *Book, Bible, Handwriting, Canon, Inspiration*, &c., and in particular articles treating of the different books of the Old and New Testaments under their titles or the names of their authors: on the latter, information will be found in a great variety of articles, in which the writer, "while aiming at a condensed view of whatever is most important to be known upon every topic discussed, has endeavoured to cause the length and fulness of his notices to bear some proportion to the importance of the subjects;" but no intelligent reader will be surprised to find that this proportion has not been in all cases observed; nor indeed would it have been possible to observe it.

The article *Books* is very full, occupying twelve pages and a half of close printing. In this learned and interesting dissertation,—for it well deserves the name,—we have a pleasing account of the origin of phonetic writing. The transition from pictures to abridged pictures, thence to arbitrary signs of ideas and objects (a *real* character), and onwards to alphabetical writing, is traced with a steady and skilful hand. The author refers the commencement of this process to Egypt, and, so far as our present knowledge of antiquity extends, we see no reason to question the correctness of this opinion; but it is not essential to his theory; and in the anticipation of the farther light which the researches of learned inquirers both in Egypt and Mesopotamia promise shortly to pour upon this difficult subject, it would not be safe to build any important conclusion on a foundation which may possibly be shaken by new facts. The author thus continues:

"This explanation has been gone into, the rather because it enables us to show a connection between the Egyptian and the Hebrew writing; and thus, by referring the second to the first, gives us the means of approximately ascertaining the great antiquity of the art of writing among the Hebrews. For the Hebrew letters bear, in their shapes, clear indications of having sprung from such a process as that which we have described. In order to make the comparison, the student must not have recourse to the square letters of the present Hebrew Bibles, but go back to the ancient Samaritan and Phœnician

alphabet, whence all the alphabets in use among Western nations have been derived. The ancient letter L was, among the Hebrews, the initial letter of one of their names for lion, *Labi*; and in shape it is a sort of abbreviation of the figure of a recumbent lion. B, which is the initial letter of the name for house, is of a shape which does not ill represent an oriental house, especially a tent. G, in the same way and for the same reason, is not unlike the neck of a camel. A, which is the first letter in the word *aleph* (the name for the first letter in the Hebrew alphabet), signifying ox, bears a strong resemblance to the head of that animal.*—I. 187.

A great many curious and interesting facts are next detailed, in order to prove beyond all doubt that the art of writing was known long before the time of Moses; whence it follows that an objection which has been urged against the authenticity of the Pentateuch, from the supposed recency of the invention, is destitute of weight. We could have wished, indeed, that the author of the *People's Dictionary* had not rested so exclusively as he seems to have done on M. Champollion's interpretations and M. Bunsen's chronology; for both have been questioned and denied by able, earnest and competent inquirers (we observe that he himself speaks of the latter in terms of considerable hesitation, Vol. II. p. 205); but the main fact is undeniable that writing was practised in Egypt so early as the days of the patriarchs, and therefore must have become known, in some form or other, to the posterity of Abraham long before the time of Moses. In tracing the history of this wonderful art, the author makes good use of etymology, shewing from the primitive meaning of many of the verbs and nouns expressive of writing and its adjuncts, in the Hebrew language, that the original process must have consisted in cutting or engraving on the surface of a hard substance, as stone, metal, wood, &c. He shews, however, from Numb. v. 23, that writing, by means of a pigment or ink of some kind, must have been practised as early as the date of the Pentateuch: he thinks the curses there mentioned were directed to be written on a prepared skin: we are more inclined to conjecture that they were written on a *codex*, properly so called—that is, on a smooth tablet or plank of wood, whence the writing could readily be washed off with water. He refers to Isaiah xxviii. 18, as intimating that skins covered with a thin coating of wax were probably used for writing upon; but this reference must be a mistake of the press or of the pen, for there is no allusion there to anything of the kind. In Isaiah viii. 1, there is a passage which the author, perhaps, had in his mind; but the allusion there seems to be to cutting or scraping on a hard surface, such as metal or wood. In the same article we meet with two interpretations from which we feel called upon to express our entire dissent, and the more imperatively called upon to do so, because the author builds upon

* But here we must dissent, though the matter be of little importance. The letter L among the Hebrews seems to have derived its shape, as it certainly has its name (*Lamedh*), not from a lion, but from an ox-goad: B in the Samaritan, Phœnician and Hebrew alphabets, is quite unlike any form of a house that we have ever seen depicted; its name, however, implies that it had originally some resemblance to a habitation; and in the *Æthiopic* alphabet it has a shape somewhat like that of an Arab tent: and the G, though a rude imitation of a camel's neck in the square Hebrew alphabet (which is comparatively modern), is very unlike that or indeed any other animal, in the Samaritan writing, and in the existing remains of the Phœnician. The A in the Phœnician monuments has a very close resemblance to an ox's head, but in the Samaritan character the likeness is totally lost.

them both arguments in favour of an important fact, which we are no less anxious than he can be to uphold, but which we dare not maintain by reasonings which we believe to be unsound.

The first regards the two synonymes for the name of Debir, a city of the Canaanites captured by Othniel, the son-in-law of Caleb, at the time of the invasion. In Joshua xv. 15, we are told its original name was Kirjath-Sepher; and in ver. 49, it is also called Kirjath-Sannah: the former name the author translates the *City of Writing*, or writing city; the latter he explains as meaning the *City of Instruction*. "Debir then," he continues, "was in the earliest times renowned as a kind of university; a place where the arts of writing and teaching were so much practised, as to gain for the town these two honourable appellations. Now, Debir lay in the very parts of Canaan which were frequented by the patriarchs; and we may thus see the cause(?) of its early distinction in learning, and a proof that learning was cultivated by the patriarchs." We are very sceptical as to the existence of any thing that can be called even "a kind of university" among the Canaanites. We think the manner in which the country was overrun by the Israelites, who rushed upon them like a horde of wandering Arabs from the desert, bespeaks them to have been very far from that civilization, intellectual culture and refined polity, which the existence of such an institution would imply; and we are well assured that the etymological foundation on which it rests is very frail. What if Kirjath-Sannah signifies the *City on the Height*, or the *City of the Palm*, or the *City in the Jungle*, instead of the *City of Instruction*? What if Kirjath-Sepher should be translated the *City of Array*, that is the *Mustering-place*, instead of the *City of Writing*? Any of these interpretations will suit the etymology of the words at least as well as that proposed in the Dictionary, and we conceive that they fit the circumstances of the Canaanitish people much better. Indeed, we know not on what ground the translation of Kirjath-Sannah as the *City of Instruction* rests.

The other passage of scripture, the sense of which we think the author of the Dictionary has entirely mistaken, is Deut. xxxi. 24—30: "And it came to pass when Moses had made an end of writing all the words of this law into a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the Law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee," &c.

"Here, then, it appears—I. That writing was practised in the time of Moses;—II. That Moses wrote out a full copy of his laws in a book;—III. That this book was consigned to the most holy place known in the Mosaic religion, where it would be guarded by feelings of reverence, in conjunction with other sacred deposits;—IV. That there was, from the first, a declared object why this care was taken—namely, the preservation of the Mosaic institutions from the corruptions which would ensue from human passions and sacerdotal influences (ver. 27). The precautions which were thus taken combine to give us an assurance, that the book of the law which we have in our hands is in substance the volume which Moses wrote out; nor is the assurance diminished, by considering how unlikely it was that the priestly order, had they been, not the conservators of a divinely sanctioned and therefore inviolable original, but fabricators of a pretended revelation, or remodellers of the scanty or to themselves unsatisfactory record of a real one, would have been so unwise as to insert, or allow to remain, a passage which expresses, not merely

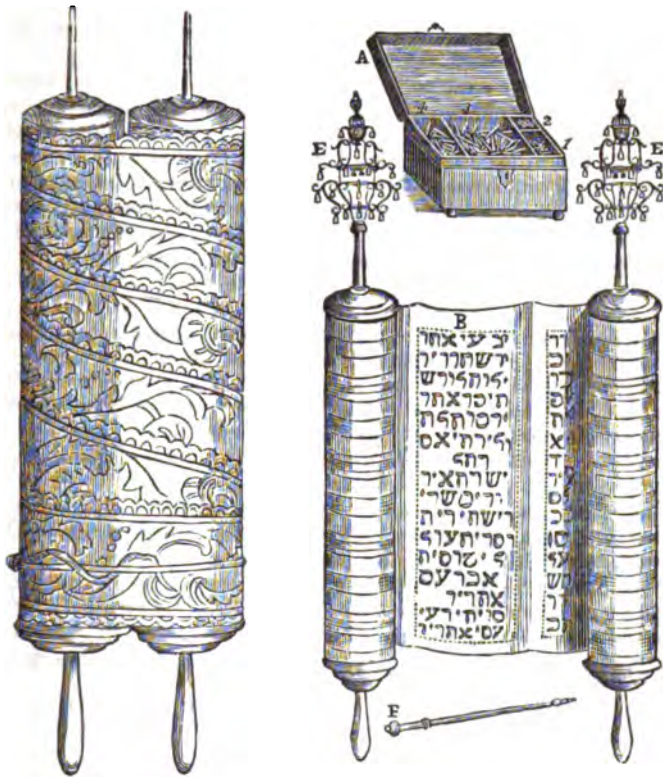
a suspicion against them, but a positive imputation, and appoints precautionary measures, by which, if possible, the apprehended evil might be warded off, or at least be remedied. Had there been falsification on the part of the priesthood, it must have been for their own special advantage; which advantage would be precluded, or at any rate rendered difficult of attainment, by the existence in the sacred books of a passage which directed attention, and kept attention alive, to their propensity to deviate from the law, on the ground,—‘I know thy rebellion, and thy stiff neck: behold, while I am alive with you this day, ye have been rebellious against the Lord; and how much more after my death?’ (See also ver. 29.)”—I. 194.

But this argument seems to us quite untenable, and the ingenuity shewn in the management of it appears quite thrown away, inasmuch as the charge of rebellion and stubbornness, and the predictions of future corruption and defalcation found in that context, do not at all apply to the *Priests*, who never bore the ark of the covenant, at least were never commissioned or required to do so by law,—nor even to the *Levites*, who on several trying occasions had shewn themselves particularly faithful and zealous, and are on that account most highly commended and applauded by Moses in this very context (see Deut. xxxii. 8—11),—but to the *Israelites generally*, whose crimes, both before and after this period, well deserved the severe censure of the man of God. The passage, therefore, contains no imputation against the priests, no caution to the nation to beware of sacerdotal influences; but rather a warning against evils to which the nation as a whole was very prone, into which it afterwards, agreeably to the prophecy here unfolded, plunged itself, and the bitter consequences of which it miserably experienced.

In the continuation of this essay, on which, notwithstanding our occasional dissent, we place a very high value, the form, material and mode of preparing books in old times, are in a very clear and satisfactory manner described. From the illustrative wood-cuts, we are permitted by the author to extract the following. The first is the representation of an antique statue of Clio, the muse of history, holding a manuscript displayed in her left hand, while a case containing other books of the same form is placed beside her on the ground.



Our next illustration is a very beautiful wood-cut, shewing the form and appearance of the roll copies of the Pentateuch used in their synagogues by the modern Jews, and unquestionably approaching very nearly to the condition of the books as they existed in the times of Jeremiah and Zechariah (Jer. xxxvi. 14, 20; Zech. v. 1; see also Is. xxxiv. 4).



"The cut on the left hand exhibits the *Sepher Tora*, or 'book of the law,' closed, having a wide embroidered riband enfolding it: the cut on the right hand displays the same, partially open; B showing the Hebrew characters, and the way in which they stand in a column or page. At A is a small box, in which are found the names of all the members of the synagogue, from whom seven readers of the law are drawn by lot. The box has four compartments: I. Contains the names of the Levites;—II. Receives the names of the Levites as they have read;—III. Holds the names of all the other members of the synagogue;—IV. Has the names of those among the last who have already read. E E direct attention to silver ornaments with bells, which are placed on the extremities of the scroll. F is a small pointer used for assistance in reading the manuscripts. The handles observed on the rolls are designed to prevent the law from being soiled or profaned by the touch. When the *Sepher Tora* is brought out from the case or ark where it is kept for use, it is commonly laid on a silk covering, and members of the congregation emulously try

to kiss or at least to touch it. When about to be restored to its repository, it is rolled up; the silver ornaments are put on the staves, and a richly-embroidered covering of silk is thrown over it, being suspended from the top, and having the silver ornaments in sight."—I. 197.

As the article *Book* treats of the composition and earliest mode of transmitting the Scriptures, that on *Handwriting* relates to their preservation and transmission down to our own day, and has a very important bearing on the great question of the authenticity of the Bible. The subject is very well, though briefly, discussed, and is illustrated by two fac-similes: one, taken from the Codex Harleianus, *Titus C. xv.*, has been often engraved; the other, which we here insert, is from a MS. in the same collection, "written at Rome by one John, a priest, and completed on the 25th of April, 1470, as appears by a note on the last page." It was consequently written about thirty years after printing had been invented; but the copyist must have been an imitator of the writing of an older date, for the characters resemble those of the twelfth century far more than those of the fifteenth.*



Ἰβλος γερέσεως ἰηϛ
 χϛ. ἰοῦ δυβῖδι, ἰοῦ
 ἀβραὰμ • ἀβραὰμ
 ἐγέρμησε τὸν ἰσαὰκ •
 ἰσαὰκ δὲ ἐγέρμησεν
 τὸν ἰακώβ • ἰακώβ
 δὲ ἐγέρμησε τὸν ἰούδι^{αν}

The article *Bible* is very copious, and contains a large amount of historical and other information, for which we must refer the reader to

* On the same page with this beautiful fac-simile is an extract from Cod. H of the Epistles of Paul, which is erroneous in giving, contrary to the fact and in opposition to the point which it is adduced as illustrating, the words as *divided*, instead of continuously written. In the next page is a somewhat extraordinary misinterpretation of an easy passage from a Greek Evangelistarium. It begins, Τῷ Ε. μερὶ τὸ Πασ. κ. ΙΩ. Τῷ καιρῷ ἐκείνῳ ἄνθρωπος τις ἐκ τῶν φαρισαίων Νικόδημος κ. τ. λ.—that is to say, [The Lesson] On the fifth Sunday after Easter, out of John: "At that time, a certain man of the Pharisees, Nicodemus by name," &c.; the commencement of a lesson from the 3rd chapter of John, according to our division. But the author of the *Dictionary*, though he is aware that the extract, and indeed all the extracts in the book, are taken from the Gospels, somehow translates it, "THE Epistle FOR Easter according to John: At that time a certain man of the Pharisees, Nicodemus," &c.

the pages of the Dictionary itself; but we extract one passage which gives a fair specimen of the spirit in which it is written, and of the author's general style, when not adhering too closely to his foreign models.

"The prophetic books contain the warnings, teachings and prophecies of the prophets, who poured forth the burden of their righteous souls in addresses, visions and symbols, forming a class of men such as we find in no other nation, and who are of themselves sufficient to vindicate the unapproached superiority of the Hebrew literature, as an instrument of national education. Isaiah and Homer may have been contemporaries. The Grecian bard has done much for the world, but far more has been effected by the Hebrew prophet. Homer is now studied only for his poetry—Isaiah is still read for his truth. The good which the first communicates is purchased very dearly when our youths are obliged to receive, in union with the refinement of their tastes, the lowering of their moral nature, effected by ceaseless images of gods worse than men, and men engaged in low strife and brutal conflict. The blessings which the second sheds on the mind and the soul, in high spiritual realities and in pictures of ravishing beauty, which portray the happiness of obedience, of peace, of righteousness, generally of the prevalence of the will of a holy God, are adorned and recommended by all the qualities of the noblest poetry, and all the sanctions of the loftiest truth. Even in a literary point of view, however imperfectly the merits of the Hebrew muse have been appreciated, the Psalms and the Prophets will endure a comparison with the best productions of ancient or modern poetry; while in that which constitutes the great characteristic and the great merit of the poetic as well as the other books of the Bible, namely, their religious tone, their constant subservience to the promotion of better and higher views of God and duty, the Bible is literally without a rival; and this we say, well knowing that deductions from the high good which it achieves have to be made, partly in consequence of features to be found in its pages, but mostly because of the perversion and misuse which ignorance and fanaticism have made of those features. Irenæus of old remarked that the Bible was a book in which every one found, as well as sought, his own peculiar views,—a remark, exemplifications of the truth of which every year supplies anew; for what evil, what folly, what falsehood, what delusion, has there been, for which either weak or wicked men have not pleaded some fancied or forced support drawn from the Bible? War, slavery, persecution, witchcraft, demonology, fanaticism, most varied in shapes and most baneful, the Bible has been wrested to support; and so long as the Scriptures are so little and so imperfectly studied, and so long as ignorance and narrow-mindedness are their expounders, will they continue to supply weapons to the enemies of mankind. The Bible, which has been the parent of civilisation, asks of its own offspring services to prevent its desecration; and true, healthful, high-minded religion, which owes every thing to the gradual operation in the world of the Holy Scriptures, should make it first among its earthly duties to cleanse away the defilements of that idolatry into which ignorance and passion are now, as they were of old, so prone to fall; and to vindicate for the Scriptures their just authority, by a diligent and reverential exposition of their true merits."—I. 159, 160.

We had intended, before closing this section of our remarks, to make some observations on the article upon the *Canon*, in which we have not found the same clearness either of conception or expression that have gratified us in many other portions of the work, but space will not permit. The doctrine of *Inspiration*, however, is too important to be passed over without some notice.

The author holds that the works now collected in the Bible were written by divine inspiration, and this inspiration he conceives to

extend to all and every one of the sacred books; but at the same time he allows that they contain historical errors, that they set forth a false philosophy, and occasionally countenance an unsound morality; and even the portions of the book which do so he looks upon as inspired. Such, at least, is the impression left upon our minds by a careful perusal of the articles on *the Canon* and *Creation*; but we may be mistaken, for we think the statements on these points are often indefinite and sometimes inconsistent. One thing, however, is quite clear—that there is in Vol. I. pp. 410, &c., a formal argument to prove that inspiration and revelation must of necessity contain error as well as truth. Now, while we hold as firmly as this writer can, to the great fact that God has revealed himself to patriarchs, prophets and apostles,—and that through their instrumentality a sufficient knowledge of the truths so revealed has been communicated to us, and may be learned from the sacred books,—we dare not attribute the quality of divine inspiration *to the writings themselves*, in which we find so much that is purely subjective, merely characteristic of the men and times from which they have descended, and quite unworthy of the Infinite Mind which is the source of absolute truth and perfect holiness. The casket is human, but it enshrines a precious gem of heavenly origin. To our minds, nothing can be clearer than that, whilst of necessity there must be many things known to God which never can be revealed to man, *all that is revealed must be certain and infallible truth*; and from this it follows, as the converse, that whatever is ascertained not to be purely and absolutely true, can never have been revealed. Instead, therefore, of continuing to call a record in which great and acknowledged mistakes are known to exist, *inspired*, and seeking to justify this assertion by a forced, strange and unnatural definition of that term, we think we should do more honour to the Deity, more service to the cause of religion, more justice even to the record itself, by delivering it as our opinion that the document does not claim to be inspired, and seems to have few pretensions to that character. Speaking of the narrative of the Creation in the beginning of Genesis, the writer says, “It forms part of an inspired book—*undoubtedly*.” We must confess we doubt it very much; and we conceive that in the present age, and with the existing tendencies of the human mind, Christianity will never recover the ground which it has lost, nor exercise its proper and sanctifying influence upon the world, until this unfounded and dangerous theory be abandoned in word and deed. The writer of the present paper is acquainted with instances in which the dogma of inspiration, as applied to the book of Genesis, led inquiring and thoughtful persons into infidelity; from which they were only recovered by observing that it is a gratuitous hypothesis, at variance with the obvious tenor of the book itself, and, at the very most, unessential either to the Christian or the Jewish system of faith.

There cannot, in our opinion, be a fairer statement of this important question than is contained in the following paragraph from the article *Inspiration*; it expresses the true state of the case with admirable brevity, clearness and point, and we cordially adopt its sentiments:

“The inspiration of the Bible is the inspiration of its great men. The record can be called inspired only so far as it bears the signatures of their minds; and misconception would be avoided if the quality of inspiration were predicated only of the minds to which it belongs, and so far as it belongs to

them. We say, 'so far as it belongs to them;' because God, in making known his will, has, in conformity with the laws of his providence, employed 'earthen vessels,' and therefore left shades by the side of the lights in the mind and the history of his messengers."—II. 54.

(To be continued.)

LETTERS OF MR. BELSHAM TO DR. PARR.

[In a former Volume (C. R. III. 168, 169), we inserted a letter from Dr. Parr to Mr. Belsham, in acknowledgment of the latter's "Bampton Lecturer Reproved." We are now enabled to give Mr. Belsham's letters in reply. They lie buried in the huge mass of Correspondence published by Dr. Johnson, and will be found in Vol. VIII. of Dr. Parr's Works, pp. 153—155.]

Essex Street, March 11, 1819.

Dear Sir,—Many thanks for your very kind letter of the 6th instant. You really make me quite proud by your flattering approbation of my humble performance; but I check myself by the consideration that the greatest candour always accompanies, and sometimes to a degree warps the judgment of, the strongest minds and the most splendid talents. I am much obliged by your gentle animadversions. I am sorry that Dr. Howley's name was introduced. By "spiritual Babylon," I meant nothing more than the thralldom felt by a serious Unitarian when he feels himself compelled to use a liturgy which his conscience disapproves; I did not advert to its being understood in a more general and offensive sense. I will be more cautious in the use of the word *march*, and the word *spread*, which is a word that I abhor, shall be banished from my vocabulary. I did not, indeed, recollect that it had found a place in my book.—I have delivered your message to Dr. Rees, who rather shrinks from the title you have given him, and wishes to remain safe and snug under the appellation of Arian or Unitarian, as suits his convenience, rather than assume the new and startling epithet of a Prouisian. Dr. Lindsay I have not seen.

As to Dr. Wallis's "Considerations on the Explications of the Doctrine of the Trinity," printed in 1693, which is, I presume, the book which you refer to, I fear that all inquiry after it will be in vain. Mr. Lindsey had it, but I cannot get possession of it. I have Dr. Sherlock's modest "Examination of the Oxford Degree," 1696; and Dr. Wallis's and other answers to the Dean in the same year. From Dr. Wallis's answer, the second edition of which is dated January 3, 1695-6, I made an extract in the note, p. 29, in my reply to Moysey.

And now, dear Sir, with the ardent wish for the long-continued health and increasing happiness of yourself and Mrs. Parr, I remain, most sincerely and respectfully, yours,

T. BELSHAM.

Essex Street, March 23, 1819.

Dear Sir,—It is very remarkable that Unitarianism, or rather Socinianism, after having made so conspicuous a figure in the latter half of the 17th century, should have become totally silent for the first half of the 18th century; but for this I think two reasons may be assigned:

one is, that, after the explanation of the Trinity given by Dr. Wallis, South, &c., and countenanced by the University of Oxford, the Socinians avowedly joined the Established Church, assuming this explanation of the doctrine in question as coincident with their own. The second reason is, that Dr. Clarke, Mr. Emlyn, Mr. Whiston, and other learned men, at the commencement of the 18th century, so powerfully advocated the doctrine of Arianism, that for a time it put every other hypothesis out of countenance. And when I first began to inquire, fifty years ago, an advocate for the proper Unitarian doctrine was hardly to be found. Dr. Lardner, indeed, who appeared to have been an early and a pure Unitarian, whose well-known maxim it was, that "the pride of Arianism would have a fall," and who wrote his treatise on the Logos as far back as the year 1730, did not venture to publish his book till thirty years after it was written. So that when genuine Unitarianism came to be revived, avowed and defended by Mr. Lindsey, Dr. Priestley, and others, it excited as great astonishment and horror as if it had never been heard of before. And, indeed, in the simple form in which they professed it, it differed almost as much from Socinianism as it did from Athanasianism itself.

I read to Dr. Rees yesterday the message which you sent him upon the subject of *Prouisianism*; he laughed, and said he should soon write to you, and give you his opinion about it. Our venerable friend complains of internal weakness and suffering; but it seems to be in a great measure dissipated, at least for a time, by good company and a glass of Madeira.

I will obtrude no further than by offering my best wishes for the health and happiness of yourself and Mrs. Parr, and subscribing myself, with the greatest respect, dear Sir, your obedient and obliged servant,

T. BELSHAM.

LIGHT READING.

PERIODICALS and novels are to all in this generation, but more especially to those whose minds are still unformed and in the process of formation, a new and more effectual substitute for the plagues of Egypt—vermin that corrupt the wholesome waters and infest our chambers.—STERLING.

CRUELTY TO INSECTS.

I HAVE seen a man, a *religious* man, press his foot down repeatedly on a small ant-hill, while a great number of the poor animals have been busy on it. I never did such a thing—never. Oh Providence! how many poor insects of thine are exposed to be trodden to death in each path; are not all beings within thy care?—JOHN FOSTER.

AN ARGUMENT FOR A FUTURE STATE.

WERE this world our only sphere of action, we might be depressed at the thought of our unfinished plans, and of going before half of our work was done. But the very power which grasps at so much more than we can accomplish, is prophetic of a higher life. You and I have been conscious of a spiritual activity, which physical debility has prevented our bringing out. Is this to perish? Is the thirst for higher truth and holiness an illusion? The Fountain from which our spiritual life has flowed is inexhaustible. Will our aspirations after larger communications fail?—*Dr. Channing to Blanco White*—*Life*, III. 33.

CORRESPONDENCE.

ON THE PRESENT POSITION OF THE UNITARIAN CHURCH.

[The spirit and temper of the letter which follows entitle it to a place in our Magazine. We cannot, however, become responsible for the opinions expressed by our Cambridge correspondent, nor does our knowledge confirm his statements respecting the broad line of distinction between the Northern and Southern Unitarian churches of England. The speculative and moral characteristics of religious societies cannot be safely mapped out in the sharp and exact style proposed by our correspondent. So far as our knowledge goes, neither Arianism nor the denial of miracles is truly predicable of the Unitarian ministers of the North of England.—ED. C. R.]

SIR,

IN every church, whether Christian or not, there are always seen two or more parties—one leaning towards outward rites and forms, the other clinging to the unseen and more strictly spiritual part of religion; the one fond of a mysticism which at times approaches to superstition, at times refines away towards infidelity; the other clear and steady, expressing their opinions without wavering, and occasionally without inquiry. In both classes there is always much good. Both will always exist as long as various minds are variously constituted—the former embracing the weakest and the strongest minds, the deep inquirer and the man who loves to lean upon the opinion of another instead of acquiring one for himself; while the latter consists of those whose religion is the result of hereditary prejudice, or the conviction of the necessity of holding firm, undisturbed by the shifting winds of doctrine, certain truths, relying on which they may work out their salvation by the practice of “pure religion and undefiled;” the former contains most talent, the latter most practical piety. Controversy is to both a subject of interest: in the former, however, it is too often a doubtful and anxious *fear of error*; in the latter, almost always a healthy and open *love of truth*, and a desire to spread it as a precious boon from God to man.

We can trace these two parties in the Church of Rome, in their Jesuits and their Jansenists; and still more clearly can we trace them in the Church of England, in the poetry of a Keble, or the tracts of the humblest of the Low-church party; in the leaning towards Rome, in bigoted hatred of antichrist, in the study of the Fathers, in the zeal for missionary labours;—the outward water on which one relies, the inward fire which the other requires, the very titles of the books which each party issues in shoals, are all signs of their different principles.

And this, too, is the case with us Unitarians; and each year makes it more apparent and more dangerous,—*dangerous*, we say, lest by internal differences we weaken our union, and fall away from our common, pure, and beautiful system of Christianity. Differences may be a source of strength or weakness to any class, according to the spirit in which they are entertained. Thus (as Channing well remarks), the differences of Protestants are the grand obstacle to the Church of Rome; while, on the other hand, if a *small* party, “divided against itself,” exhaust its energies in intestine discord, the common enemy soon obtains a position from which it is difficult to dislodge him.

And that this bad spirit is largely at work among us, is evident to all who take an interest in the Unitarian periodicals, sermons and discourses. There are two distinct parties in our church: the one answering to the Puseyites of the Establishment, though, *of course*, with peculiar modifications, arising from the spirit of the religion which they profess; the other, “old-fashioned” Unitarians, as they love to style themselves, worthy descendants of the Puritans of the Stuart age. The stronghold of the former has always appeared to us

to be the North of England, where they constitute a wealthy and influential portion of the merchants, manufacturers and tradesmen; the latter are chiefly found in the South and South-Western counties, in Somerset, Devon and Gloucester, and also in some of the Midland district around Leicester and Warwick. Each party has its peculiar danger, each has effected its peculiar good; while if, as we confidently hope, minor differences are merged in the common weal, our Unitarian church will be strengthened and consolidated in spite of, nay, the more for, the varying opinions of its adherents.

The great fear we have for the North-country Unitarians is their "pseudo-liberality," which is virtually *indifference*. "Be as *liberal* as you like as regards *others*, never be *indifferent* as regards *yourself*," we remember once having heard one of our most valued ministers say; and those words have clung to us ever since. Would that our "Puseyite" brethren heard them as we did! They would then feel as we did, that it is not "liberality" which induces a Unitarian* parent to entreat his son not to think of religion till he has taken his degree at Cambridge, when he has to declare himself a *bonâ-fide* member of the Church of England; it is not "liberality" which says it matters not what your religion be, if your life is holy; it is not "liberality" which puts into the hands of a boy a "Strauss" or a "Newman;" nor is it "liberality" which impels several of our ministers, especially in America,† to write more like Romanists than Unitarians. This "liberality" is making some of us ashamed of the name "Unitarian," and would substitute—nothing. It is making others grant the holy name of "Christian" to men who look upon our Saviour as a nobler Socrates, a purer Cato; it is branding with the name of "bigots" those who look with pain upon their "indifference" and wavering faith. Yet, on the other hand, if at one time nearly a Romanist, at another nearly a Deist, now gazing upon a crucifix and praying to the "crucified,"‡ and again launching forth into the "reals" and "ideals" of Germanism, the Unitarian of this school occasionally grieves and astonishes us, he also, and far more often, fills us with gratitude and delight.

To whom, but to the North-country Unitarian, do we owe it that we have at last churches instead of meeting-houses, and that the heart may be attuned to the worship of God by the sight of those outward marks which have been for ages regarded as holy, which (let who will say the contrary) are great helps to devotion? No one has assisted more in the formation of schools, missions to the poor, and in the carrying out of philanthropic schemes, than the wealthy Unitarian of the North; no ministry is, as a body, more enlightened and talented than the Unitarian ministry of the North; none write more truly catholic, more noble works;—they have for these, and much more, our sincerest respect and admiration.

The danger to which the South-country Unitarian is exposed, is that of a narrow, a *too* narrow, sectarianism, a bigoted hatred of bigotry, a superstitious dread of superstition; but yet this danger is, after all, not very imminent, and *some* sectarianism we own we love to see. It has been said that there is no link between man and man so binding as the link of sharing the same ideas and hoping the same hopes; in religion especially, where the idea is noblest, the hope the most aspiring, can we wonder if a union of opinion draw men more closely together, and unite them more firmly, than aught else can do? We would not wish it otherwise. We love to see the minister regarded as a friend, and not a mere sermonizer; we love to see the affectionate greetings after chapel; we love the truth-like expression for a brother Unitarian as "one of our people," "one of us;" we love the plain practical discourse, easy to understand and easy to remember; and if controversy be introduced, we prefer a

* A fact.

† Vide passages in "Sermons on the Christian Communion."

‡ Vide "Sermons on Christian Communion," which I know some Unitarians approve of.

simple statement of what we believe truth, to all the theories of the metaphysician, or the (as we heard it called) "zig-zag" wanderings of the semi-orthodox Unitarian.

There is generally something *thorough*, something manly and fine, about the Southern Unitarian, which the other does not possess. He is more friendly, more cordial, more full of Christian fellowship, more eager for the advancement of his tenets; he has a beautiful, a true religion—why should he not spread it? Proselytism, so he thinks, is a Christian duty; he abhors slavery—why should he not say so? Why should he not tell his American brother his fears lest, by holding slaves, he cast a scandal upon their common faith? He calculates not the chances of giving offence, the risk of being too hasty or too one-sided, but he hurries on in his zeal for the service of God, for the good of man.

The Northern Unitarian often becomes an Arian from the study of the Fathers, often a disbeliever in miracles from looking upon the Bible as a mere book, written by uninspired men. The Southern Unitarian clings to the Bible firmly, and to the Bible alone. Chillingworth's golden maxim is his—"The Bible, the Bible alone, is the religion of Protestants"—he enters not into abstruse theories on Inspiration, but believes the Scriptures to contain all that is necessary to salvation, to be the very "Word of God."

But our limits will not allow us to say more. Let not our few remarks be misunderstood: we write not in praise of one party, or in condemnation of another. We but wish to see the good in each fostered, the evil avoided; we but wish to see the laborious research, the catholic spirit, the unwearied philanthropy of the one, united to the deep zeal, the warm fellowship, the strong conviction of the other; then will our church become truly a church of Christ, and the Holy Spirit of God will bless it.

A CANTAB.

THE LATE REV. HENRY TAYLOR.

SIR,

You will permit me to subjoin to Mr. Price's interesting account of the very eminent Henry Taylor, vicar of Portsmouth, which appeared in your last number but one, a few corrections which I am able to propose through the kindness of a descendant of that learned person. I first venture to observe, that though this vicar of Portsmouth has not obtained the distinction, such as it may be, of being trumpeted forth among popular theologians, yet he has obtained the far higher distinction of being regarded by learned and intelligent scripturalists as one of the most talented of modern English clergymen. His principal work, the "Apology of Ben Mordecai," I remember from my boyhood, placed in the vestry library to which I had free access, by that excellent theologian, Timothy Kenrick. The late Mr. Aspland told me in conversation that he regarded Henry Taylor as the most talented clergyman who had given evidence of Unitarianism—meaning, of course, by that, belief that the Father is the only true God. I think, however, he must have forgotten at the time Dr. Samuel Clarke, Rector of St. James's, Westminster. Bishop Hoadly was the connecting link between Clarke and Taylor, and was the friend of both.

Mr. Taylor was vicar of Portsmouth first, and rector of Crawley in addition afterwards. The reason that they are inverted even in his own title-page is, that rector is before vicar in ecclesiastical dignity.

Instead of "living at Crawley at the end of his life," he resided in that retired village, about six miles from Winchester, nearly thirty years, and did there write his principal works. He had as curate the Rev. Francis Stone, afterwards of Cold Norton, in Essex, whose gown was taken from him, within my recollection, by Porteus, Bishop of London. His offence was the publication of a sermon avowing his belief in the simple humanity of Christ (his

rector had never gone so far), preached at a Visitation, which if not published would, it is understood, have been overlooked. Mr. Stone was nephew to the wife of his *Rector* (i. e. Mr. Taylor), who died 27th April, 1785, at his son's house, at Tichfield, in the same county; but his remains were removed to Crawley, and buried in the chancel there, over which there is an appropriate inscription to his memory.

His two sons who were clergymen are placed by Mr. Price in the wrong order. Henry, rector of Spridlington, Lincolnshire, was the elder, but *resided* at Banstead, in Surrey, till his death in 1822, during the greater part of which time non-residence was allowed by law. The Catalogue of his books, which I have seen, shews him to have been a great collector in the department of Biblical Criticism. The "three hundred copies of the Bible" (p. 69), which shrink to two hundred copies of the *Scriptures* in the title-page of the Catalogue, included numerous early editions of the Greek Testament. He was the publisher of his father's posthumous work, "*Considerations on Ancient and Modern Creeds*" (1788), to which he has himself prefixed a discourse to the reader of twenty-two pages.

The second son was Mr. Peter Taylor, vicar of Tichfield, Hants. I am informed on authority that these two sons of the rector of Crawley were, like their father, Antitrinitarian; and when I reprint my list of Unitarian Clergymen, appended to my Letter to the Honourable and Rev. Baptist Noel (1835), I shall add them to the number.

Another son, the late Mr. William Taylor, from whom several most respectable members of our London congregations are immediately descended, lived latterly at Braintree, in Essex. He had married Miss Courtauld, *not of Braintree*, where she never lived, but of Hackney, and was, at the time of her marriage, a member of Dr. Richard Price's congregation. I was pleased to hear that a friendship existed between that noble Christian minister and the family of the Taylors, which a similarity of Christian views may be conceived to have cemented.

The letter on Miracles in the 7th Chapter of his father's "*Apology*" of Ben Mordecai, was reprinted by Mr. William Taylor in a separate form, and deserves the attention of serious inquirers.

I have no more corrections to offer, and mistake Mr. Price if he will not be pleased to see these flaws on his tablet to the memory of a great man, removed.

Boxworth Grove.

B. MARDON.

ADMIRAL GIFFORD'S PROTEST AGAINST STATE CHURCHES.

SIR,

As one of my latest acts, I wish to record in your valued periodical my long-entertained judgment respecting the established connection between Church and State.

TO THE UNITARIAN COMMUNITY.

Christian Brethren,—The sand in my hour-glass is fast tapering down to cessation, thus notifying that I am now about to pass away from this glorious scene of wonder, beauty and magnificence; and could I make my parting voice heard through the trumpet of an archangel, I would summon the world to hear a loud and universal condemnation of State religions,—according to my long-trying and best judgment, the most unholy and the most unhappy

* i. e. *Defence*. Some have thought Bishop Watson's use of the same word unfortunate, as if the Bible required an *Apology*, which, in the popular usage of the word, it does not.

institution ever devised by Christians, perverting the righteous kingdom of Christ into a kingdom of this world, ever productive of enduring injustice and dissension. A very few moments of consideration in the right direction are all-sufficient to manifest that there is not, nor ever has existed, a civil government which has not been vastly too unholy and corrupt to make part and parcel with the pure and holy gospel; and in proportion to the existing adulteration, so must be the amount of desecration; and one of the worst features is the erection of a most formidable barrier against the reformation of State doctrines, however irrational and unchristian-like they may be. What was it but the strong arm of government which enabled infuriated priestly bigots to make, in the language of the pious Dr. Watts, "a slaughter-house of the church of Christ?"—its victims, too, the most devoted disciples of our Lord. Humanity chills with horror at the perpetration of the awful cruelties done in the name of Christ, and at the bare recital must continue to weep until the end of time. Most sorrowful is it that, although the frightful horrors have passed away, and the general evils so greatly mitigated, as they are, by the most respectable of State churches, the remnants, true to their unholy connection, do, and constituted as they stand must ever continue to, exhibit their inherent nature, inflicting national injustice and interminable animosity upon the Christian world. Pious Christians all! contemplate the ruin, and with holy zeal and devotion seek to restore the Christian temple of peace and love. But Truth exclaims, Enough! and I turn to my farewell, humbly submitting the sincerity of the design as an offering for the altar of piety. I am fully aware of the disapprobation and anger to which this promulgated dictate of conscience may subject me, even from esteemed friends; but to this unhappy spirit I oppose a sacred and everlasting forgiveness, and sinking down to final rest with my Christian banner upheld, Peace and Goodwill inscribed shall adorn the last visible remnant.

JAMES GIFFORD.

A BEAM IN THE EYE.

THE *actinia* is a polypus so sensitive, that though it has no eyes, not a cloud can cross the sun without its evincing, by contraction, that it feels the change, and withal so voracious as to swallow three or four mussels for a breakfast. This creature is a fair representative of a class of men who are singularly voracious in the pursuit of their own advantage, and wonderfully shrewd in detecting the slightest shade of moral delinquency when it may be used as an impeachment of a rival. A violation of the rule of charity by themselves is venial, while the neglect of a mere form by their neighbour becomes a sin which justice must visit to the full.—*British Quarterly Review*, No. IV. p. 505.

ALMS-GIVING.

It is sometimes objected to alms-giving, that to prevent poverty is better than to relieve it; and that there is but one way of prevention, which is, to take from men all expectation of relief if they become poor. . . . But . . . the most injudicious alms-giving is an infinitely less injury to society than this extinction of sympathy. Better multiply beggars than make men monsters. Kind affection is the life of a community, and the excesses of these affections are to be chosen before a frozen selfishness.—CHANNING.

CRITICAL NOTICES.

Letters of Eminent Persons, addressed to David Hume. From the Papers bequeathed by his Nephew to the Royal Society of Edinburgh. 8vo. Pp. 334. Blackwood and Sons. 1849.

WE are disposed to welcome every volume of genuine Letters that have any claim to be published, either from their own merits or their writers' position. "Nothing," said Horace Walpole,* "gives so just an idea of an age as genuine letters; nay, history waits for its last seal from them." The complaints sometimes uttered by literary men against the avidity of the public for this kind of reading, and against the readiness of the owners of manuscript letters to gratify the public taste, are not always reasonable. A writer may properly enough require that the feelings of survivors and their personal friends shall not be wounded by the publication of his familiar correspondence. If this condition be fulfilled, no one ought to forbid the publication of that which may at some future period be deemed instructive or amusing. In the varying relations of life, who shall say what importance may not, a century hence, belong to a statement casually addressed to a friend? It is well that, when able men either write or speak, they do not remember the importance which others attach to their thoughts and words. Dr. Johnson said to Boswell in 1781, "It is now become so much the fashion to publish letters, that, in order to avoid it, I put as little into mine as I can." Inferior as Johnson's letters were to his table-talk, it was well that he himself commonly forgot his prescribed caution, and that some scores of his letters, subsequent to his determination to write nothing worth printing, have found their way to the public. Of Johnson's we have, indeed, nothing in this volume. His dislike of Hume, founded on the latter's infidelity, breaks out in his talk with Boswell again and again. But the volume contains letters from Horace Walpole, Helvetius, Bishop Douglas, Lord Lyttleton, Mirabeau, Lady Hervey, Allan Ramsay, Turgot, D'Alembert, Diderot, Bishop Percy, and numerous other English, Scotch and French correspondents. The editor, Mr. Burton, whose memoir of Hume we reviewed in a former volume (II. 677), rightly concluded that the letters now for the first time printed "might be serviceable to the literary pursuits of others, and would afford pleasurable reading to those who are curious in biography and the familiar correspondence of great men." We propose to select a few passages from these letters for extract and remark.

The first letter in the collection is from Horace Walpole; it bears date July 15, 1758, and refers to Hume's criticisms on his "Catalogue of Noble Authors," which was then for the first time published. There is more of effort and a great deal less success in this letter than is usual to this prince of letter-writers. Horace addresses Hume as "the author of the best History of England." The editor illustrates the *sincerity* of the compliment by extracting a passage from a letter written by Walpole a quarter of a century afterwards, in which he characterizes Hume, and in connection with his History, as a "superficial mountebank." "He mounted a system in the garb of a philosophic empiric, but dispensed no drugs but what he was authorized to vend by a royal patent, and which were full of Turkish opium." Walpole's letters contain several criticisms on the History of England, not all consistent even when written within a short time, but the prevailing tone is that of censure. At the same time it must be remembered to the credit of Walpole, that he wrote sincerely, sensibly and kindly to Hume at the time of his quarrel with Rousseau, and warned him of the folly into which his literary friends were leading him in persuading him to "argue with a madman." To those that have any curiosity to go into the details of the quarrel between the Historian and the French-

* Correspondence, IV. p. 194.

man, this volume will offer some interesting materials. The more the character of Rousseau is developed, the more foundation does there appear for Walpole's contempt of him as a man "possessing a bad and most ungrateful heart." As a critic of literature, Hume did not excel; but we find him clearly on the right side against Walpole on the subject of the literary merits of Sir Philip Sidney. This is Walpole's defence of the freedom he had taken:

"I think, if my words are duly weighed, it will be found that my words are too strong, rather than my argument weak. I say, *when we at this distance of time inquire what prodigious merits excited such admiration.* What admiration? Why that all the learned of Europe praised him, all the poets of England lamented his death, the republic of Poland thought of him for their king. I allow Sir Philip great valour, and, from some of his performances, good sense; but, dear Sir, compare his talents with the admiration they occasioned, and that in no unlettered, no unpolished age, and can we at this distance help wondering at the vastness of his character? Allowing as much sense to Sir Philip as his warmest admirers can demand for him, surely this country has produced many men of far greater abilities, who have by no means met with a proportionate share of applause. It were a vain parade to name them. Take Bacon alone, who, I believe, of all our writers, except Newton, is most known to foreigners, and to whom Sir Philip was a puny child in genius,—how far was he from attaining an equal degree of fame and honour? To say the truth, I attribute the great admiration of Sir Philip Sidney to his having so much merit and learning for a man of his rank,

'Rarus enim ferme sensus communis in illâ
Fortunâ.'

"Indeed, Sir, if your good sense and philosophy did not raise you above being blinded, I should suspect that you had conceived still more undeserved esteem, from the same surprise, for another author, who is the only one that, by being compared with Sir Philip Sidney, could make me think the latter a very great man. I have already thrown in a note to illustrate my argument, and to excuse myself to some gentlemen, who thought that I had not paid attention enough to Sir Philip's 'Defence of Poesy;' but whether one or two particular tracts are a little better or not than I have represented his general writings, it does not affect the scope of my reasoning, the whole result of which is, as I said, that he was not a great man in proportion to his fame."—Pp. 2—4.

Horace Walpole's depreciatory estimate of Sidney has recently undergone the searching criticism of Mr. Hallam, who has shewn that the probability is that Walpole had never read the "Arcadia," which he yet ventured to decry as "a tedious, lamentable, pedantic pastoral romance." As to Sidney's title to his fame, he justly observes that the suffrage of Europe in an age of heroes was a decisive proof that Sidney himself overtopped those sons of Anak.

The next topic handled by Walpole in this letter is one of great interest—the character of Lord Falkland, of whom scarcely any English writer (Walpole excepted), whether historian or critic, from Clarendon downwards, has made mention without paying homage to his virtues and fine intellectual gifts. Hume had in his History followed Clarendon in his estimate of Falkland. Walpole, in his *Royal and Noble Authors*, undertook the office of *ikonoclast*. The taste of his attempted character of Falkland is perhaps on a level with its accuracy. According to his misplaced sneer, Falkland was simply "a virtuous, well-meaning man, with a moderate understanding, *who got knocked on the head early in the civil war, because it boded ill.*" There was a delicacy, not to say fastidiousness, about Lord Falkland which unfitted him for public life; notwithstanding his fine intellectual powers, and moral qualities not less admirable, his influence was little felt by those with whom he acted. Driven from the patriotic ranks by what he regarded as the violent and dangerous counsels of the leaders of Parliament, he found himself unable to approve of the counsels of the Sovereign to whom he had devoted himself; he mourned over the woes of his unhappy country with a touching grief, and his heart was broken before his body was slain at Newbury. It must be a master-hand that can adequately portray Cary Lord Falkland. In his intellec-

tual qualities he resembled Lord Halifax, though he wanted his polished wit; but he had a much more earnest spirit. A distinguished living writer who, all will agree, is capable of doing full justice to the qualities of Lord Falkland, has, it is to be regretted, passed the subject by in his recently published History; but in a review of Mr. Hallam's great historical work which appeared in the *Edinburgh Review* more than twenty years ago, he gave a brief outline of his view of the character which is well worth attention.*

In reply to Hume's strictures, Walpole is moderate in his tone, and quite free from the bad taste that disfigures this portion of his "Noble Authors." There is, indeed, considerable force in the remarks that follow on the dangerousness to liberty of a King who proves victorious in a civil war. But philosophical reflections like these seldom visit the minds of men when their passions are roused by a severe conflict.

"When the King originally, and the patriots subsequently, had drawn upon their country all the violences of a civil war, it might be just abstractedly, but I think was not right for the consequences it might have, to consider that the King was become the party aggrieved. I cannot but be of opinion that assisting an oppressed King is in reality helping him to tyranny. It is the nature of man and power not to be content with being restored to their due and former rights. And however illegal and tyrannous the conduct of a victorious Parliament may be, I should think it more likely to come to its rational senses than a victorious King. Perhaps mine are principles rather than arguments. On the coolest examination of myself and of the history of these times, I think I should have been one of the last to have had recourse to arms, because an encroaching prince can never take such strides as a triumphant one; but I should have been one of the last, too, to lay them down, for the reasons I have given you."—P. 4.

The letters of Helvetius are characteristic and interesting. Thus candidly did the amiable philosopher speak of the persecution he suffered, and its effects on his own mind:

"La persécution est un peu affoiblie, mais elle a laissé une certaine sauvagerie dans mon âme. Je ne hais pas les hommes mais je les fuis."—P. 12.

From Lady Hervey there are a few letters which well sustain her reputation as a letter-writer. One of Hume's correspondents was his countryman, Allan Ramsay, the son of the poet, himself a painter, and, as his letters prove, a man of refined taste, a classical scholar, and, above all, a man of wit. We have some interesting letters, too, from Sir James Macdonald, an amiable young man, cut off at Rome in the 25th year of his age. It was of him that Boswell told Johnson—"a young man of most distinguished merit, who united the highest reputation at Eton and Oxford with the patriarchal spirit of a great Highland chieftain." In a letter dated London, May 18, 1765, in which he addresses Hume as "My dear Philosopher," there is a striking account of the riots of the silk-weavers in the metropolis, which forms a valuable supplement to the narrative of the same transaction addressed two days after by Horace Walpole to the Earl of Hertford. The circumstances impress us with the feebleness of the executive Government in the early days of George III.

"Another very extraordinary event is the riot which the silk-weavers have made for some days past. They got a Bill passed in the House of Commons to prevent more effectually the importation of foreign silks, which the Duke of Bedford threw out in the House of Lords. The next day, above ten thousand of these people came down to the House, desiring redress, with drums beating and colours flying. They attacked the Duke of Bedford in his chariot, and threw so large a stone at him, that if he had not put up his hand, and saved his head by having his thumb cut to the bone, he must have been killed. He behaved with great resolution, and got free of them, since which time he has remained blockaded in his own house, and defended by the troops. Yesterday the same number of weavers assembled again at the House of Lords, where the horse

* See Macaulay's *Critical and Historical Essays*, I. 160, 161.

and foot-guards were to secure the entry of the Peers. The mob were ranged before the soldiers, and their colours were playing in the faces of his Majesty's troops. The degree of security with which these people commit felony, seems to me the most formidable circumstance in the whole: they carry in their whole deportment so much tranquillity and ease, that they do not seem apprised of the illegality of their proceedings. It is really serious to see the Legislature of this country intimidated by such a rabble; and to see the House of Lords send for Justice Fielding, to hear him prove for how many reasons he ought not to do his duty. The Duke of Bedford is still in danger of his life if he goes out of his house, and we expect to see the same number of people assembled every day, till something more vigorous is done than any one has yet chosen to propose."—Pp. 55, 56.

We have read with considerable pleasure the letters in this volume of Turgot and D'Alembert, which are rich in biographical allusions. We must, however, close this brief notice of the volume; and we do it with a letter of Turgot's, dated July 3, 1768,—first extracting a passage from Mr. Burton's sensible and modest Preface:

"The glimpses into the social life of the French people anterior to the first political storm, afforded by the letters of their great authors and statesmen, may give curious and pleasant occupation to meditative minds. Much as the actual events of sixty years have done to obliterate the recollection of the faint tremours by which it was preceded, it is not without some exciting curiosity that, through the bitter little feuds and jealousies of the coteries, their magnified trifles, and their selfish devotion to the personal and the present, there is found to lurk a feeling of insecurity and uneasiness, as if the approach of some mysterious future were felt, though not seen,—a consciousness to which only the manly and far-seeing mind of Turgot could give complete utterance, by predicting, as we find him doing, that society was then hurrying on to some frightful convulsion." P. iv.

We subjoin the letter alluded to, in a translation:

"Paris, July 3, 1768.

"If my departure would allow me a few moments, I would say a word or two in defence of my ideas on the perfectibility and the future perfecting of our poor species. For the little disorders which occur beneath our eyes, do not stagger me in the least; and I have more reason than the superintendent of the Jesuits for saying, *Alios ventos, alias tempestates vidimus*. Your Government is far from being free from blemish. There is not, however, any blessing in the universe of which the same might not be said, and your Government is not the most easy of all to amend in a trice. Good government here will not be established without a crisis, and its crisis will be attended with confusion. But must we accuse light and liberty for making us pass through this disorder in order to introduce a happier era? Clearly not. They occasion some evil, while we are passing on to the better time; but do they occasion more than tyranny and superstition, which would destroy them, and which vainly strive to do this by the consideration that when things are at a certain point they are either quite useless or criminal, or both? You, certainly, are not of this way of thinking, more than I am. The people engrossed with their wants, the great engrossed with their pleasures, have no time to learn wisdom and to extricate themselves from their prejudices; but the effect of the progress of knowledge is, that in order to possess good sense we need not be learned, and that the people accept as truths things of which at present they are with difficulty convinced. Adieu, Sir, for I am pressed for time, and can only assure you of the regard with which I have the honour to be your very humble and obedient servant."

Notes and Comments on Passages of Scripture. By John Kentish. Third Edition. London—Simpkin, Marshall and Co. 8vo. Pp. 486.

ALTHOUGH each of the former editions of this instructive volume has received on its appearance our hearty commendation, we cannot refrain from offering a welcome to this third and improved edition. In reference, pro-

bably, to a remark which we ventured to make in a notice of the second edition, the author has prefixed this Advertisement :

"This edition is a reprint of the second ; with no other changes than what the desire of greater accuracy has suggested. The writer begs leave to state that certain articles in the first impression were afterwards left out, not because he doubted of the justness of his criticism, but solely because he deemed them less important and interesting than those which supply their places."

As might be expected from the learning and accuracy of the author, the alterations now made are neither numerous nor very important. We extract an interesting note on Acts i. 5, *To whom also he shewed himself alive, after his passion, by many infallible proofs :*

"It is a curious, and may be no unprofitable, inquiry, where our Lord chiefly was, and how occupied, in the interval between his rising from the grave and his ascension? The LENGTH of the interval should first be noticed. This, according to Luke, was 'forty days.' Nor are the concluding verses of our evangelist's Gospel at variance with this statement: they evidently form a distinct section, and give a very brief and general account of our Saviour's final parting from his disciples. I cannot be of opinion that the author represents Christ's resurrection and ascension as having taken place on the same day. Luke further tells us that the space of time between these two events, was passed in repeated conversations of Jesus with his apostles, and in his affording them all possible means of judging of his *identity*. Their interviews would be frequent—perhaps almost daily: but then, from the nature of the case, they must have been strictly private. It was his express direction, after he had risen again, that his attendants should repair to *Galilee*. He had been there during a large part of his life, and he would be now sheltered there, amidst a number of devoted friends, from the observation of those of his adversaries who were intent upon destroying him. Is it, however, a fact that, at the time here referred to, his enemies shewed any concern to discover *where* he was? I leave the Romans out of the question: *they* were merely the *executioners* of the vengeance of the Jews. Even the rulers of his own nation were inactive, after the report made to them by the soldiers. Nor did they take measures against any of the apostles, until Peter and John had wrought a notable miracle, and preached through Jesus the resurrection of the dead. When, therefore, I consider these facts, when I recollect the supineness of the Jewish magistracy and priesthood at this juncture, a supineness which attests the reality of our Lord's resurrection—and when I further take into the account the nature of his recorded appearances just after that event, his seclusion at Jerusalem, and his resort to Galilee, I can scarcely think that a miracle was requisite for his safety."—Pp. 238—240.

The Saint's Tragedy ; or the True Story of Elizabeth of Hungary, Landgravine of Hungary, Saint of the Romish Calendar. By Charles Kingsley, Jun., Rector of Eversley With a Preface by Professor Maurice. Parker, West Strand.

THIS Play belongs much more to ecclesiastical than to dramatic literature, and in that character alone it falls under our notice. Indeed, it is not so much a drama as a series of dramatic scenes. The incidents of the life of the Saint are faithfully taken from her well-known history. Her marriage to the Landgrave, his death as a crusader, her sacrifice of her children and other intense sufferings, under the heavy yoke of her merciless director, the monk Conrad, to whom she is a most submissive slave, her death in the odour of sanctity, and finally her canonization, are given without any of the changes or conflicts or uncertainties out of which the dramatic interest arises. Such a subject, it might be thought, would rather become a Romanist than a Protestant poet. And yet whatever of interest there is in the piece, springs out of a contrast which only a Protestant could have exhibited, namely, the human passions and affections crushed by the tyrannous and spurious devotion to which she falls a victim.

The legendary history of the middle ages is full of such characters; but the

poetical possibility of such an existence does not appear on the face of this drama, which therefore does not excite that purifying terror and pity which are the vocation of the tragic drama. Monastic charity and education are well portrayed in the following passages, which we give as specimens of the author's style.

"I tell you, Monk, if she were not healthier by God's making than ever she will be by yours, her charity would be by this time double-distilled selfishness—the mouths she fed, cupboards to store good works in—the backs she warmed, clothes-horses to hang out her wares before God; her alms not given, but fairly paid, a halfpenny for every halfpenny-worth of eternal life; earth her chess-board, and the men and women on it merely pawns for her to play a winning game—puppets and horn-books to teach her unit holiness—a private work-shop in which to work out her own salvation. Out upon such charity!"—Act iv. Sc. 2.

"I thought the task of education was
To strengthen, not to crush; to train and feed
Each subject towards fulfilment of its nature,
According to the mind of God, revealed
In laws, congenital with every kind
And character of man."

Mr. Kingsley was one of the pupils of the Chelsea Training School, established by the National Society for raising up a body of preceptors for the Church. Throughout the drama there are indications of liberality beyond, we should think, the ordinary class of the orthodox Dissenting schoolmasters.

The Self-sacrificing Zeal of our pious Forefathers, and the Duty of Unitarians to be Faithful to the Trust they have bequeathed: a Discourse on occasion of the Death of the Rev. William Hughes, of Widcombe, preached December 10th, 1848, at Newport, Isle of Wight. By Edmund Kell, M. A. London—Mardon.

In the execution of our duty as critics, we always meet Mr. Kell with pleasure. He writes like a man thoroughly in earnest, with no half-convictions, and with no disposition to avoid an encounter with an error in opinion or a fault in practice. In preaching the funeral sermon of the late Mr. Hughes (whose character has been recently described in our pages by another friend), Mr. Kell had a very congenial subject, and the result is a very animated and interesting discourse. In addition to some valuable biographical details, the preacher gives us a brief review of the state of religion at the commencement and the close of Mr. Hughes's career. We select a few facts and a short passage or two.

Mr. Hughes was a descendant of Stephen Hughes, the ejected minister of Mydram, in Carmarthenshire, whose services to religion and the religious literature of Wales are held in reverential recollection and tradition by his countrymen, who still point to a spot which bears the name of "Stephen Hughes's pulpit." The father of Mr. Hughes was David Hughes, the Presbyterian minister of Wincanton. In preparation for the ministry, he entered Coward's Academy at Hoxton in 1778. His elder brother John, afterwards minister at Tewkesbury and Honiton, had entered the same Academy in 1775. Amongst their contemporaries at Hoxton were Mr. W. D. Cooper, of Gorton, Mr. Tremlett, and Messrs. Smith, of Selby, and Hort of Cork.

Mr. Kell gives in a note some particulars respecting Dr. Savage.

"Of his theological tutor, Dr. Savage, who was an intimate friend of Dr. Watts, and one of his successors at Berry-Street meeting, Mr. Hughes was wont to relate that 'he trembled with indignation' when he spoke of the destruction of the lost papers of this distinguished divine. Of the three executors of Dr. Watts, Mr. Neal, himself a Unitarian, appears to have left the MSS. to the discretion of the other two. Dr. Doddridge is considered to have been desirous that they should see the light, and to him is ascribed the merit of having rescued

the 'Solemn Address to the Deity.' To Dr. David Jennings the writings were submitted, and, in Mr. Hughes's words, 'they were never seen nor heard of afterwards.' Dr. Savage, as both the colleague and successor of Dr. Jennings in Coward's Academy, may be supposed to have been well qualified to form a just estimate of this transaction. Mr. Hughes always expressed great respect for the learning and candour of Dr. Savage. He was in the habit, as tutor, of employing Dr. Doddridge's lectures for his text-book, adding other references when required; and although strictly orthodox, his constant advice to the students was, 'Judge for yourselves.'"

During his ministry at Sidmouth and Leather Lane, Mr. W. Hughes was an Arian.

"But after the commencement of the controversial lectures, supported in Portsmouth and its vicinity by the Southern Unitarian Fund Society, in 1816, being led more thoroughly to examine the subject, he gave up his belief in the pre-existence of Christ. It was in these series of week-night lectures, carried on through successive winters, in conjunction with his brother ministers of Chichester and Newport, that his zeal in the diffusion of the genuine doctrines of the gospel was more peculiarly evinced. For nearly ten years, no consideration of other avocations, no inclemency of weather for crossing the water, ever deterred him from being at his appointed post; and many there are who still remember the interest his earnest and energetic appeals in behalf of scripture truth awakened."

Mr. Kell weaves into his sermon two effective anecdotes. One is, that Dr. Parr once said to an Unitarian minister, "You *must* succeed, for you have the Book with you." The other records an opinion respecting Unitarians of the late Rev. Daniel Gunn, an eminent Independent minister of Christchurch, Hants: speaking to an Unitarian, he said, "It is not your principles that are so much against your progress, as that your practice is not in conformity to your principles." The concession of Dr. Parr, equally with the rebuke of Mr. Gunn, may suggest to all of us important reflections.

First Steps to Zoology. By R. Patterson. London—Simms and M'Intyre.

OF Mr. Patterson's former works on Zoology, we have expressed a favourable opinion. The attractive little book now before us possesses most of their good qualities, but is adapted for more juvenile readers. It abounds with interesting anecdotes, and is illustrated with 244 very well-executed wood-cuts. We select a passage descriptive of the *Teredo*.

"It is occasionally the pleasing duty of the naturalist to direct attention to some of the many examples where there springs from 'partial evil, universal good;' and perhaps the *Teredo*, notwithstanding the evidence of its destructive powers, might, if the whole truth were known, be ranked among the number of our benefactors. Mr. R. Ball has remarked, 'that, but for the malignant *Teredo*, the sea would be so covered with floating logs of timber, as to be to some extent unnavigable; that the rivers of warm latitudes would be choked up by the accumulated driftwood at their mouths; and that their fertile banks would, in many cases, be converted into morasses.'

"On one occasion, during a stroll along the beach, the waves flung upon the shore a piece of the painted wood-work of some unfortunate vessel. On examining it, I found it was pierced throughout by the *Teredo*, and that the animals were still living in the galleries they had excavated, and which were lined with shelly matter throughout all their windings. While each animal had used with effect the curious auger-shaped instrument by which the perforations were made, no one had interfered with the progress of his fellows; and almost in every instance, when the borings approached too close, their direction had been changed, and contact or interference thus avoided. That piece of drift timber, the sport of winds and waves, contained within itself a little world of animated existence!"—P. 112.

The Garland of Gratitude. By Joseph Dare. London—Chapman.

MR. DARE is favourably known, to some at least of our readers, as an intelligent Domestic Missionary at Leicester. This little volume of poems will not diminish their respect for him. It shews him possessed of taste and poetical susceptibility, as well as very amiable feelings. We subjoin one or two of the shorter poems.

"TWILIGHT.

"How many thousands at this blessed hour
Are looking forth upon the lingering west,
From peopled town, lone cot, and ancient tower,
T'enjoy, like me, its loveliness and rest!
And 'tis a thought that makes me truly blest,
That unto *all* the glorious scene is given—
That the green earth, cool air, and deep blue heaven
Impart a common joy, a common zest.
There is no breeze upon the stirless tree,
Shining in glory of the sunset ray;
The small grey gnats are dancing merrily;
With clustered speedwell all the path is gay;
And such a gentle spirit fills the air,
'Tis as the world itself were kneeling down in prayer."

"COMPOSED WHILE GETTING BABY TO SLEEP.

"How gently sleep comes on thee, baby mine!
With stilly murmurings, like as bees repine;
Upon my bosom thou hast made thy bed,
As conscious that a father guards thy head;
One little gape, one gentle, long-drawn breath—
Gentle as fragrance breathed from flowers—and then
Thy blue eyes close, then half unfold again;
And now they swim away in sleep's soft death,
Hidden, like violets, underneath their leaves;
Thy limbs are quiet now, thy breast scarce heaves.
I look upon thee till I deeply sigh,
And memory's blinding tears suffuse mine eye;
For, looking thus, I think upon the tomb
Where my first-born, thy sisters, sleep—and dread thy doom."

"ON VISITING THE EXHIBITION FOR THE MECHANICS' INSTITUTION, LEICESTER.

"Not for these works of nature or of art,
I linger with delight—though wondrous all,—
Nor for those mingled strains, poured o'er the heart
In swelling floods, like music's waterfall;
But here I linger, held by some sweet thrall,
More potent than the spell of wizard's hall,
To muse upon the *sports* of by-gone years;
The strength of thews, the fight, and blood and tears
Of the crushed slave; the wild beasts' dying howl;
And men with brutes contending, fierce and foul:—
These were the sports of polished Greece and Rome,
And of my country. Fairer times are come;
Men, now grown men, with *art* and *science* play,
And seek in scenes like these their holiday."

The First Book for Sunday-Schools. New Series. By William Vidler.
John Chapman, London; John Wood, Manchester.

THE Sunday-School Association have just published a New Series of the "First Book." Great care appears to have been taken to render the lessons suitable to the age of the children for whom it is intended; the information conveyed concerning objects and animals is well selected, as being the most

likely to interest and instruct, and is very correctly given; and the moral teaching is not obtrusive, but of a sound and wholesome nature. It has been very neatly got up, and it has been thought desirable to allow the first portion of the book, which contains the rudiments, and which the very young children by whom it would be used would probably soon deface, to be obtained separately.

Lectures on the Development of Religious Life in the Modern Christian Church. Part II., Zwingli and Calvin. By Henry Solly. 12mo. Pp. 48. London—C. E. Mudie.

MR. SOLLY well maintains in this Part the characteristic excellences of the first. His subjects are fine, and he treats them with great breadth and in a very earnest spirit. His taste is not always perfect, and he is sometimes seduced by local grievances (and what lover of religious freedom would not feel his spirit stirred within him at Cheltenham, that noted stage for clerical bigotry and fanaticism?) to admit topics somewhat beneath the dignity of his general subject, and to pursue them with undesirable vehemence. The following passage, in reference to the persecution of which Zwingli was guilty, and in rebuke of modern persecution, is a specimen of the good and bad qualities of Mr. Solly's style:

"Ulric Zwingli, * * * prophet like, moved on his noble course for many years, seeing his work clearly, doing it bravely, with calm strength and frequent joy. But at length he turned aside from his true mission, sunk the prophet in the statesman, and entered on that fatal course of armed coercion by which he thought to compel the mountain cantons to abandon their errors and embrace the gospel in its purity. Some of his political conceptions were magnificent, and many of his measures wise. But his memory can never be fully cleared from the condemnation of having promoted, if he did not originate, the cruel blockade of the mountain cantons, by which the Protestant Swiss sought to starve their Roman Catholic countrymen into the adoption of a purer Christianity. It was a great sin, and bitterly he suffered for it. Yet how many who would cast a stone at him, for having had recourse to a measure not less conspicuous for its absurdity than its criminality, practise the same system themselves! Not on the same scale, not with the imposing array of troops and sentinels which drew their iron wall round the hapless Waldstettes,—but in the pitiful, sneaking fashion of modern bigots, who, creeping from house to house, whisper in the ear of the heretic tradesman's customers that him (*he whom*) they deal with is 'a Dissenter,' or 'a Socinian,' who, as they succeed in shocking those customers' prejudices, and turning their steps from the tabooed counter, rejoice to see the heretic's business decline, and thank God if they behold a chance of starving him into 'Gospel truth.' Take them, take them all, ye followers of the — Nazarene? No! of the Sanhedrim who crucified him. Take those whom ye can outwardly convert by such foul measures, and they shall be a mill-stone round your necks when you would rise to heaven; in their miserable baseness they shall be your church companions for many a day; their leprosy shall cleave to you and to your seed; cowards and hypocrites shall minister to you in holy things; and as ye have wrought the darkest sacrilege in violating the sanctuary of religion in your brother's soul, so the temple of your own worship shall long be mournfully desecrated by the presence of priests without faith, and worshipers without holiness,—outwardly fair, 'full within of dead men's bones and all uncleanness.'"—Pp. 72, 73.

Mr. Solly's lecture on John Calvin is full of striking thoughts, and is written in much better taste than the passage just quoted. We extract one of the concluding paragraphs:

"We must reverence Calvin for his earnestness, indefatigable zeal, indomitable steadfastness, for his purity, and above all, for his piety. We can forgive him his bigotry, his ceaseless stirring up of strife, his bitter persecutions of those who taught what he believed to be soul-destroying error. Nay, we can pardon him the remorseless cruelty, the almost savage animosity, with which he pursued to a terrible death

the learned, amiable and pious Servetus,—even as we forgive Saul of Tarsus for the martyrdom of Stephen,—for all this was the natural, almost the only, course that could be followed by a man thoroughly in earnest, devoutly holding such a creed as Calvin's in such an age. These were the sins of his age, of his zeal, of his faith. But we cannot be reconciled to him as a theologian for so cruelly crushing man's affections, for so fatally undermining the great foundations of morality, of justice, of right, for so utterly breaking up all reverence for the noblest work of God—the soul of man.—Pp. 97, 98.

Chart of Ancient History. Compiled by T. E. Poynting.

THE educational works which are being constantly offered to the public, may be divided into two classes,—the one consisting of those which owe their origin to the desire of carrying out some particular theory of intellectual culture, or spring from the conviction that there is a want, rather than from any clear idea how to supply it; the other comprising those works which grow up spontaneously under the hands of those engaged in tuition, and being found by them useful in practice, are ultimately extended in their application to a wider circle of learners. To this latter class, much the more valuable class of the two, belongs the *Chart of Ancient History*. Its author, an experienced and successful teacher, finding the want of some improved method of giving interest to the study of Ancient History, and of impressing its facts on the minds of his pupils, devised the plan here carried out, and after having tested the method he recommends by an extended trial, he has printed it—primarily with a view to his own pupils, but in such a form that it may have a wider circulation, and may be used by any one with considerable advantage. This origin of the work would prepare us to find in it a practical adaptation to the wants of the learner.

The object aimed at by the *Chart* is “to direct the reflection to the spirit of History” by a chronological analysis of important events, and “to assist the memory.” The means by which this is done is the “exhibiting the progressive development of successive, and the parallelism of contemporaneous events.” For this purpose a large sheet of paper is divided into four columns, one of which is assigned to the Hebrew History, one to the Egyptian, one to the Grecian, and one to the Roman. The sheet is further divided, by lines running from side to side, into 20 divisions, each representing a century, and thus are shewn at a glance the contemporaneous events in each of the four great nations, in every century, from 2000 A. C. up to the Christian era. The great peculiarity of the plan consists in the ingenious manner in which the phraseology is made to serve the purpose of a *memoria technica*, simply by connecting together the events of successive centuries in a continuous chain, the links of which are kept quite distinct, but are yet so connected that when the learner gets hold of one, it will draw all the others after it. The contemporaneous events are made mutually suggestive in a similar manner, the method of printing drawing attention to those particulars in which there is sufficient resemblance, real or imaginary, to cause an association of the ideas, and to connect the events in the memory. In the exhibition of this parallelism Mr. Poynting has been, on the whole, successful, though the points of resemblance sometimes appear strained, as when we are told, 1300 A. C., “Gideon the Great conquers many nations of Midian.” “Sesostris the Great conquers many nations.” “Hercules the Great conquers 12 labours.”

It is difficult to give any clear idea of such a work as this by description; it will be more satisfactory, for those who know the difficulty of giving children correct general ideas of Ancient History, as a whole, with the main outlines of Chronology, to examine it for themselves. We think there are many who will consider it an acquisition, and who will find it a valuable help in their labours for the benefit of the rising generation.

INTELLIGENCE.

DOMESTIC.

Unitarians and their Literature.

It is, we fear, a just charge against the Unitarians of England, that they render a tardy and very inadequate support to their own religious literature. They ought to regard the support of those of their own body who devote their time and talents to the promotion of truth and Christian literature, as a sacred duty. It is one of the many penalties of their nonconformity to the popular creed which Unitarian authors have to pay, that their books, however excellent, are proscribed and shunned by the mass of religious readers. Of this some striking facts have recently come within our own knowledge. Here and there a learned and eminent man steps out of the ranks of the orthodox party and offers a helping hand to a *heterodox* brother. But the rule of exclusion is not broken by the exception. Why is it that such sterling works as Mr. Kenrick's "Essay on Primæval History," and Mr. J. J. Tayler's "Retrospect of the Religious Life of England," still linger in their first edition, though one has been published three and the other four years? If Unitarians alone had done their duty, a second edition of both would before this have been required.

We are led to the subject by our anxiety for the success of two appeals now in the course of being made to the public, the proper answer to which, if made at all, must be made by the Unitarian body. Of the first of these, Dr. Beard's proposed "Library of Christian Literature," we have before spoken. How rich it is in promise to the Christian scholar is proved by the fact, that the names of Dr. Pye Smith and Dr. Vaughan are enrolled in the list of its supporters. After having been some months before the public, the proposals for publication have been seconded by a list of subscribers by no means adequate to the merits of the work, and, we regret to add, not sufficient to ensure its completion. Undeterred by lukewarmness, the editor is going on with his accustomed earnestness with his preparations, and announces as nearly ready the first publication of his series, which will be entitled "Scripture illustrated from

recent Discoveries in the Geography of Palestine."

Of another highly important work, now ready for the press, and only awaiting the call for its publication by a sufficient body of subscribers to protect its author from actual loss, the announcement is for the first time made in our Advertising sheet this month. The "Sketches of the Lives and Writings of distinguished Antitrinitarians," by the Rev. Robert Wallace, is a work greatly needed. The materials for it lie scattered through several hundred English and Foreign books, some of them extremely rare. The biographical and historical sketches which Mr. Wallace has prepared will contain matter of very deep interest. Few men are so well qualified as he is, by exact scholarship, patience in research, a calm temperament, soundness of judgment, and a lucid style, for writing ecclesiastical history. It will be remembered by our readers that to our early volumes Mr. Wallace contributed a most interesting series of papers, entitled, "Historical Sketch of the Trinitarian Controversy from the Accession of William III. to the Passing of the Blasphemy Act." Those papers were, we believe, extracts from the work which Mr. Wallace now proposes for publication. Should he not be encouraged to publish his "Antitrinitarian Biography," the loss to religious historical literature will be deplorable, and the present generation of Unitarians will not be free from reproach. We feel a very deep interest in this matter, and venture to make an appeal to the Unitarian ministers of England to give a helping hand. If they will generally take the matter up, and shew to the more wealthy members of their congregations how much now depends on their timely assistance, the success of both undertakings will be ensured.

Cathedral Abuses.

The result of the attack which the Dean of Bristol lately made on the Cathedral service there (see C. R. for last month) remains to be told.

The Minor Canons, indignant at having an incompetent brother thrust into their body, and still more offended at the impudent attempt to follow up this

breach of the statutes by another, and thus to destroy the very character of the Cathedral service, appealed to the Bishop as visitor. One of them (the Rev. James Carter) refused to obey the order of the Chapter, and continued to chant the service as usual. The Chapter hereupon met again and rescinded their former order, which the Dean forthwith re-issued in his own name.

The appeal was heard before the Bishop (Monk) on the 27th Feb., when the cause of the Minor Canons was very ably advocated by Dr. Badeley, who contended that the Dean had no power to alter the statutes of the Cathedral, by which he had sworn to govern it; that any such violation of them was not only a criminal offence, but that it rendered him liable to the forfeiture of his property in that church. He then shewed that the recent appointment and the order which followed were in direct violation of the statutes and of immemorial custom, and prayed the Bishop to annul the Dean's order, which, he contended, was in itself worthless.

The Dean's reply was as foolish as it was impudent, and amounted in fact to an exaltation of his opinion above the statutes.

The Bishop, who was assisted by Dr. Phillimore as assessor, gave his judgment on the following Thursday,—

1st, declaring the mandate of the Dean to be "null and void, and of no validity whatever."

2nd, ordering the monition served on the Rev. James Carter (which commanded him to read the service) "to be annulled and rescinded."

3rd, ordering "the Dean and Chapter to uphold and maintain the celebration of the choral services in the Cathedral Church of Bristol according to accustomed usage and practice."

It is to be hoped that this decision will have the effect of teaching Deans and Chapter a salutary lesson, and of putting an end to the disgraceful practice of appointing incompetent persons to Minor Canonries. They have learned to disregard their oaths, but when they are warned from high authority that a violation of their duty puts the possession of their very offices in jeopardy, they will probably think it expedient not to despise such a caution.

It is very much to be regretted that some independent Member of Parliament does not take up the question of Cathedral endowments—their origin,

design, extent, use and present application. The subject demands inquiry, and loudly the present state of things calls for reform.

E. T.

Services at Mill-hill Chapel, Leeds.

The religious services in this beautiful edifice have continued to be attended by very large and deeply-interested congregations since the opening day.* The place is resorted to by many strangers, and at one of the evening services it was almost inconveniently full. Subsequently to those of Dr. Hutton and Rev. J. H. Thom, all the services have been conducted by the Rev. Charles Wicksteed, whom his attached flock are truly happy to see and hear again in his own pulpit. By the kindness of a correspondent, we are enabled to give a hasty sketch of his recent addresses to his people.

The Sunday mornings in the month of January were occupied with sermons on the aims and duties of a Christian church. The first of this series bore naturally on the union and agreement of the outward circumstances in which the congregation met, with the inward principles in which they still rejoiced. The entrance on the ordinary services of the new temple was contemporaneous with the entrance upon a new year, and the customary retrospects and prospects of the season received more than usual solemnity from this circumstance. A considerable portion of the congregation then remained to consecrate the occasion, and bind their hearts anew together, by joining in the communion of the Lord's Supper.

The second sermon developed the growth and the meaning of the several constituent parts of a public religious service. It was shewn that this was essentially a joint and social office, that it required attention, earnestness and preparation in the hearer as well as in the preacher. The influence of men upon each other, even in the silence of the House of God, and still more in the response of praise, was pointed out, and urged as a motive to constancy and seriousness.

The third sermon was devoted to considering the end and object of Chris-

* We are glad to learn that Dr. Hutton has yielded to the urgent request of his friends at Leeds, and committed to the press the sermon from the introduction to which we gave copious extracts.

tian Association—namely, the presenting to the Lord a "glorious church," "a peculiar people," "zealous of good works." The impure mixture which so often debased the character of Christian churches, and made of them worldly associations, was exposed and repudiated. The sincere individual effort of each member of it, the consecration of his own life to his Master, was dwelt upon; and the peculiar position of the Unitarian with respect to church organization, was explained; the liberty of thought and action, and the independence of character and mind, which the principles professed by Unitarians tended to form, rendering the common organizations, the spiritual *surveillance* of other sects, utterly inapplicable to them, and calculated, as they would fear, to interfere with that liberty with which Christ had made them free.

In the fourth lecture were laid down the forms of organization and co-operation which were consistent with principles of spiritual freedom, and which were practicable to and obligatory on every society of Christians. The preacher shewed how a church did not aim at being a proud and prosperous and worldly-happy community, but an association of strong and weak, of instructed and ignorant, of happy and distressed, of rich and poor, and of good and evil, that the former elements might give of their abundance to the latter, and thus the defective be not turned out of the way, but rather healed. The greatest triumph of a Christian society was, not the being without vice and poverty and carelessness and sorrow, but the aiding in the conversion and remedy of these evils. The various forms of good, the institutions and societies expressly connected with the congregation, in some one or more of which each person might take an interest or a part, were then enumerated, and the light in which members of Christian churches should look upon their own machinery and agencies for social religious good, was shewn.

Contemporaneously with these services in the morning, discourses of a more general character were in course of delivery to the congregation and public in the evening. The subjects were as follows: The chief Elements of the Christian Faith and Character—A Review of the Life of Christ in its Application to Human Lot—On Religious and General Prejudice—On the Active Power of Faith. In the month

of February, the ordinary morning services were renewed, and the evenings were devoted to a course of lectures, 1st, on the Christian Duty and increasing Practicability of International Peace (in preparation for a town's meeting of the inhabitants the next day under the presidency of the Mayor); 2nd, on the General Assembly and Church of the First-born, in proof of the Gates of Heaven being by general confession wider than Creeds in their Straitness admitted; 3rd, on the Position of the Unitarian in the Christian World, and his Defence from the Charge of Schism; 4th, on the Common Basis on which all Theories of Christian Salvation had necessarily to rest.

The Sunday evenings of the month of March have been devoted to explanations of passages of Scripture—1st, those affecting the Trinitarian Controversy; 2nd, those affecting the doctrine of Christ's Deity; 3rd, those affecting the Old-Testament doctrine of Sacrifice; and 4th, those affecting that of the New. As far as we can learn, this series of services, though attended by large audiences, excites no hostile efforts from the orthodox pulpits in the town, though doubtless the "erroneous way" calls forth many private and social expressions of warning and sorrow.

The Church-rate Question in Parliament.

(From the *Wakefield and West-Riding Examiner*.)

Some people don't know when to accept a good offer. The Church can never have a better than that which was made on Tuesday last, in the form of Mr. P. Wood's amendment on Mr. Trelawney's resolution on Church-rates.

The resolution was to the effect, "that it is expedient to *abolish* Church-rates." The amendment was, "that it is expedient to *exempt Dissenters* from paying them." The amendment was rejected by 183 against 20; and the original resolution by 119 against 84. These 84 names stand thus pledged to the abolition of Church-rates; and Mr. Bouverie complained that he and several others who had not voted on the first division, were locked out and prevented from voting on the second.

The Church-rate question is not settled, though *burked* for the present. The best lovers of the Church would have done well to promote Mr. Page Wood's offered settlement of it; and all friends of religion and decency must

desire to have it speedily settled, one way or another.

Nothing can be imagined more moderate and conciliatory than Mr. Wood's proposal, to exempt all persons who register themselves as Dissenters, from liability to Church-rates,—exempting them, at the same time, from all right to pews in the Church or administration of its affairs. Surely the Church would be well rid of such adherents. If she still insists on regarding them as Churchmen, she must bear with her undutiful sons; but we think she would be wiser and would consult better for the peace of the rest of her family, if she would grant their wish to be let alone in things spiritual.

We believe the opponents of Church-rates would, generally speaking, be quite satisfied with Mr. Wood's plan. They do not object to an optional rate, but to a compulsory one. They would be satisfied with being let alone, and would on no account wish to hinder Church-people from paying Church-rates. Some few may, indeed, sympathize with Mr. Bright, who objected to the amendment, as putting it out of the power of Dissenters to take part, as citizens, in any future arrangement of Church affairs for the public good. But those who feel thus, need not, and of course would not, register their own exemption. They would continue to pay and protest, to vote against compulsory Church-rates, and to devise plans for the reformation of the Church Establishment.

The Ministers, through the mouth of Lord John Russell, resisted both the resolution and the amendment, as not proposing any substitute for the rate. They declared they would not object to Mr. Trelawney's bringing in a Bill on the subject, as they could then discuss its actual provisions; but a resolution without a Bill, they said, might be pledging the House to something impracticable.

This might be a fair reason against the resolution, but certainly not against Mr. Wood's amendment. That amendment, simply exempting registered Dissenters, would have required no substitute for a rate to be proposed. The rate would be thenceforth laid by Churchmen and paid by Churchmen. What could be more simple? What more evidently just? Mr. Trelawney reminded the House, that they had pledged themselves in 1839, by resolution on John Thorowgood's imprisonment, to provide against similar op-

pressions. Mr. Page Wood's resolution, followed by a Bill containing the same words, would effectually redeem this pledge. Surely Lord John Russell does not regret the resolution of 1839, nor doubt the possibility of carrying out its purpose.

The friends of the present system of strife and contention rested chiefly upon the argument which Mr. Dennison rode so hard in his late electioneering career; namely, that property has been bought and sold subject to Church-rates, and therefore the rate is a fixed charge upon property, without regard to the future will of the owner. But it is notoriously not a fixed charge, and the owner has a voice at least as to its amount. If Lord Denman's law is sound, "that the minority can lay a rate," so is his law sound "that the majority can fix the amount of the rate." So that property has been bought and sold, Mr. Dennison and the rest ought to say, subject to the liability of a rate from a farthing upwards as the majority may decide, or to no rate at all if the Churchwardens choose, or if Parliament interfere.

One would think it must be in pure love of quarrels and ill-blood that so easy a settlement of the Church-rate question is refused. The Harry-of-Exeter spirit would explain the result of Tuesday's debate, if one could suppose it to possess the 119 senators. They have decreed that Church-rate contests shall continue to disgrace this country; that it is for the good of religion to wage this annual warfare in the vestry, the chancel or the yard of our parish churches; that it has a good moral effect for Churchmen to make their Church odious to Dissenters; that it is beneficial to the Church to invite Dissenters to her councils on matters of finance; that a farthing rate on the population is sweeter than a penny rate on zealous Churchmen!

Our own preference is for peace and quietude and good citizenship. We wish the true sons of the Church and the lovers of religion may soon have another equally good opportunity of settling this vexed question of Church-rates. Nothing but mischief can come of it till it is settled. And no one need look to the Consolidated Fund as its settlement.

The Chapel at Killinchy.

The attention of our readers is requested to the "case of great hardship" detailed in our Advertising sheet. After

being harassed by legal proceedings of seven years' duration in defence of their ancient house of prayer, the Presbyterians of Killinchy were at length driven out of it by their orthodox persecutors. The congregation have built for themselves a new place, for which their own subscriptions and those of their friends on the opening day would have sufficed; but the cost of persecution in the shape of law (with which, but for the Dissenters' Chapels Act, our Courts would have been rife) swallowed up a large portion of their subscription, and the result is that the chapel is burthened with a debt which is to them heavy. By the appointment of the Remonstrant Synod, Messrs. Fletcher Blakely and Glendy are about to solicit subscriptions in England for the liquidation of the debt. Mr. Blakely is well known as one of the most zealous and successful advocates of Unitarian Christianity in the North of Ireland. Mr. Glendy was one of the Irish brethren who served in the memorable Parliamentary campaign of 1844, and by his assiduity and judgment materially helped the passing of the Dissenters' Chapels Act. We well know that he is remembered with respect and affection by his colleagues of the Presbyterian Union Committee.

Domestic Missions—Liverpool and Leicester.

The Twelfth Annual Report of the Liverpool Society is the first-fruits to the public of Mr. Bishop's labours as a Domestic Missionary, and shews him to possess eminent qualifications for usefulness in his philanthropic office. He has found encouragement in the veneration expressed for the memory of his predecessor, the much-lamented Mr. Johns. Mr. Bishop's experience does not confirm the charge against the poor that they want gratitude. His visits, which each week include more than a hundred families, have been well received. He is often appealed to for counsel and advice, and invited to act as mediator and peace-maker. He introduces religious topics to his humble friends slowly and cautiously. Doctrinal controversies but seldom cross his path, and party-spirit has thrown no hindrances in his way. The following passage in the Report we must give entire:

"Some of the families with whom I have acquired an intimacy, are serious and attached members of various religious communities; and though

they are not exactly the objects of the Mission, yet having become acquainted with such parties, I keep up an intercourse with them, as much for my own sake as from any other consideration. Occasional visits to the houses of the religious poor give tone to the spirit and energy to the faith, that might become debilitated by constant contact with depravity and wretchedness. I have never found such visits at all misunderstood. They are received in the same spirit in which they are made; and in seasons of trial and sorrow, I have sometimes been asked to give voice to the feelings of the household in prayer. I have no fear, therefore, of being looked upon as labouring for party objects, or in opposition to any section of the Christian church."

Mr. Bishop strongly censures indiscriminate almsgiving. His attempts to redeem mendicants from their pernicious calling were in no case successful. He adduces some facts to illustrate the close connection between the sanitary and the moral condition of a district. The Provident Society he loudly extols, as a powerful lever to raise the poor to self-dependence. In six months he collected in a small part of the Mission district £90. He dwells on the usefulness of personal intercourse between rich and poor in breaking down class antipathies. Tracts have been most useful auxiliaries to Mr. Bishop's mission. He regrets, however, that so many religious tracts are greatly *below* the average intelligence of the working class. Against intemperance he has directed all his strength, as the most deadly enemy of the class whose welfare he has at heart. To rescue some of them from gin-shops, public-houses and saloon concerts, he has promoted the establishment, in the worst part of his district, of a reading-room, well supplied with newspapers and other periodicals. To the efficacy of Ragged Schools he bears a willing testimony. He has formed a Juvenile Temperance Society, which numbers 100 members. Once a week he meets an adult class. He has opened the Harrington school as a place of worship, and preaches in it twice each Sunday. The evening attendance is good. A Sunday-school has been commenced, which numbers more than 60 children.—This outline of the Report, slight as it is, will suffice to shew how abundant have been Mr. Bishop's labours, and how truly Christian the spirit in which he has entered on them.

Mr. Dare's Report of the Leicester Mission is not less interesting than Mr. Bishop's. The Mission has been efficiently conducted at a cost of about £150. Connected with it is a Sewing Society, with an average attendance of 40 persons. About 500 articles made by the society are yearly sold to the poor at the price of the materials. An adult male class was attended in the winter by nearly 60 persons. Popular lectures on philosophical subjects were delivered once a fortnight. The boys' instruction society has taught about 80 pupils. The female adult class numbers 30. The girls' instruction society has had an average attendance of 100. "Scarcely an evening passed without some being denied admittance for want of room." Notwithstanding the great depression of the times, £60 has been collected by the Provident Society. The attendants on the reading-room have considerably increased. Let the composers of tracts for the people listen to Mr. Dare's suggestion as to what is most wanted: "We want healthful tracts on social and political economy; on the domestic affections and household virtues; on sanitary and scientific subjects, and tales of fancy and imagination. It is by the distribution of these, with others of a liberal tone in theology, that the bigot, the quack and the demagogue, will be driven from society, and the vicious taste rectified that hungers after 'downright deep romances.'" Mr. Dare's description of the Sunday-school, which works most successfully, is interesting: "It has rather a motley appearance. Wives and widows in spectacles, nurse girls, factory hands, and poor little children, whose appearance plainly tells of 'home wretchedness,' make up the weekly assemblage." The Sunday evening service has been well attended during the winter, and Mr. Dare desires to gather out of the attendants communicants for the Lord's Supper, in the hope of cherishing in their minds the religious sentiment, strengthening the ties that attach them to the humble house of prayer, and refuting the slander that the supporters of the Mission do not believe in Jesus Christ. The meetings of the ladies' Working Society are usually attended by their indefatigable Missionary, who reads on these occasions his monthly reports. During the year he has paid 4000 visits. Of all men, the Domestic Missionary must not *weary in well-doing*. Mr. Dare says, "I have continued my calls at

some houses for two or three years before any visible effect has been produced. Then some of the family would join one of the classes, or attend the Sunday-school, or come to the evening service. Visiting is the great means of influencing the poor. They require continual encouragement in their efforts for improvement. They must not be deserted even after repeated failures." Mr. Dare's experience respecting party spirit has not been as happy as that of Mr. Bishop. The Report mentions several instances of the attempts of the clergy of Leicester to thwart his usefulness. As specimens of the degrading superstition and bigotry which he sometimes encounters, we close our notice of his labours with another extract:—"In a house where I had been requested to call, I was informed that two clergymen had just made a visit. One of them urged a sick inmate, the father of the family, to *confess* to the other, as he would then 'banish all his sins from him, like sinking them into a well.' These words were used by the invalid's wife in giving me an account of the circumstances. The sick man refused to make confession, and very naturally inquired, 'how it was that *one* of the reverend gentlemen couldn't give absolution as well as the *other*?' 'Oh,' replied the negative divine, 'Mr. ——— is a priest; he has received the power from Almighty God; I have not.' The following fact illustrates 'what manner of spirit' is at work for the extirpation of heresy and the revival of the religious sentiment amongst the fallen masses of our poorer brethren. One day a curate had just made a call where I usually visit. Some statements had been put forth by him which were controverted by the inmates of the house. 'Oh,' he answered, 'I come to give instruction, if you are willing to receive it, not to enter into controversy. Argumentation with you would only degrade my office and flatter your vanity.' * * * 'Why do you attend chapel?' asked a clergyman of a poor woman; 'you won't hear the gospel there; you should come to church to obtain the truth.' She inquired how she could be assured of that. 'Oh,' he replied, 'the Bishop will see to that: he makes us preach the truth.' 'Well,' said another to a poor old person who has attended our Mission chapel from its opening, 'you may live seven years, but, if you do, I won't read the Burial Service over you.'"

OBITUARY.

1848. Oct. 30, at Dorchester, Massachusetts, aged thirty, Rev. HIRAM WITHERINGTON. Of this estimable American minister we derive the particulars that follow from an affectionate tribute to his memory, in the last number of the *Christian Examiner*, from the pen of his friend, Rev. Alonzo Hill.

Mr. Witherington was born in Dorchester, July 29, 1818. He was educated in the schools of his native village, and at the early age of seventeen became an instructor in the grammar and Sunday-schools which he had attended. In the latter, he was a favourite with young and old. When it was his turn to give the general lesson to the children in the school, so attractive was his little sermon, so simple and beautiful, delivered in a tone so impressive and sweet, that they would cluster around him and hang upon his words. His thoughts turned from an early period to the ministry. There were many difficulties to be overcome in the preparatory studies. He picked up a little Latin here and there, and laid aside the small income of his school. By the mediation of Mr. Hall, his minister, he was introduced to Dr. Allen, of Northboro', with whom he spent two years as a pupil-assistant. He then entered the Divinity School at Cambridge, where he spent three years. He left Cambridge in July, 1844; and the dissertation which he read at the annual visitation, "on the Mystical Element in Religion," awakened high expectations. It was published in the *Christian Examiner*, November, 1844. He settled at the close of that year at Leominster, as minister of the First Congregational church. He better loved to think than to read and study. His intellect was exceedingly active. He learned almost by intuition. His discourses were composed with great rapidity. Compositions which enchain the attention of his hearers were thrown off at a sitting. He possessed great richness of fancy. He was an habitual student and an ardent lover of Nature. His early sermons were lavishly adorned, and possessed more poetry than theology. This was a fault which he soon corrected. His views of life were, notwithstanding his poetical temperament, eminently practical. His plans of usefulness were sober. He was the life of his Sunday-school, and all its

details were arranged by himself. He attempted important changes in his church, resolving it into an association for religious improvement and benevolent action. In his habits, he was simple almost to plainness. In his dress, his domestic arrangements, his social intercourse, his pastoral walks, his pulpit exhibitions, he was the farthest possible removed from a finical elegance. Yet he possessed a peculiar refinement of taste and feeling. He was gentle in his manners, speech and thought, loving in his affections, tender in his feelings and most tender of the feelings of others, true in his attachments, pliant in his temper, and yielding in his disposition to a certain point, to any extent of inconvenience, playful almost to hilarity within the bounds of innocent freedom; but beyond those bounds, when truth and duty demanded it, he was fixed and firm and unyielding as a rock. His, too, was the true spirit of devotion; his piety was unaffected and childlike. In his parochial duties he was most faithful, inviting his people to his own house, visiting them in their scattered homes, taking the superintendence of their schools, addressing them in religious meetings, lecturing before their Lyceums. Considering his broken health, the amount of work he achieved was almost incredible; yet he thought he had done nothing. He married, but in one short year his home was desolate: he found himself a widower, the father of an orphaned babe, whose mother, the object of his early attachment, was in her early grave. When the heats of summer came on, his health gave way. He dragged his enfeebled frame about with the slow martyrdom of the invalid. Notwithstanding sickness and bereavement, he met his friends with his accustomed smile, and to the outward eye went on his way as cheerfully as ever. After a time he married again, and gathered about him anew the comforts of a home. His illnesses soon became frequent; he had pressed the feeble frame too far. Finding himself utterly unequal to his weighty charge, he sought and received a dismission from his people, July 2, 1848. Their sorrow was expressed by their votes and by their continuance of the salary to the day of his death. It was his hope, after a few months' rest, to resume his labours in a smaller field

of duty. He retired to his native village. The summer passed and the autumn advanced amidst alternate hopes and fears. With the autumn came sickness and prostration of mind and body: his fine powers were all unstrung. After weeks of almost unconsciousness, he sunk to rest, October 30, 1848. He was buried, in a spot chosen by himself, in his own parish at Leominster. He was followed by a long procession of his people and friends to the place of his rest. It was the noon of a beautiful autumnal day, and the sun without a cloud was looking down upon a congregation in tears, for he was now preaching to them his last and most impressive discourse. The young pastor who had come to them in the full tide of life and hope three years before, who had walked among them so holily and unblameably, and won their affections, now led them into the beautiful grave, where he had so often followed to soothe and sustain. There he sleeps beneath the soil, while the spring flower above him in its early decay shall image to the heart his brief life, and the pine trees that wave over him in their perennial verdure shall be the emblems of the influence which he has left behind.

Feb. 20, at his residence, St. Martin's, Leicester, **PETER COLSTON, Esq.**, aged 68. Through a long series of years he suffered at intervals from the attacks of a painful disorder, and for more than twelve months previous to his death he was afflicted with total blindness; but, like so many who have gone before him, he found his best support under the trials of life in a firm belief of the enlightened and consolatory views offered by Unitarian Christianity. He possessed also another source of mental peace, even more important—a good conscience. In all private relations his conduct was exemplary, and as a master he secured the attachment and respect of his workmen in a very high degree. This was the result of his uniform practice of justice and humanity—points not always sufficiently attended to by employers. It was his rule in every case to do, not the thing that appeared in some respects desirable, but the thing that was right.

Feb. 20, at Devon House, Kingsdown, Bristol, **SAMUEL LANG**, aged 65. Mr. Lang was born at Tavistock, in Devonshire, in the year 1785. His pa-

rents were Presbyterians, and members of the Old Abbey chapel in that town. When he was quite young, an interesting event occurred in connection with the chapel. Mr. Theophilus Edwards had been the minister more than twenty years. But in the year 1794, he was called by the Mint congregation to remove to Exeter, where he became the successor of the Rev. Joseph Bretland. A vacancy was thus created in the ministerial office, and the Rev. William Evans, who was then temporarily supplying the pulpit at Bridgewater, was invited to preach. The precise views of Mr. Edwards on doctrinal subjects had not been declared to his congregation (having rarely, if ever, preached a doctrinal discourse), but it soon became evident that the new candidate was a decided Unitarian. This caused a schism in the congregation; and it rose to such a height, that a secession of some of its members was the consequence. The parents of the subject of this memoir, and all his family, who formed a majority of the congregation, took part with Mr. Evans, and he was consequently chosen minister. This incident shews the interest which the family of Mr. Lang took in liberal Christianity. How largely he imbibed their spirit, was evinced in the warm interest he took throughout his life in the promotion of Unitarian Christianity. When first he entered upon the active business of life, he was engaged with an uncle at Plymouth, who was always a kind friend to him. Here he took a great interest in the affairs of the Unitarian chapel, and, having given some attention to psalmody, became a member of the choir. About the year 1806, he removed to Bristol, where he entered vigorously into mercantile pursuits, which he carried on with success until his retirement from business, about the middle of last year. He always maintained a high character for principle and integrity in his dealings, and was held in great esteem by all who knew him. He spent a large portion of his time in travelling through South Wales, where he was universally beloved. In fact, so highly was he appreciated, and so kind and affectionate were his manners, that it has frequently happened, when a dispute occurred between neighbours in the interval of his journeys, it was left till he came to heal the breach, and to bring those who had been estranged for awhile together again. He was generous almost to a fault. He was an ac-

tive member of the Lewin's Mead society for upwards of forty years, during which time he filled the office of treasurer and deacon, was also secretary to the Western Unitarian Society, a feoffee of the Stokes Croft charity, and was a zealous supporter of the various schools connected with the chapel. In his political opinions he was a reformer. He took a warm interest in the late Sir Samuel Romilly's cause, when he contested the representation of the city; and had all professors of liberal opinions been as consistent as himself, that great man would have been Member for the city. He was very diffident of his own powers, and always shunned display, preferring rather to follow than to lead; but a man more active and diligent in any thing he undertook, never lived. On his retirement from business, he was looking forward to pass the remainder of his days in the peace and quiet of his family. He was singularly fond of children. It was his custom, to the close of his life, to have many of his children and grandchildren with him on a Sunday. It was hoped and fondly believed by those who best knew Mr. Lang's worth, that many years of usefulness and tranquil happiness were yet in store for him; but it was otherwise ruled by the Great Disposer of events. He sank under the effects of a malignant disease which had

only recently manifested itself. He was singularly patient and resigned during his decline and fatal sickness, and shewed the consoling power of the religion which had been his guide through life.

Bristol, March 2, 1849.

Feb. 7, at his residence, Hull, HERBERT SEATON, Esq., aged 66 years. He had for many years retired from business, and devoted his time and services to the improvement and well-being of the town. He was an earnest and devoted attendant on Unitarian worship. In his private relations, he was a kind master and an affectionate husband. His remains were attended to the cemetery by a long train of townsmen and fellow-worshippers, anxious to pay the last token of respect to his memory.

Feb. 28, MARY ANN VENNING, elder daughter of the late Ann and John Venning, of Walthamstow and Milk Street.

March 3, Miss WATSON, of Lansdown Crescent, eldest surviving daughter of the late Rev. Thomas Watson.

March 12, at Homerton, of consumption, aged 24, LOUISA, youngest daughter of Mr. E. I. FIELD.

MARRIAGES.

1848. Feb. 18, at George's meeting, Exeter, by Rev. Thomas Hincks, Mr. PINSON to Miss MARGARET FREDEAY.

Feb. 20, at Mansfield, Rev. W. LINWOOD, of London, to FANNY, second daughter of B. NEWMAN, Esq., of the former place.

Feb. 21, at Wareham, Dorset, by Rev. W. Smith, F.L.S., Rev. THOMAS HUNTER, of Chesterfield, to Miss FILITER, of Trigon Hill, near Wareham.

Feb. 23, at the Old meeting, Ipswich, by Rev. T. F. Thomas, Mr. ROBERT PAYNE to Miss REBECCA KING.

March 4, at Bank-Street chapel, Bolton, Mr. SQUIRE TAYLOR to Miss ELLEN DEAN.

March 5, at the General Baptist chapel, Worship Street, by Rev. J. C. Means, Mr. R. GREEN, of Woolwich, to HENRIETTA MATILDA, youngest daughter of the late Mr. George BRACE, of Crown Street, Finsbury.

March 6, at St. Michael's, Toxteth, Liverpool, WILLIAM HENRY, eldest son of PETER MARTINRAU, Esq., to LUCY, daughter of Thomas MARTIN, Esq.

March 7, at Upper Brook-Street chapel, Manchester, by Rev. J. G. Robberds, HENRY TURNER ROBBERDS, youngest son of the above, to MARIA LETITIA MATTHEWS, professor of music, daughter of Mr. Samuel Matthews, surgeon, of Manchester.

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[Vol. V.

MORELL'S PHILOSOPHY OF RELIGION.*

THERE is no subject more interesting and important than that of *the Philosophy of Religion*. The views entertained on that subject must have a powerful influence both upon the formation of a religious faith and the cultivation of a religious life. As is the character of men's philosophy of religion, so will, in a great measure at least, be the relation in which they stand toward Christianity. It is not necessary, in order to this, that a man should have professedly directed his attention to such philosophy; for the very crudity and scantiness of his notions with regard to it, will have as distinct an influence upon him as the most profound investigation could.

Important as this subject must at all times be, it seems to us especially important at the present time. In our age and country, religion is evidently in a state of transition; and the safety of that agitation by which its changes are accompanied, mainly depends upon the nature of those philosophical principles in consistency with which the transition may be effected.

It was under the impression of these sentiments that we opened the book whose title we have given below. We rejoiced that a book with this title had been published by so respectable a writer as Mr. Morell, hoping that it would tend to settle, on a satisfactory basis, some of the religious questions which just now imperatively require to be settled. We have been disappointed. Though displaying considerable talent, the work is wanting in the depth and grasp of thought which the subject demands. Its great merit is its clearness; but it owes this quality rather to the limitation of its views than to the mastery attained by its author over the topics he discusses. We doubt whether the character of Mr. Morell's mind would fit him, under any circumstances, for the adequate fulfilment of the task he has undertaken; but the position he has chosen to occupy renders what fitness he might possess almost entirely abortive. It is his constant attempt to patch up a reconciliation between opposite theological opinions; and he thus deprives himself of the force appropriate to either side of his case. Instead of the independent and vigorous effort we could desire, we meet with untenable compromises, by which heterodox doctrines are clothed in orthodox forms; and hesitating inquiries which halt between the premises and their legitimate conclusions. It is true that the theory of religion advocated by Mr. Morell does not, in the same sense, possess the

* *The Philosophy of Religion*. By J. D. Morell, A. M. London—Longman, Brown, Green, and Longmans. 8vo. Pp. 427. 1849.

accommodating character belonging to the theological part of his volume;—that is to say, it is, in itself, sufficiently distinct and precise—but, in another sense, that theory may be described as an accommodation to an accommodation. We are persuaded that the necessities presented by the theology gave rise, in this instance, to the philosophy. That philosophy stands in a forced, not a natural, connection with the principles which are made answerable for it; and its true origin is to be sought for rather in the practical conclusions with which alone it harmonizes, than in the abstractions to which it vainly appeals for support.

Its *theory of religion* is, however, by far the most important part of the book before us; and, being obliged to select some limited portion of that book for examination, we have decided upon confining our present notice to the form of principle in which this theory is set. All that we consider erroneous in the development of the theory will be shaken, and may easily be removed, by any hand, when its foundations are destroyed.

It is the third chapter of the work—*On the Peculiar Essence of Religion*—to which we desire to direct particular attention. The two preceding chapters are on *the Faculties of the Human Mind*, and *the Distinction between the Logical and the Intuitional Consciousness*; and the remainder of the volume is occupied with a discussion of questions relating to *the Essence of Christianity, Revelation, Inspiration, Theology, Religious Fellowship*, and some other subordinate points to which these are allied.

From the chapter to which we have specially referred, we shall immediately proceed to extract a few passages embracing together a connected view of the philosophy whose character we propose to estimate. Those passages are the following:

"The sense of dependence, *accompanying* all our mental operations, gives them the peculiar hue of piety. . . . It is this peculiar mode of feeling pervading all our powers, faculties and inward phenomena, which gives them a religious character; so that we may correctly say that the *essence* of religion lies exactly here."^{*}

"Let the relation of subject and object in the economy of our emotions become such, that the whole independent energy of the former merges into the latter as its prime cause and present sustainer; let the subject become as nothing—not, indeed, from its intrinsic insignificance or incapacity of moral action, but by virtue of the infinity of the object to which it stands consciously opposed; and the feeling of dependence *must* become *absolute*; for all finite power is as *nothing* in relation to the Infinite."[†] "The essential germ of the religious life is concentrated in the absolute feeling of dependence."[‡]

"Admitting that the *co-operation* of the logical understanding is necessary to the full development of the inward religious life, yet there may be some other state of consciousness in which it *essentially* consists, and which we ought to understand aright in order to find the starting-point of our whole theory. If religion can exist *at all* without the co-operation of logical thinking, properly so called, then its essential germ must be looked for in some *other* region of our mental constitution."[§] "Although the co-operation of knowledge may be necessary to the perfection of our religious life, yea, and in a subordinate sense, to its very existence, yet there is some phenomenon, lying *without* the region of what we may term intellectual activity, in which religion is really

* P. 78.

† P. 76.

‡ P. 77.

§ P. 68.

cradled, and the measure of which shall exactly determine the measure of our piety towards God."*

"The absolute feeling of dependence arises in connection with that state of the emotional consciousness in which our subjective self stands opposed to an *absolute object*; and what object is or can be absolute but the Infinite Being himself—God—the self-existent, self-dependent, and eternal? Such a feeling of dependence, therefore, as we have described, *involves* in it virtually the sense of Deity."† "The moment our consciousness attains that elevation in which our finite self becomes nothing in the presence of infinity, eternity, and omnipotence, the accompanying state of emotion is one which involves an absolute object; and such an emotion must be equivalent to a sense of Deity."‡

"We have developed two conclusions, each of them highly important towards the full comprehension of the nature of religion. We have shewn, *first*, that the germ of religion lies in *feeling*,—and that the absolute feeling of dependence. And then, *secondly*, we have shewn that the absolute feeling of dependence, seeking its object through all the different stages of the human consciousness, is driven *onwards* from one resting-place to another, until, in the region of faith, it finds the absolute Being, of which it had ever dreamed, to whose existence it had ever tacitly pointed, and united to which, it gives the highest and the purest intensity to all the activities of the human mind."§

We have given a larger amount of quotation than was necessary to our purpose, because we wish to do full justice to Mr. Morell's sentiments; and we have now to express our own sense of the meaning of what we have quoted. That sense is comprised in these propositions—that the essence of religion consists in a feeling of dependence—that in order to fulfil this essential relation, the feeling of dependence must be absolute—that religion exists independently of knowledge, even in the form of pure intellectual activity—and that the feeling of absolute dependence produces a sense of Deity. To each of these propositions we are opposed; and we proceed, by a separate examination of them, to exhibit the grounds of our opposition.

We have, in the first place, then, to do with the doctrine—that *the essence of religion consists in a feeling of dependence*.

We do not by any means deny that such a feeling forms *one* of the essential elements of religion; but it shares this character with various other things equally essential with itself. What we deny is, that in any exclusive sense "we may correctly say that the essence of religion *lies exactly here*." That essence lies, just as exactly, elsewhere as it does here; and one of the cardinal faults of Mr. Morell's representation is, that it pretends to a simplicity of definition which does not and cannot answer to the facts of his case. Religion is a much more complex and varied matter than he considers it to be; and his attempt to resolve it into one principle of feeling, instead of proving the superior acuteness of which it assumes the appearance, really betrays an incompetency to deal with the question according to its true merits.

Nothing can be clearer than the proof which may be urged against the exclusiveness, in this instance, contended for.

Surely every one who thinks for a moment on the point, must perceive that the *feeling of duty* is quite as essential to religion as the feeling of dependence. Religion could not exist without the former, any more than it could exist without the latter. But that is not all. Though the feeling of dependence be essential to religion, it does not

* P. 69.

† P. 76.

‡ P. 77.

§ P. 89.

embrace the *peculiar* essence of the subject, as the feeling of duty does. It is the sense of duty which supplies the moral element of the case; whereas the sense of dependence may exist without any moral quality whatever. Mere want and weakness in the presence of superior power may produce dependence, and the dependence exercised under such circumstances will be in idea complete. Will any one say, however, that under these circumstances alone the idea of *religion* will be complete? Considerations of right and wrong, as justifying the dependence, are necessary to raise it to a religious elevation; and thus the sense of duty by which such considerations are apprehended, is—so far forth as religion is concerned—the essence of that essence with which dependence is identified. The sense of duty necessarily includes within itself the feeling of dependence; but the converse is not true—the feeling of dependence does not necessarily include the sense of duty; and therefore to connect the essence of religion with dependence alone, is to deprive religion of moral basis. It is in effect to say that moral feeling is *not* essential to religion,—a position which has this one recommendation in our eyes—that its danger is balanced by its absurdity.

If we were not able thus to point to another feeling equally essential to religion with dependence, and much more characteristic of it, we could shew from an examination of the nature of religious dependence itself, that it is altogether improper to represent this feeling as, in contradistinction to every other, the essence of religion. Dependence, to be religious, must be united with and regulated by *independence*. It ceases to be religious, in any proper application of that term, when it is not built upon grounds which, by their appeal to our reason, make it an act of freedom as well of submission. Religious dependence is submission to a power which is believed to be worthy of the reliance placed upon it. The idea of such worthiness is necessary to give to it a religious character; and therefore to regard the feeling it includes only in its dependent relation, is to contemplate that feeling but in one of its phases, shutting out from view a whole class of truths concerning it, without which it presents a false conception to the mind. The lowest possible form of religion expresses more than mere dependence—seeking, in the object of its worship, something to satisfy the confidence it exercises. As religion becomes more pure and exalted, it aspires after this satisfaction with greater earnestness and warmer hope. While the submission becomes more entire, the freedom with which it is accompanied becomes more energetic too; and the increase of light which produces a stronger willingness, contributes also to a deeper devotion. The process of religious improvement is thus almost the opposite of that which Mr. Morell's theory would indicate; for though it be true that, in the course of such improvement, our sense of dependence upon the Divine Being is extended, the extension takes place, not from any additional merit we discover in the simple principle of dependence itself, but from the clearer and fuller perception we have of all that goes to establish the wisdom and necessity of dependence in this particular case.

We come now to the second of the propositions by which we have expressed the theory of religion under our notice—that *in order to fulfil the essential relation assigned to it, the feeling of dependence must be absolute.*

We do not clearly understand what Mr. Morell means by *absolute* dependence. If he himself understands his meaning, he has given no intelligible definition of it. Such phrases as—"let the subject become as *nothing*"—"all finite power is as *nothing* in relation to the Infinite"—though metaphorically allowable, are not philosophically correct. They cannot, without manifest absurdity, be taken in a literal sense; and we must be permitted to conjecture, that this rhetorical mode of statement was adopted to avoid the difficulty or inconvenience which would have attached to precision. We are told that "while an absolute sense of freedom is to a finite creature impossible, yet an absolute sense of dependence is strictly in accordance with man's being and relations in the universe:"* but this comparison, instead of helping the case, only confuses it the more. The sense of freedom may be just as absolute as the sense of dependence can be. Moral action, as far as it is moral, is entirely free; and though it may be urged, that the freedom is always limited by necessities which press upon our moral choice, it can be conclusively replied, that the most absolute dependence of which we are capable is similarly limited by our consciousness of personal independence. We believe that this absolute sense of dependence is little better than *non-sense*; but our objections to the position it is made to sustain in the instance before us will go upon the ground of its possessing a consistency which does not appear.

We ask then, on this supposition, what the idea of *absolute* can properly have to do with the *essence* of religion? The essence of a thing is a matter of principle, not of degree, and absolute can only have respect to degree. It is in the notion of *dependence* that the principle of the case must lie; and to add the term absolute to dependence is not at all to increase the essential force which the dependence itself may possess. By the use of this term Mr. Morell tacitly confesses that the dependence alone would not serve his turn, and he merely deceives himself when he imagines that he can alter or improve the essential quality of his subject by extending its operation. If the essence of religion be not dependence—which it is not and cannot be—neither can that essence be absolute dependence.

When, however, we step out of the region of pure theory into that of fact, the inconsistency of this absolute representation will still more plainly appear. It is not a fact that religion as such—religion in all its forms—expresses an absolute dependence. It is a mere assumption, and, in some of its applications, a most ridiculous assumption. Religious dependence is not always absolute.

Let us look at heathenism in this light. "The ignorant heathen," says our author, "makes his idol the absolute power, and trusts implicitly to it."† How is this proved? It cannot be proved, and it is not attempted to be proved. It is a simple assertion, made to the pattern of the hypothesis it is brought forward to support. Then, again—"An absolute feeling of dependence upon nature will clearly give rise to a form of religious consciousness, in which man will idolize visible objects or phenomena, and concentrate upon them his highest confidence."‡ Does such a form of religious consciousness arise in this way? We have no right to say it does, if another way can be pointed out in which it may

* P. 76.

† P. 79.

‡ P. 81.

just as consistently arise. Now, it may arise from regarding natural objects as the representatives of divine power, *without*, quite as well as *with*, "an absolute feeling of dependence upon nature." All this philosophical conjecturing is, moreover, swept away by a single historical circumstance lying upon the very face of the subject. Men have at the same time worshiped many gods, to whom they have attributed not only different but opposite qualities. They have worshiped them because of this opposition, balancing their adoration of the principle of good by a similar adoration of the principle of evil. How, in this state of things, can a feeling of absolute dependence be predicated of the religion exercised? What absolute dependence could have been placed upon deities whose very numbers and distinctions indicate the limitations under which they were regarded, and the contrariety of whose characters and actions necessarily drew forth feelings which stood in direct antagonism to each other? *Absolute* is almost the last word we should have thought of applying to a dependence which had to be squared to the facts of Polytheism and Manichæism.

If we turn to the religious cultivation which is experienced under the purer influence of Christianity, we shall not find, even there, any support to this doctrine of the essential character of an absolute feeling of dependence. One of the passages we have quoted thus expands itself into a description of that feeling: "The essential germ of the religious life is concentrated in the absolute feeling of dependence—a feeling which implies nothing abject, but, on the contrary, a high and hallowed sense of our being inseparably related to Deity—of our being parts of his great plan—of our being held-up in his vast embrace—of our being formed for some specific destiny, which, even amidst the subordinate and finite pursuits of life, must ever be kept in view as the goal of our whole being."* There are other passages that give an equally or a more elevated view of "this essential germ of the religious life." Now, we may appeal to every one's experience against all this being included in any thing of the nature of an "essential germ" of religion. Religion may not only be possessed, but may be exemplified with considerable energy, though it does not reach to the height which is here declared to be its necessary condition. In the great mass of favourable instances it is only an approach to that height; whereas Mr. Morell's philosophy, which makes religion natural to the human heart, requires that this exalted standard should be universally attained to by mankind. By this foolish attempt to prove too much, nothing is, in reality, proved; and all the landmarks proper to the case are, by such an attempt, sacrificed to a reckless spirit of generalization. Religion, in its most perfect form, is but an endeavour to apprehend the absolute excellence on which it fixes its regard; and though it may eternally approach nearer to the point at which it aims, it will never realize the vain and presumptuous hope of an "immediate contact of the finite with the infinite."†

The third proposition demanding our notice is—that *religion exists independently of knowledge, even in the form of pure intellectual activity.*

We would be careful not in the slightest degree to misrepresent Mr. Morell's sentiments on this point; and therefore we direct attention to that part of one of our preceding extracts which declares that "know-

* P. 77.

† P. 88.

ledge may, in a subordinate sense, be necessary to the very existence of the religious life." This declaration, as it bears upon our point, is, however, nullified by the assertion contained in another of our extracts, that "religion can exist without the co-operation of logical thinking properly so called." At first sight, this appears like a contradiction; but on closer examination it will be found not to be such. Mr. Morell regards religion itself as a very different thing from the religious life; and it is to the existence of the latter, and not of the former, that he affirms knowledge to be necessary in a subordinate sense. That religion may exist without knowledge, is the principle which he really holds and applies. It is the "perfection" and "full development" of the religious life which includes the true province of knowledge, according to his theory. Thus he regards the theology of Christianity, not as lying at the foundation of that system, but as the result of its operation upon society. The importance attached by himself to that view of the gospel, strengthens the proof of his genuine meaning, which such a view must in itself involve.

We have already intimated that Mr. Morell makes a broad distinction between the logical and the intuitional consciousness as the sources of human knowledge. We acknowledge the propriety of such a distinction, though we think it is here pressed to quite unwarrantable lengths. Now it may be thought that the denial of the essential relation of knowledge to religion is intended only to apply to that knowledge which is embraced by the logical consciousness. Such, however, is not the case. The whole scope of this discussion excludes knowledge as knowledge, whether logical or intuitional, from that religious essence which it identifies with feeling alone; and we are told as much in so many words where it is said, "Religion cannot be a form of *pure intellection*."^{*}

The argument by which the non-essential character of religious knowledge is attempted to be established is as follows:

"Did religion consist essentially in knowledge, then it must exactly follow the developments of knowledge in the human mind; so far at least as our knowledge is conversant with religious objects. This is, however, by no means the case. Nothing is more evident than the fact, that there may be many gradations of religious intensity in men whose amount of knowledge is as nearly as possible *identical*: and, on the other hand, there may be about an equal manifestation of religious intensity where the degrees of knowledge are immensely at variance."[†]

This argument is a mere sophism. If it were contended by any one that knowledge constituted the *only* essential element of religion, it might be satisfactory to reply, that the measure of knowledge and the measure of religion are different. But no one, as far as we are acquainted with the matter, contends for this. The doctrine which Mr. Morell had to controvert is, that knowledge, though not the only one, is, along with others, one essential element of religion. That doctrine his argument does not touch. The measure of religion may differ from the measure of knowledge, because the other elements of the subject do not exactly coincide with this particular element. Air may be essential to human life; but it does not follow that the life is proportioned to the supply of air; because there are other things besides air upon

* P. 69.

† P. 69.

which life essentially depends. Mr. Morell has effectually answered his own argument in the following sentence, which he seems to have italicised for our special benefit:—"Every emotion presupposes a mind aroused or excited, and an object arousing and exciting it: and on examining attentively the phenomena of the case, we find that there is a highly *fluctuating proportion* between the energy of the subject on the one hand, and the influence of the object on the other."*

The passage we have just copied does more than answer the argument in opposition to which we have brought it forward. It contradicts the very principle of that portion of this religious philosophy which we are now examining. When it tells us that "every emotion presupposes an object arousing or exciting the mind," it implies that, in the instance of religion, a knowledge of religious truth must precede the exercise of religious feeling. The object whose necessary influence is conceded, can only be possessed in the form of such knowledge. This is, in fact, a representation of the matter absolutely required by the scheme of mental faculty with an exposition of which the book before us opens. According to that scheme, intellectual consciousness, by the nature of the case, gives rise to emotional activity throughout the whole range of particulars enumerated. These two classes of mental facts are exhibited in correspondence with each other; and the former is invariably regarded as the cause of the latter. Thus it is said—"As there is a faculty which brings us into direct contact with things, as outward objects, so there must be a form of emotion which has its *origin* entirely in the perception of such objects."†—"The domestic affections... are *occasioned* by conceptions which the understanding furnishes to us."‡ And again, with immediate reference to the power of intuition—"The emotional states which *correspond* with these different spheres of our intellectual activity are very clearly defined."§ This exposition of cause and effect would amply serve to confute our author out of his own mouth, if it were carried no farther than we have indicated; but it is carried much farther, being expressly adopted in the region of religion itself. We are actually told, that "the religious emotions spring from our contemplation of the Infinite Being."|| "The existence of a God" is stated to be a conception of the intuitional as distinguished from the logical consciousness:¶ and it is even affirmed that "the absolute stands before us in all its living reality" when we "admit the reality of an intellectual intuition."**

After this we are surely entitled to say that the metaphysical display which gives such an imposing air to Mr. Morell's discussion is, in its bearing upon this part of his book at least, little better than parade. We could offer many valid objections to these metaphysics as they stand; and where we might adopt the principles laid down, we should frequently have to protest against the applications made of them. Some favourite positions are used very much as a child uses his rattle. But were we to admit the whole of this preparatory disquisition, we should be no nearer than we are to the religious philosophy for which it professes to smooth the way. No sooner does our author enter upon his philosophy, than he inverts the order of the metaphysical theory on

* P. 73. † P. 12. ‡ P. 17. § P. 22.
 ¶ P. 23. ¶ P. 38. ** P. 39.

which he avowedly constructs it. Having taken great pains to shew how the horse draws the cart, he incontinently proceeds to put the cart before the horse. Having taught, that intellectual gives rise to emotional activity—that knowledge precedes feeling by virtue of a causal influence—and that religion is the result of a belief in an Infinite Being—he assumes as the positions granted to him—that feeling, independent of knowledge, is the sole essence of religion—that the province of the intellect is not to originate, but to perfect emotion in this department of human interest—and that it is a sense of dependence, not a consciousness of truth, to which we owe our acquaintance with God.

Our previous observations have rendered it unnecessary that we should expend much labour upon the last of the propositions which we set down for remark, viz. *that the feeling of absolute dependence produces a sense of Deity.*

We object to the propriety of this term, "*sense of Deity*," understanding it to mean such a conception of a Divine Being as may exist independently of any apprehension of truth concerning him. If we take our author rightly, he intends to teach that the sense leads to the truth, not the truth to the sense. This, we believe, will not bear a moment's serious consideration; and it is not necessary that we should do more than repeat, in opposition to it, the language we have already quoted, to the effect that "the religious emotions spring from our contemplation of the Infinite Being."

We wish, however, to follow up our simple protest against the principle on which the doctrine before us is constructed, by a word or two relating to Mr. Morell's development of this doctrine.

After having furnished himself with "*the sense of Deity*," as the result of pure feeling, he proceeds to inform us that it gives rise to different ideas of God as it connects itself with different forms of human consciousness. Thus, in connection with the sensational, the perceptive and the logical consciousness, it conducts to views of the Divine Being which answer respectively to these modes of intellectual activity; and it is in its alliance with the intuitional consciousness that it attains to a *true* notion of Deity. "The absolute feeling of dependence, seeking its object through all the different stages of the human consciousness," is, we are told, "driven *onwards* from one resting-place to another, until, in the region of faith, it finds the absolute Being of which it had ever dreamed, to whose existence it had ever tacitly pointed, and united to which it gives the highest and the purest intensity to all the activities of the human mind." Now, there is one cardinal fault in this analysis which vitiates the whole conclusion. It fails to shew, in any consistent or intelligible manner, how *the idea of Being* is arrived at. That idea constitutes the great peculiarity of the faith described; and yet there is nothing, according to this scheme, upon which it rests. The scheme does not terminate in *Being*, but in *abstraction*. It has in this respect all the deficiency which Mr. Morell, in our judgment improperly, attributes to a logical process of religious investigation. The nearest approach he makes to a proof of his conclusion is in the following statement:

"The great spheres to which our intuitions are directed, are those of the *beautiful*, the *good* and the *true*—and corresponding to these are three classes of emotions—the æsthetical, the moral, and those hitherto unnamed heavings

of the spirit when it contemplates the awful majesty and immensity of *Being*—pure, eternal *Being*.”*

Here, again, the cart is put before the horse—that which ought to be an intuition according to the theory, being treated as an emotion in this exposition—but we pass that by. What we desire specially to say is, that “the beautiful, the good and the true,” being abstractions, and the æsthetical and the moral emotions embracing the two former as abstractions, we cannot perceive how “the heavings of the spirit” which relate to the latter should contemplate “*Being*—pure eternal Being.” What the spirit does contemplate must be of the same nature as the things contemplated by æsthetical and moral emotion; and as they are but abstractions, it must be an abstraction too. It is not in this way, therefore, that God—the true God—the pure and eternal Being—can be discovered; and if this were all we had to help us in the discovery, the whole question of religion would present itself to us only in a loose and intangible form. God would be anything and everything we ourselves might choose to make him. Setting a special revelation on one side, the Infinite Being is either made known to us by a divine intuition directed immediately to his existence; or his existence is inferred from natural facts by a process of rational investigation; or, as we ourselves believe, our conviction as to his person and character is a combined result of these two causes; and our religious safety depends upon our seeking for him in these plain paths, instead of trusting to a blind *sense of Deity*, which is to wander onwards in search of the object of its worship toward that land of impalpable shadows in which imagination has fixed the residence of the beautiful, the good and the true.

It must be very evident that we could not, in the pages of this Magazine, discuss the other topics to which Mr. Morell's work invites our attention, as we have done the fundamental one that has just passed under our review. To do so would be to extend this article to the length of the volume on which it is written. We must therefore content ourselves with merely indicating the course of thought by which these speculations on the peculiar essence of religion are succeeded.

The essence of Christianity is regarded as lying, not in the religious truth it contains, but in the influence it exerts. “Christianity, like every other religion, consists essentially in a state of man's inner consciousness, which develops itself into a system of thought and activity only in a community of awakened minds.”† “Christianity itself is not a *science*, but a *life*: it does not consist in any development of thought, but in the flow of holy affections.”‡

Revelation is treated in the same entirely subjective form. “Revelation is a process of the intuitional consciousness gazing upon eternal verities.”§ “God has instituted a series of means by which the world should be gradually awakened to a sense of heavenly and eternal realities. In this awakening all revelation *essentially* consists.”||

Inspiration is represented as a spiritual fitness produced in man, by God, for the reception of the matter of revelation. “Revelation, in the Christian sense, indicates that act of divine power by which God

* P. 86.

† P. 104.

‡ P. 256.

§ P. 141.

|| P. 141.

presents the realities of the spiritual world immediately to the human mind; while inspiration denotes that especial influence wrought upon the faculties of the subject, by virtue of which he is able to grasp these realities in their perfect fulness and integrity."* "Inspiration... is a higher potency of a certain form of consciousness, which every man in some degree possesses."†

Theology is described as the result of a reflective analysis of the religious life, after the various influences just enumerated have been brought to bear upon it. "Theology is the reflection of the understanding upon those vital intuitions, so as to reduce them to a logical and scientific expression."‡ "The essential prerequisites of Christian theology are these two—a religious nature awakened by the development of the Christian life, and the application of logical reflection to the elements of divine truth which that life spontaneously presents."§

This is a very finely-spun theory; but it possesses no more than cobweb strength. The philosophy of it we have already exploded; but it might justly be rejected without any philosophical examination. It does not, in its substance, answer to fact; but gives a false representation of the nature, the origin, and the influence of the Christian system. It is also, in its form, an abuse of terms; so that the very words Christianity, Revelation, Inspiration and Theology, are employed by it in non-natural senses, adapted to the purpose in hand, but which put aside the ideas that those words are commonly intended to express.

It is but repeating the view of Mr. Morell's system which we have all along kept before ourselves, to say, that that system, as developed in the manner we have just pointed out, is, from beginning to end, an attack upon the proper function and distinctive importance of *Truth*. Our readers will, therefore, not be surprised to learn, that one of the marked features of this book is the distorted form in which it exhibits *Faith*.

"The term faith," we are informed, "as used in ordinary language, is very indefinite. It is often employed, for example, to designate the final conclusion we draw from a train of reasoning, particularly if that reasoning be of a moral and not a demonstrative kind. The sense, however, in which we now employ it, is altogether different from this. Faith we regard to be the highest intellectual sensibility."||

Now we think that few things are more definite than the meaning of the term faith as used in ordinary language. We do not, however, consider this description of its ordinary meaning to be a correct or fair one. Faith, as every one knows, is the belief of truth; and it naturally manifests itself by all the moral exercises to which truth corresponds. It thus includes what we understand by "the highest intellectual sensibility." But to divorce it from its primitive signification, and confine it to this sensibility, is only to throw confusion over the subject. No one has a right to tamper in this way with common language for the interest of his own opinions, putting new senses upon old terms, in order to avail himself of the sanction of those terms in favour of doctrines which they were never designed to shelter.

The province which Mr. Morell assigns to theology, conducts him to a conclusion bearing a very close resemblance to Mr. Newman's theory

* P. 150.

† P. 166.

‡ P. 141.

§ P. 202.

|| P. 24.

of development. Thus it is that opposite errors converge to a common centre. The loosest sentimentalism harmonizes with the tightest dogmatism as to its results.

"The Catholic consciousness of the universal church has gone forward in its development; one point after another has been cleared up, one principle after another brought to light; and the calm, unbiassed, heaven-aspiring mind, standing aloof from the din and passion of controversy, sees the central course through which God is guiding his ark, and falls back upon the great Catholic hopes, convictions and aspirations of the Christian mind in its upward progress, as its safest guide."* "It is that element which runs through all systems alike, which all are seeking to realize, all striving more fully to express, which we must look upon as the divine teaching of Christ himself, drawn forth from Holy Scripture by the perpetual operation of Providence in human history, and the perpetual outpouring of his Spirit upon the church."†

Now we are quite ready to uphold this mode of investigation as involving an important principle of judgment; but to exalt that principle into the primary test of Christian truth, as is here done, is to turn its advantage into a great evil. It is to substitute corporate authority for individual conviction, and to concede the prescriptive claim to orthodoxy which rests on the plea of mere numbers and antiquity. The fact that nothing more than a verbal concession is contemplated in the instance before us, is only calculated to add insincerity to obsequiousness.

To prop up this method of theology, it was necessary to misrepresent the doctrine of private judgment; and accordingly that doctrine is treated as though it meant that the materials on which the judgment is formed should be drawn entirely from individual reason. No enlightened defender of the doctrine would consent to any such interpretation of it. It expresses a judgment that avails itself of the facts without, as well as of the ideas within the mind by which it is adopted. It simply advocates the right and duty of every mind to judge for itself; and if that view of it had been fairly adhered to by Mr. Morell, much that he has said on the question of *Rationalism* must have been withheld by him as quite inapplicable to the point in hand.

A great part of the biblical and theological criticism adopted in Mr. Morell's volume is strictly Unitarian,—so strictly that it would be easy to adduce, from well-known Unitarian works, opinions and modes of thought which exactly answer to the most prominent of the critical disquisitions with which he has favoured his readers. There are other indications besides this of a considerable yielding on his part to the influence of Unitarianism. Such being the case, we cannot refrain from observing that not one kind or generous word relating to Unitarianism or Unitarians is to be found in his book. He abstains from making acknowledgments which, in any other instance, would be thought obligatory. This we are persuaded is not, for it could not be, accidental. It is our duty to point out the circumstance; but a sense of dignity hinders us from either complaining of it or characterizing it.

The manner in which a reference to Unitarianism is avoided is sometimes rather amusing. Thus we read,—“So also, to some extent, that admirable scholar and theologian, Dr. J. P. Smith, in one of the notes to his ‘Scriptural Testimony to the Messiah,’ a note which had almost brought out the controversy fairly into this country, but that its hour

* P. 318.

† P. 349.

was not yet arrived.* It is quite plain from his present work that Mr. Morell's theology differs most widely from that held by this "admirable theologian." But what, do our readers think, is the "controversy" which was "almost brought out fairly into this country"? Why, it is the controversy occasioned by a maintenance of the "principle which confines the notion of inspiration to the *religious element* of the Bible." Certainly Mr. Morell cannot be so ignorant as not to know that this controversy has been going on in this country for a very long series of years, having been "brought out" a great while before Dr. J. P. Smith had to do with it. The "principle" for which this "admirable theologian" is here honoured, is almost the special property of the Unitarian theologians, against whom his "Scripture Testimony" was written. If this mode of dealing with a controversy were generally followed, "its hour" would *never* "arrive."

As far as we recollect, there is but one direct allusion to Unitarianism throughout the volume. That, however, is of too remarkable a character to be passed over in silence. It is as follows:

"We are quite ready to render our heartfelt homage to the vigorous theological spirit of the early Puritan writers; they did their work nobly and completely, at a time, too, when it was most needed; they penetrated the mind of the country, which had been lying in the bosom of the grossest ignorance, with genuine and earnest theological ideas: but their immediate successors, instead of striving to perpetuate the religious life of those holy men, strove rather to make their *scholastic system* a perpetual rule of faith and a standing condition of fellowship. The consequence was, that, as this system ceased to satisfy the religious growth of the age, one point after another was relaxed, until it produced first a lifeless orthodoxy, and at last a negative Unitarianism, such as the predominance of the critical element in the domain of theology invariably superinduces."†

Unitarianism has, we know, been attributed to many strange causes; but this, we should think, was the first time it was described as the consequence of making any theological system "a perpetual rule of faith and a standing condition of fellowship." It is not only beyond dispute, but from certain circumstances peculiarly notorious, that Unitarianism, in this country, arose from a rejection of all "perpetual rules of faith and standing conditions of fellowship." This is so clear, that it can be proved by Act of Parliament. Unitarianism, with all its negations, has among us an historically-established connection with the non-creed principle advocated by Mr. Morell. It is both blamed by its enemies and boasted of by its friends as the natural result of that principle; and to attribute it to the contrary principle is an act of desperation, which as it sets all truth of statement at defiance, so it renders all serious opposition unnecessary. "My good fellow," said a practical man to a reckless theorist—"My good fellow, your theory does not at all agree with facts." "*So much the worse for the facts,*" was the *philosophical* reply.

In closing our remarks we wish to observe, that though we have endeavoured honestly to represent what we believe to be Mr. Morell's real opinions, we are aware that exceptions may be made to some things we have advanced, in this relation, on the ground of different admissions which may be culled from his book. We cannot, however, consider ourselves as at all responsible for such inconsistencies. We also

* P. 189.

† P. 284.

acknowledge that there is much in the book which obtains our hearty approval. Many points of great importance are not only well stated and argued in it, but treated with unusual ability. In spite of all our objections, we are glad that it has appeared. It brings to the test of argument certain views of Religion and Christianity which, though rising of late in popularity, have been too loosely put forth to admit of their satisfactory examination. Their popularity has, we think, been owing in a great measure to this looseness; and we trust that this attempt to fix their philosophical character will be the means of securing a verdict against them. Mr. Morell has done for the Sentimentalists what they have not been able to do for themselves; and whether our own expectations be realized or not, the superiority of his efforts must contribute to the advancement of the cause of truth.

F.

THE NEMESIS OF FAITH.*

THAT is, according to the interpretation of the Oxford jesters, among the associates of the ex-Fellow of Exeter College,—*Froude's faith with a vengeance*. It may be more truly as well as more seriously described as a pathetic picture of the sufferings which befall those who dare, in the exercise of the perilous gift of thought, to abandon the faith of their childhood, though truth be sought with earnestness and integrity, under the impulse of benevolence, and with no want of reverence for the Supreme Being. Yet we cannot call to mind any work of pure fiction which has drawn upon its author, from diverse portions of the public press, so large a measure of coarse and violent vituperation,—a vituperation so little warranted by the demerits or even the merits of the work, that an indirect object and personal motives would be suspected, were they not apparent.†

Not only the incidents and the tragic result, but the character portrayed, ought to have protected the author against these calumnious misrepresentations; for the author, instead of adorning his hero with specious virtues, and thereby rendering him an object of sympathy

* The Nemesis of Faith. By J. A. Froude, M.A., Fellow of Exeter College, Oxford.

† Among these has been the occasion which presented itself to calumniate the Council of University College, London. The Council having been requested to recommend a Head Master to a Grammar-school at Hobart's Town, in Van Diemen's Land, pursued the course uniformly followed in the election of the Professors of their own College, and, with the aid of the Academical Senate, recommended Mr. Froude on the ground of an overwhelming mass of testimonials for learning and the other requisite attainments, beyond those of every other candidate. These testimonials were sent from Oxford, which, added to his then official character in Exeter College, did not permit of a suspicion that he was exposed to the imputation arising out of the present work, then unpublished, of which no member of the Council had any foreknowledge, as we believe Mr. Froude was himself known to the Council solely by the testimonials laid before them. Yet it was, with characteristic recklessness and disregard of truth, affirmed that he was selected by the Council solely on the ground of the infidelity imputed to him, and this we have no doubt sharpened the malignity of one portion of the public press.

and admiration, has exhibited him as an object of mixed pity and contempt. But while we express our indignation at the dishonest calumnies to which the author has been exposed, we are not about to become his eulogists. The book has one flagrant and irremediable fault, which would not be cured were the merits of the better portion greater than they are. It is compounded of incongruous ingredients. To the exhibition of an intensely painful mental conflict, in letters which precede a desperate resolution to enter the Church in spite of the scepticism, the formation of which is narrated in the subsequent "confessions," he has subjoined a love-story. This and the other incidents we will dismiss briefly.

Markland Sutherland is one of a religious family, "whose minds were constructed on a common type;" but in his childhood, like Wordsworth's Skylark, he was

"True to the kindred points of heaven and home."

He combined religion with his family affections; he held the Bible in "unreasoning reverence;" and had an intense enjoyment in the Sunday religious exercises, and in the gospel narratives; though, even then, the Old Testament awakened his obscure doubts and fears. The loss of these infantine feelings he unceasingly deploras. Before he went to the university he "fell under strong Catholicising influence at home;" and, thus prepared, became at Oxford, for a time, the admirer and follower of Newman. This "great man" succeeded in alienating him from the Anglican Church, but was unable to carry him over to the Church of Rome; and becoming acquainted with the works of a "very great man," Carlyle, he was brought at length into a condition of confirmed scepticism.

In this state, he follows the example of Rousseau's Vicaire Savoyard; and, to gratify his father and relations, he becomes an ordained priest, in the idle hope that he may, in his state of little faith, be a useful teacher of moral truth. His actual condition is soon detected, and his kindly-disposed bishop counsels him to resign his living. To relieve his mind and restore his broken health, he proceeds to Como, where the romance of the tale commences. Here he becomes the inmate of a family, of which the husband and wife had contracted a *marriage de raison*. She attaches herself warmly to him, and he proposes to her an elopement; but she cannot abandon her child. That child is attacked with fever; and he, filled with remorse, sees in the attack, before it ends in death, a warning or a judgment, and resolves, whatever the issue, to see the mother no more. He parts from her, declaring that in truth he never loved her. He has no one to love, and resolves to commit suicide. The act is prevented by an incident that might be deemed miraculous, were miracles wrought in favour of the unworthy. He is induced to become a monk, for no reason that one can see, except to be exhibited in every form of inconsistency and imbecility. "Though not one intellectual difficulty had been solved, under the warm rain of penitence the old doubts melted like snow from off his soul;" he was able to comply with the rigid rules of the Church, and was received into its bosom and into the convent: yet the volume thus concludes:

"But Markham's new faith-fabric had been raised upon the clouds of sudden violent feeling, and no air-castle was ever of more unabiding growth:

doubt soon sapped it and remorse, not for what he had done, but for what he had not done; and amidst the wasted ruins of his life, where the bare bleak soil was strewn with wrecked purposes and shattered creeds, with no hope to stay him, with no fear to raise the most dreary phantom beyond the grave, he sunk down into the barren waste, and the dry sands rolled over him where he lay; and no living being was left behind him upon earth who would not mourn over the day which brought life to Markland Sutherland."

This expresses the sentiment of the supposed editor, who may more justly than the imaginary "confessor" be considered as representing the author. Now, this being the finale, the moral of the tale, it is most dishonest to represent this as a cunning and insidious work published to undermine Christianity by seducing men into the indulgence of free inquiry, in disregard of established creeds and the opinions of mankind. Equally unwarrantable is the charge of *blasphemy*. Not an expression can be found of irreverence towards the Supreme Being, in whom Sutherland never ceased to believe; but his vehement declamations against the clergy of the Establishment, on the ground of their secular character and Erastian spirit, of which they are accused by Newman and the Tractarians, and unsparing strictures on certain Judaic representations of God, are considered as evil-speaking of God himself. These passages have been picked out and widely circulated, with equal indiscretion and unfairness, by portions of the public press:—with indiscretion, for *there* the poison is unaccompanied by the antidote which the tale supplies; with unfairness, because these passages are given as if they were the firm convictions of a mind at ease, and not, as they are expressly declared to be, "the working off in a sort of moral fermentation of the strong corruption with which his mind had been impregnated," and "while this fermentation was at its worst." We cannot imagine greater dishonesty than this. Misquotation is far less injurious, because it may be easily exposed.

We have read in the public prints the author's indignant remonstrance against the perpetration of this injustice; and it is but justice to him to report his own statement:

"My book is a book of pure fiction: it contains a picture of a man of weak mind who has been unhappy enough to be cast adrift from the system in which he has been brought up, under the peculiar influences of the present day. The state of his mind is not an enviable one. And an obvious moral of the story is the consequent shipwreck of the entire spiritual nature.".... "I have but painted the conclusion at which the speculating intellect *alone* is sure to arrive. I do not mean to say that what I call the obvious moral of my book is the whole moral; or that the book has, strictly speaking, any simple moral; or that it is itself, in any sense, a moral book—perhaps not."

This is not a high tone; nor, though it may suffice against those to whom it was addressed, will it satisfy those who on other grounds may question the wisdom of such a production. When he himself concedes that it is *perhaps* not a moral work, others will infer that it is most probably immoral; for when such awful topics are discussed, the result cannot be indifferent. To state freely our own opinion of the religious speculations contained in this volume, we first object to their being intermingled with a love-story: at the best, they are strong meat and not salutary diet for the ordinary novel-reader. But, above all, we object to it as a work produced too soon. One who has passed through the phases of doubt and disbelief, and who has at last happily arrived at a

state of repose and assurance, may well give the results of his inquiries for the benefit of those who are undergoing the same course of discipline, that he may assist their progress and shorten the duration of their trial; but when his last word is a *perhaps*, and the only doctrine that he is in a condition to promulgate is, that free inquiry can end only in misery, and this by an exhibition of nothing but its deleterious effects, it is manifest that he is himself unqualified to be a teacher, though he may scatter seeds of wisdom, and occasionally exhibit valuable truths under a strong light. This he has done not unfrequently; and the *mind* that can so express itself should not be designated as weak, though the will which guides it may sadly vacillate, and the character that is formed be even imbecile.

From the book as it is, we must be permitted to do what every reader will do, with or without the author's leave,—to draw our own moral or practical inference; and it is this, that had it been his—that is, Sutherland's or the author's—good fortune to be trained in *another* school of theology, we see no reason to think that he might not have remained in it, to the great comfort of his own mind and the edification of others; for though, in the emancipation of himself from the creed in which he was educated, he has wandered farther than a dispassionate investigation may justify, yet, with respect to by far the greater number of those objections, the united force of which at length overpowered the affections of his childhood and drove him beyond the Christian pale, these properly belong to the grosser misrepresentations and perversions of the simple gospel, of which, in spite of Church formularies, no inconsiderable number even of clergymen are aware, and now and then are able to acknowledge.

We take as an example what Sutherland says of the Atonement, in his conference with the bishop:

"That each should have his exact due is *just*—is the best for himself. That the consequence of his guilt should be transferred from him to one who is innocent (although that innocent one be himself willing to accept it), whatever else it be, is not *justice*. We are mocking the word when we call it such. If I am to use the word *justice* in any sense at all which human feeling attaches to it, then to permit such transfer is but infinitely deepening the wrong, and seconding the first fault by greater *injustice*. I am speaking only of the doctrine of the atonement in its human aspect, and as we are to learn any thing from it of the divine nature or of human duty. To suppose that by our disobedience we have taken something away from God, in the loss of which He suffers, for which He requires satisfaction, and that this satisfaction has been made to Him by the cross sacrifice (as if doing wrong were incurring a debt to Him which somehow must be paid, though it matters not by whom), is so infinitely derogatory to His majesty, to every idea which I can form of His nature, that to believe it in any such sense as this confounds and overwhelms me. In the strength of my own soul, for myself, at least, I would say boldly, rather let me bear the consequences of my own acts myself, even if it be eternal vengeance, and good requires it, than allow the shadow of my sin to fall on the innocent." . . .

"I know that in early ages men did form degraded notions of the Almighty, painting Him like themselves, extreme only in all their passions; they thought He could be as lightly irritated as themselves, and that they could appease His anger by wretched offerings of innocent animals. From such a feeling as this to the sense of the value of a holy and spotless life and death,—from the sacrifice of an animal to that of a saint,—is a step forward out of supersti-

tion quite immeasurable. That between the earnest conviction of partial sight and the strong metaphors of vehement minds, the sacrificial language should have been transferred onwards from one to the other, seems natural to me, perhaps inevitable. On the other hand, through all history we find the bitter fact, that mankind can only be persuaded to accept the best gifts which Heaven sends them, in persecuting and destroying those who are charged to be their bearers. Poetry and romance shadow out the same truth as the stern and mournful rule under which Heaven is pleased to hold us, that men must pay their best to it as the price of what they receive. I understand this; I can understand, as I can conceive, that as the minds of men grew out into larger mould, these two ideas united into one, in such a doctrine as that which we are now taught to believe.

"But if I am to believe that in plain prose it is true as a single fact—not which happens always, but which has happened once for all—that before the world was made it was pre-determined so, and we must obey the Bible, and allow that this is justice and this is mercy,—then in awe and perplexity I turn away from the Bible, not knowing, if it use our words in a sense so different, so utterly different, from any which we attach to them, what may not be the mystical meaning of any or every verse and fragment of it. It has but employed the words which men use to mock and deceive them. A revelation! oh, no! no revelation; only rendering the hard life enigma tenfold harder." Pp. 70—72.

Now, unquestionably, in the eyes of the Calvinistic and Evangelical clergy, this will be pronounced a deadly heresy; but clergymen are not wanting who concur in that view of the atonement which Unitarians announce, and which extract from it all that is hostile to common sense and to the moral sense. Mr. Penrose, for instance, maintains that the atonement—meaning thereby *an at-one-ment*—operates by reconciling, not God to man, but man to God, through the gospel doctrine; deriving its sanction and its completion from the life and death of Christ. Even Coleridge, at the height of his ill-understood and much-misrepresented orthodoxy, expressed in strong terms his detestation of the ordinary interpretation of the doctrine.

Among the passages selected for reprobation is an invective against the Bible Societies. In language less vehement, the late Dr. Wordsworth and the whole Roman Catholic Church proclaim the same opinion; and from Coleridge proceeded that felicitous compound, *Bibliolatry*, which has fixed an indelible brand on a superstition as gross and as mischievous as any that the Church has ever promulgated against the Bible Christians. To the same profound thinker our author is indebted for that image which Coleridge applied to the doctrine of plenary inspiration, designated by him as a sort of "*superhuman ventriloquism*." As others have copied passages depreciating the Old Testament, we do the author but justice in copying this acknowledgment:

"Yet still, as a whole, it is by far the noblest collection of sacred books in the world; the outpouring of the mind of a people, in whom a larger share of God's spirit was for many centuries working than in any other of mankind, or who at least most clearly caught and carried home to themselves the idea of the direct and immediate dependence of the world upon Him."

As to the authority of the Old Testament, Sutherland is represented as having been first led to abandon Newman by his reference to the famous opposition between Science and Scripture as shewn in astronomy—Science declaring that the earth moves, Scripture, that it stands

still. Sutherland, being convinced that he must in this single instance acknowledge the Scripture was in error, inferred that he could be never sure it was not, and therefore denied its authority. It is curious to remark how extremes meet. Archdeacon Hare, in his late excellent Letter to the Editor of the English Review, says he had heard of some one who had said, that if a single date in the Old Testament could be proved false, he would renounce it,—asks, Of what worth is such a faith? Clergymen like Archdeacon Hare, and we believe there are no small number of them, will submit the history or fable of the Fall to a construction compatible with the science of geology; so they will not be shaken in their faith by surrendering the chronology of the Old Testament to the learned investigations of such writers as Kenrick, Bunsen, and a host of German scholars. Now, with an earlier conviction of this truth, Mr. Froude would have felt that a Christian need not be shaken from his faith because he could not acquiesce in the early Judaic representations of the Supreme Being.

The author's views of another doctrine we shall be expected to make known. Of the Incarnation he writes,

"Instead of a man to love and to follow, we have a man-god to worship. From being the example of devotion, he is its object; the religion of Christ ended with his life, and left us instead but the Christian religion. The afflictions which, by an act of his own will, as being himself the source of all power, he inflicts upon himself,—what afflictions are these? The trial of humanity which gives dignity to the persevering endurance through life for truth's sake, and which gives death its nobleness, is the constancy of the mind to good, *with uncertainty of the issue*, when it does but feel its duty and does not know the consequences. The conviction of the martyr that the stake is but the gate of Paradise, diminishes the dignity of the suffering in proportion to its strength. If it be absolutely certain, the trial is absolutely nothing. And that all-wise Being who knew all, who himself willed, created, determined all,—what would the worst earthly suffering be to Him, to whom all the gates which close our knowledge were shining crystal? What trial, what difficulty was it to him? His temptation is a mockery. His patience, meekness, humility—it is but trifling with words, unless He was a man, and but a man."

We may safely submit such an extract to the judgment of our readers without a comment. If they be classed among the author's blasphemies, we cannot lift up a stone against him.

The most vehement of these blasphemies, however, is directed against that *pet* doctrine of the orthodox, the eternal misery of the condemned. "I know," he says, "that a holy father of the church defines one mode of the happiness of the blessed to be the contemplation of the torments of the damned." And he treats this opinion with disrespect, forgetting, probably, that that exemplary society, the Christian Alliance, included this doctrine among the essentials of Christianity, while they held the practice of Slavery to be permissible, though not to be recommended,—and that the Bishop of Exeter included a denial of this doctrine among the *gravamina* of a body of Socialists. Of sinners our author thus writes; and whatever the framers of Christian creeds may have decided, we cannot think the sentiment unsuitable to a follower of Christ:

"Oh, Arthur! when a crime of one of our fallen brothers comes before ourselves to judge, how unspeakably difficult we find it to measure the balance of

the sin—cause winding out of cause, temptation out of temptation; and the more closely we know the poor guilty one, the nature with which he was born, the circumstances which have developed it, how endlessly our difficulty grows upon us! How more and more it seems to have been inevitable, to deserve (if we may use the word deserve), not anger and punishment, but tears and pity and forgiveness! And for God who knows all—who not only knows all, but who determined all—who dealt us out our natures and placed us as it pleased Him. What more could have been done to my vineyard that I have not done? Alas, then! if Omnipotence could not bring but wild grapes there, why was the poor vineyard planted? It never asked to be. Why fling it out into these few miserable years, when it cannot choose but fall to ruin, and then must be thrown into hell-fire for ever? I cannot tell. It may be from some moral obliquity in myself, or from some strange disease; but for me, to know that one single creature is in that dreadful place, would make a hell of heaven itself. I believe that fallen creatures perish, perish for ever; for only good can live, and good has not been theirs: but how durst men forge our Saviour's words, 'eternal death,' into so horrible a meaning?"

It is difficult to suppose that our author should not know that this milder interpretation of the doctrine of eternal punishment is neither a novel nor an infrequent interpretation; and in general we remark that he seems always to have taken the worst and most offensive of the representations of the Christian doctrine as the real Christianity—a very ordinary, and perhaps most frequently an involuntary occurrence.

We are tempted to quote Mr. Froude's remarks on the Catholic theory of salvation:

"Was the Christian sacrifice necessary, or was it not? That is, could mankind be saved without it? You will answer, at least Catholics always do answer, They could not.

"To derive the benefit of that sacrifice, is it necessary to be within the Church, and receive it through the sacraments? If Yes, then all beyond derive no benefit, and so are lost. If No, then what do you mean? There is no such thing as 'partially necessary'; a thing is necessary or it is not. You will say then, Not necessary; but necessary in such and such circumstances, wherever God has made it possible. But if God had pleased, it would have been universally possible; and with an attached natural penalty of eternal damnation, which can only be counteracted by a miracle, it is hard to conceive Him leaving men without the one essential.

"Well, then, do you mean these sacraments are essential to the living a saintly life? But others live saintly lives. If they do, you say that is by the extraordinary mercy. But the Catholics do not number a tithe of the human race—as a rule, we do not find a larger proportion of good men among them than among others; and if, out of every age and nation, those who fear God are under the influence of His grace, and are in the other world to become members of His church, a larger number by far will be taken from those beyond the pale than from within it; and, therefore, the Catholics will receive by the extraordinary, the others by the ordinary, channels. The extra sacramental is the common way; and how strange a system you make the Almighty to have constructed, when it does but answer a tenth of its purpose, and the rest is by method of exception. Surely this is worse than Midsummer madness! The fathers are right; you are ridiculous. It may be that sacramental grace is essential; but the alternative is absolute,—it is or it is not. Begin to make exceptions; hand your line, here a little and there a little—a curve for the pious Lutherans, an angle for the better sort of heathens—and you will soon make your figure a helpless, shapeless no-figure. Take up the swimmers into the ark, and they will soon outnumber the good family there; and ark and all

will go down, and you will have to take common chance in the water with the rest.

"No! the earthly Canaan was given to the chosen people without respect of virtue, as Jewish history too painfully shews. So with your theory is the heavenly. You need not come in with your text, 'Many shall come from the east and the west,' giving it the human sense which shall save the heathens in the next world. For you it means, and must mean, the call of the Gentiles under baptism. If you recoil from this conclusion, then, in God's name, have done with your covenant and your theory; and do not in the same breath allow and disallow human excellence as a title to heaven, or the doctrine of the infinite divisibility of matter must be called in to help you in your dividings."—Pp. 128—130.

These extracts are sufficient to give the reader a notion of the author's style as well as his turn of mind. We have laid the book down with a strengthened sense of the evil of that generally-received system called Orthodox or Evangelical Christianity, which can by its hateful character turn a mind so constituted as Mr. Froude's is from the impartial contemplation and consequent love of real Christianity, of which he certainly knew nothing in his youth, when impressions were permanent and influential. When Sutherland was told by his bishop that he was charged, not with having taught Socinianism, but with not having said a word to prove that he held opinions which Socinus did not hold, he was silent. He might have answered, "In that I followed the example of our common Master."* A knowledge of the sad tendency of orthodoxy to repel from the church of Christ the purest and the tenderest of mankind, constitutes the strongest reason why Unitarians should strenuously exert themselves to make their doctrine known. As to those who are satisfied with their orthodox faith, the Unitarian has little inducement to strive for their conversion, since he does not believe in the guilt of involuntary error. It is for the sake of such men as Froude, whose work does not betray one ignoble thought, one ungenerous feeling,—in whom the love of truth and of mankind is manifest. We cannot think him to be in an healthy state of mind, and we should not willingly entrust to his care the training up of youth, with his gloomy views of human life; but we do not withhold from him our esteem, nor should we withdraw from him our friendship.

It is known that he is the younger brother of the Mr. Froude whose posthumous writings were at one time the pride of the Tractarians, and then became their reproach. It is curious that such a fountain should have fed two streams that have run in opposite directions, like the Rhine and the Rhone from one mountain. That Mr. Sewell, the most violent of the Tractarians, who has not yet crossed the Roman line, should be active in burning this book in Exeter College, is not to be wondered at,—as little as that those also should spread their calumnious abuse of it who can at the same time, with their two-edged sword, smite both the Romish Church and the liberal Nonconformist.

H. C. R.

* See Field's "Words of Christ," a little book which very strikingly shews how far Christ carried his *reserve* by maintaining silence as to all the great doctrines of orthodoxy. This was not the intention of the author; for he thinks himself orthodox, at least as to the Trinity, being metaphysically a worshiper of the three in one. It is an excellent little book, notwithstanding.

JOHN ROBINSON AND THE PILGRIM FATHERS.*

MR. YOUNG's two volumes of "Chronicles" are a most important contribution to the early history of Massachusetts. They are well printed; but this is their least commendation; for they are edited with the greatest care, and illustrated (not burthened) by notes of the highest value. No research has been spared, and Mr. Young has been throughout life favourably situated for acquiring knowledge bearing on the subject of his choice. He was born and educated in Boston; at Harvard University he was, in 1820, the companion of Ezra Styles Gannett, and, like him, found an early settlement in one of the Boston churches, being ordained, on the 19th of January, 1825, minister of the new South Church. A statement of the contents of the volume which we have placed below, will at once prove its value. The first document is a history of the people and colony from 1602 to 1620, written by William Bradford, the second Governor of Plymouth. This historical document, Mr. Young observes, "takes precedence of every thing else relating to the Pilgrims in time, authority and interest." We owe it to his skill and accuracy that this work was discovered amongst the records of the first church of Plymouth. It had been resorted to by previous historians, who had failed to assign it to its proper author. It was supposed to have perished in the war of the Revolution. The second document is Bradford's and Winslow's Journal of the first settlement of the colony, containing a minute diary of events from the arrival of the Mayflower at Cape Cod, Nov. 9, 1620, to Dec. 11, 1621. The third document is a discourse delivered at Plymouth, November, 1621, by Robert Cushman, on the state of the colony and the need of public spirit in the colonists. The fourth document is Edward Winslow's relation, entitled, "Good News from New England," continuing the history of the colony to Sept. 10, 1623. The fifth is Winslow's "Brief Narrative of the True Grounds or Cause of the First Planting of New England." The sixth is a very curious Dialogue, written by Governor Bradford, and never previously printed entire. It is entitled, "A Dialogue, or the Sum of a Conference between some Young Men born in New England, and sundry Ancient Men that came out of Holland and Old England, A.D. 1648." Next follows a memoir of Elder Brewster, who died April 16, 1644, written by Governor Bradford. The volume closes with a short series of letters, from the venerable pastor John Robinson and others, which were rescued, about half a century ago, from a grocer's shop in Halifax, Nova Scotia.

Dr. Cheever's volume, which is No. 3 in our note, also contains Bradford's and Winslow's Journal (Mr. Young's second document), and is

* 1. *Chronicles of the Pilgrim Fathers of the Colony of Plymouth, from 1602 to 1625.* Now first collected from Original Records and contemporaneous printed Documents, and illustrated with Notes. By Alexander Young. Second Edition. 8vo. Pp. 502. Boston.

2. *Chronicles of the First Planters of the Colony of Massachusetts Bay, from 1623 to 1636.* Now first collected from Original Records and contemporaneous Manuscripts, and illustrated with Notes. By Alexander Young. Pp. 571. Boston.

3. *The Journal of the Pilgrims at Plymouth, in New England, in 1620.* Reprinted from the Original Volume. With Historical and Local Illustrations of Providences, Principles and Persons. By George B. Cheever, D.D. Post 8vo. Pp. 369. New York and London—John Wiley. 1848.

followed by a series of essays on the history and principles of the Pilgrim Fathers, full of illustrative matter, and written in a very pleasant style. The *Massachusetts Chronicles*,—Mr. Young's second volume,—carries on the general history of the colony to 1636, and is enriched with biographies of John Cotton, the early pastor of Boston, and Thomas Shepard, the first pastor of Cambridge (an ancestor, six generations removed, of the late John Quincy Adams), and with various other historical and biographical documents.

Dr. Cheever's volume is already honoured with a popular reprint in this country. Mr. Young's far more valuable books are, we regret to say, inaccessible, save to those who can pay the somewhat costly price charged on books imported to us from Boston. We hope that Mr. Bohn, or some other equally spirited publisher, will soon present them to us in an English reprint.

The adventures of the Pilgrim Fathers of New England cannot but deeply interest even those who know or care little about the religious principles which animated the courageous band, or the momentous consequences which have flowed from their courage and success. There is not a step in their history around which we do not linger with interest. The gathering of the little flocks of earnest men in some of the north-eastern villages and towns of England; their resolution to shake off "anti-christian bondage, whatever it might cost them;" their secret meetings for religious worship, continued for more than a year, spite of the diligent malice of prelates and their pursuivants; their resolution to emigrate when persecution waxed hotter and hotter; the first unsuccessful attempt to leave England; the arrest of all, and the continued imprisonment of some; the serious dangers that attended their second attempt to embark near the mouth of the Humber, and their successful embarkation at last under Robinson and Brewster; their arrival at Amsterdam, and subsequent removal to Leyden; the negotiations with London for a patent under the Virginia Company; the interference of the prelates of Canterbury and London; the final resolution of the little church at Leyden to brave the storms and dangers of the Atlantic; the painful parting with their wise and faithful pastor, Robinson; and all the harassing adventures that chequered their progress during six anxious months, from July, 1620, to December 22, when they landed on the rock of Plymouth, in Massachusetts;—these are events of thrilling interest. The voyage of the *Mayflower* with its freight of Pilgrims possesses almost the sacred interest which belongs to that of the shipwrecked *Paul*. "Methinks" (Mr. Everett eloquently said) "I see it now, that one solitary, adventurous vessel, the *Mayflower* of a forlorn hope, freighted with the prospects of a future state, and bound across the unknown sea. I behold it pursuing, with a thousand misgivings, the uncertain, the tedious voyage. Suns rise and set, and weeks and months pass, and winter surprises them on the deep, but brings them not the sight of the wished-for shore. I see them now scantily supplied with provisions, crowded almost to suffocation in their ill-stored prison, delayed by calms, pursuing a circuitous route, and now driven in fury before a raging tempest on the high and giddy waves. . The awful voice of the storm howls through the rigging. The labouring masts seem straining from their base; the dismal sound of the pumps is heard; the ship leaps, as it were madly, from billow

to billow; the ocean breaks, and settles with engulfing floods over the floating deck, and beats with deadening, shivering weight against the staggered vessel. I see them, escaped from these perils, pursuing their all but desperate undertaking, and landed at last, after a five months' passage, on the ice-clad rocks of Plymouth,—weak and weary from the voyage, poorly armed, scantily provisioned, depending on the charity of their ship-master for a draught of beer on board, drinking nothing but water on shore, without shelter, without means, surrounded by hostile tribes."

Looking at the feeble commencement of the Pilgrims, and at their protracted sufferings, we spontaneously give them our pity; but looking at what they achieved, at the firm foundations which they laid of a stately and enduring edifice, both political and religious, it is scarcely possible to express the largeness of our admiration.

Sharing, as we Englishmen and Nonconformists have an especial right to share, in the homage annually paid by the people of New England to the memory of their Pilgrim Fathers, we are pleased from time to time to receive from them the narratives of their historians and the results of antiquarian research illustrative of the deeds and woes and virtue of their founders. Such memorials are calculated to benefit in no small degree both England and America. They will teach both nations that there is something higher for which man should strive than wealth and power, and that those enterprizes only give promise of enduring value which are undertaken under the influences and guided by the sanctions of religion. The people of both countries at times need to be strongly reminded of their affinity in blood, to save them from unworthy jealousies and the disgrace of war. At length the Puritan character has been permitted to take its rightful place in the national mind, and, save by Puseyite Fellows and High-Church Rectors, is regarded as the salt which, in a critical period of our history, saved England from universal moral corruption. Both the parent nation and its offshoot—now in all things *save one* its equal in liberty and civilization—will feel themselves bound for ever, through the Puritan emigrants of the 17th century, in bonds of affinity and friendship, which will grow with the growth of civilization and the empire of religion.

Now that more than two centuries have cicatrized and healed the wounds occasioned by the evil sway of the prelates, we can admire the omnipotent working of Providence, which maketh the wrath of man to praise him. It was not so with the Puritan contemporaries of the emigrants. Who does not remember Milton's indignant words—"What numbers of faithful and freeborn Englishmen and good Christians have been constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the bishops! Oh! Sir, if we could but see the shape of our dear mother England, as poets are wont to give a personal form to what they please, how would she appear, think ye, but in a mourning weed, with ashes upon her head and tears abundantly flowing from her eyes, to behold so many of her children exposed at once, and thrust from things of dearest necessity, because their consciences could not assent to things which the bishops thought indifferent? * * * There cannot be a more ill-boding sign to a nation (God turn the omen from us!) than when the inhabitants, to

avoid insufferable grievances at home, are enforced by heaps to forsake their native country."*

We have been permitted to live in times when the evil consequences have passed away, and a large remainder of good to all the world survives.

We now proceed to make a few extracts from Governor Bradford's History. First, we offer to our readers' notice his account of the church of John Robinson, which appears to have congregated from several towns and villages of the counties of Nottingham, Lincoln and York.

"In this church, * * besides other worthy men, was Mr. Richard Clifton, a grave and reverend preacher, who by his pains and diligence had done much good, and under God had been a means of the conversion of many; and also that famous and worthy man, Mr. John Robinson, who afterwards was their pastor for many years, until the Lord took him away by death; and also Mr. William Brewster, a revered man, who afterwards was chosen an elder of the church, and lived with them until old age and death. * * * They could not long continue in any peaceable manner, but were hunted and persecuted on every side, so as their former afflictions were but as mole-hills to mountains in comparison to these which now came upon them. For some were taken and clapped up in prisons, others had their houses beset and watched night and day, and hardly escaped their hands; and the most were fain to fly and leave their houses and habitations, and the means of their livelihood. Yet these and many other sharper things which afterward befel them, were no other than they looked for, and therefore were the better prepared to bear them, by the assistance of God's grace and spirit. Yet, seeing themselves thus molested, and that there was no hope of their continuance there, by a joint consent they resolved to go into the Low Countries, where they heard was freedom of religion for all men, as also how sundry from London and other parts of the land, that had been exiled and persecuted for the same cause, were gone thither, and lived at Amsterdam and in other places of the land. So, after they had continued together about a year, and kept their meetings every sabbath in one place or another, exercising the worship of God amongst themselves, notwithstanding all the diligence and malice of their adversaries, they, seeing they could no longer continue in that condition, they resolved to get over into Holland, as they could, which was in the year 1607 and 1608."—*Plymouth Chronicles*, pp. 22—25.

We next extract from the same document Bradford's account of the church at Leyden, and his description of their saint-like pastor. There is great sweetness in the whole passage.

"For these and some other reasons they removed to Leyden, a fair and beautiful city, and of a sweet situation, but made more famous by the university wherewith it is adorned, in which of late it had been by so many learned men; but wanting that traffic by sea which Amsterdam enjoyed, it was not so beneficial for their outward means of living and estates. But being now here pitched, they fell to such trades and employments as they best could, valuing peace and their spiritual comfort above any other riches whatsoever; and at length they came to raise a competent and comfortable living, and with hard and continual labour. Being thus settled, after many difficulties, they continued many years in a comfortable condition, enjoying much sweet and delightful society and spiritual comfort together, in the ways of God, under the able ministry and prudent government of Mr. John Robinson and Mr. William Brewster, who was an assistant unto him in the place of an elder,

* "Of Reformation touching Church Discipline in England," 1641.
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unto which he was now called and chosen by the church; so as they grew in knowledge and other gifts and graces of the spirit of God, and lived together in peace and love and holiness. And many came unto them from divers parts of England, so as they grew a great congregation. And if at any time any differences did arise or offences broke out (as it cannot be but that sometimes there will, even amongst the best of men), they were ever so met with and nipped in the head betimes, or otherwise so well composed, as still love, peace and communion was continued, or else the church purged of those that were incurable and incorrigible, when, after much patience used, no other means would serve; which seldom comes to pass. Yea, such was the mutual love and reciprocal respect that this worthy man had to his flock, and his flock to him, that it might be said of them, as it was once said of that famous emperor Marcus Aurelius, and the people of Rome, that it was hard to judge whether he delighted more in having such a people, or they in having such a pastor. His love was great towards them, and his care was always bent for their greatest good, both for soul and body. For, besides his singular abilities in divine things, wherein he excelled, he was able also to give direction in civil affairs, and to foresee dangers and inconveniences; by which means he was very helpful to their outward estates, and so was every way as a common father unto them. And none did more offend him than those that were close and cleaving to themselves and retired from the common good; as also such as would be stiff and rigid in matters of outward order, and inveigh against the evils of others, and yet be remiss in themselves, and not so careful to express a virtuous conversation. They, in like manner, had ever a reverent regard unto him, and had him in precious estimation, as his worth and wisdom did deserve; and although they esteemed him highly whilst he lived and laboured amongst them, yet much more after his death, when they came to feel the want of his help, and saw by woful experience what a treasure they had lost, to the grief of their hearts and wounding of their souls; yea, such a loss as they saw could not be repaired; for it was hard for them to find such another leader and feeder in all respects, as the Taborites to find another Ziaka."—Pp. 35—38.

This is high praise, yet is it justified by all we know of John Robinson. That he possessed the qualities that befit the statesman as well as the divine, we can well conceive from the tenor of that noble address, full of wisdom in advance of his age, which he delivered to the Pilgrims before they embarked at Delft-Haven. He charged his departing flock to follow him no further than they had seen him follow the Lord Jesus Christ; he implored them to be prepared to receive God's truth, by whatever instrument it might be revealed; and, prophet-like, declared his conviction that *the Lord had more truth yet to break forth out of his holy word*. Governor Bradford's description of the parting at Leyden has almost the solemnity of a Scripture story.

"So being ready to depart, they had a day of solemn humiliation, their pastor taking his text from Ezra viii. 21: *And there, by the river at Ahava, I proclaimed a fast, that we might humble ourselves before our God, and seek of him a right way for us, and for our children, and all our substance*. Upon which he spent a good part of the day very profitably, and suitably to their present occasion. The rest of the time was spent in pouring out prayers to the Lord with great fervency, mixed with abundance of tears. And the time being come that they must depart, they were accompanied with the most of their brethren out of the city unto a town sundry miles off, called Delft-Haven, where the ship lay ready to receive them. So they left that goodly and pleasant city, which had been their resting-place near twelve years. But they knew they were PILGRIMS, and looked not much on those things, but lifted up their eyes to Heaven, their dearest country, and quieted their spirits. When

they came to the place, they found the ship and all things ready; and such of their friends as could not come with them, followed after them; and sundry also came from Amsterdam to see them shipped and take their leave of them. That night was spent with little sleep by the most, but with friendly entertainment and Christian discourse, and other real expressions of true Christian love. The next day, the wind being fair, they went on board, and their friends with them; when truly doleful was the sight of that sad and mournful parting; to see what sighs and sobs and prayers did sound amongst them; what tears did gush from every eye, and pithy speeches pierced each other's heart; that sundry of the Dutch strangers that stood on the quay as spectators could not refrain from tears. Yet comfortable and sweet it was to see such lively and true expressions of dear and unfeigned love. But the tide, which stays for no man, calling them away that were thus loth to depart, their reverend pastor, falling down on his knees, and they all with him, with watery cheeks commended them, with most fervent prayers, to the Lord and his blessing; and then, with mutual embraces and many tears, they took their leaves of one another, which proved to be their last leave to many of them."—Pp. 87, 88.

The touching scene described in this extract has afforded to an American artist a subject for one of the great national pictures which embellish the rotunda of the capitol at Washington.

We have lingered on the very threshold of the subjects described in Mr. Young's and Dr. Cheever's volumes, and in this notice shall attempt nothing more; but will conclude, for the present, with putting together the outline facts of Robinson's life, chiefly as described by Mr. Young.

John Robinson was born in 1576, but of his birth-place and parentage there is no record. When sixteen years of age, he entered Emmanuel College, Cambridge. He proceeded to his Master's degree in 1600; and seven years after, i. e. only the year before he removed to Leyden, he became Bachelor of Divinity. His first preferment was in Norfolk, in the neighbourhood of Yarmouth, a district that was deeply tinged with Puritanism. Here, in common with others who declined conformity to the ceremonies of the Church, he was molested by the ecclesiastical officers, and his friends were harassed and nearly ruined by proceedings in the Bishop's court.

The time of Robinson's departure from Norfolk is not known. Probably he found it necessary to put himself at a greater distance than Yarmouth from a Bishop's palace and an Ecclesiastical court. He found in a more northern county a temporary home and a church worthy of his apostolic labours. Where he abode we know not. His church gathered together from Sunday to Sunday in the by-ways and secluded nooks of an agricultural district, hoping by constant change of place to escape the persecutor's eye.

The most definite locality assigned to the church of the Pilgrims during their abode in England, is that mentioned by Governor Bradford in his History (*Plimouth Chronicles*, p. 22), viz. that part of England where the counties of Nottingham, Lincoln and York, border nearest together. The country immediately round Thorne* must, therefore,

* The Puritan disposition of the inhabitants of this district was manifested during the civil wars, and compelled Charles, then on his way from York to Nottingham, to deviate from his intended route, which had been planned across the Isle of Axholme.—Between Thorne and Amsterdam there were close relations in the early part of the 17th century. The list of the proprietary of the great drainage of Hatfield Chase, as it stood in the year 1635, consisted chiefly of Amsterdam merchants. See *History and Antiquities of Thorne*.

have been the scene of John Robinson's labours after he left Norfolk.

The church of the Pilgrims numbered amongst them some persons of high respectability. Thus, Elder Brewster had been educated at Cambridge, had the entrée at Court, and served several years under Mr. Davison, Secretary of State. With him, he visited the Low Countries in the prosecution of "weighty affairs of State." When his patron fell, from his connection with the execution of Mary Queen of Scots, Brewster retired, probably disgusted with Court chicanery, and "lived in the country, in good esteem amongst his friends and the good gentlemen of those parts, especially the godly and religious." Bradford proceeds to say that "he did much good in the country where he lived, in promoting and furthering religion." When the Pilgrim church was formed, with the purpose of casting off "many anti-christian corruptions," Brewster was a special stay and help to them. "*They ordinarily met at his house on the Lord's-day*, which was a manor of the Bishop's." With great love he entertained them, and made provision for them at great charge. He was the chief of those that were taken at Boston, and was one of the seven that were kept longest in prison. Not the least interesting parts of the interesting career of this high-minded English gentleman are, that he maintained himself in Holland (most of his property having been lost) by teaching grammar and the English language, and had men of rank, both Danes and Germans, as pupils; and that he set up a printing-press, and had brisk employment for it, in printing the religious works which were not "allowed to be printed in England." Cartwright's Commentary on Proverbs, printed at Leyden, has the impress—"Apud Gulielmum Brewsterum in Vico Choral: 1617." In America he bore his burden with the rest, and "laboured with his hands in the fields as long as he was able."

Bishop Hall, at a somewhat later period, attacked Robinson for his Nonconformity, and in the true spirit of a High-Churchman asserted, "that even whoredoms and murders shall abide an easier answer than separation." Well might Robinson, in his answer to this "censorious epistle," describe his adversary's imputation as "blasphemous." Hall's rejoinder was his well-known "Common Apology of the Church of England" against the Brownists, in which he insinuates that Robinson had been disappointed of a Mastership of the hospital of Norwich, or a lease from that city, and this was the occasion of his Nonconformity. Against such a charge—the last resort of evil-minded men in the absence of matter of real crimination—it is unnecessary to defend the pure and high-minded John Robinson. Even Baylie, the Scottish Presbyterian—no rose-water controversialist, and an unsparing foe of Independency—praises Robinson for his parts, learning, refinement and modesty. He goes on to say, "that by Dr. Ames and Mr. Parker he was brought to a greater moderation than he at first expressed; that he ruined the rigid separation, was a principal overthrower of the Brownists, and became the author of *Independency*." It was certainly Robinson's parting advice to the Pilgrims to "abandon, avoid and shake off the name of BROWNISTS." He styled it a nickname and a brand for making religion and its professors odious. Mr. Cotton remarked, that not Mr. Robinson, but the New Testament, was the author of Independency, and the system was received in the times of

purest, primitive antiquity, many hundred years before Mr. Robinson. In confirmation, however, of Baylie's remark, Mosheim traces up the term *Independents*, as indicative of the Congregationalists, to the following passage in Robinson's Apologia:—*Cætum quemlibet particularem, esse totam integram et perfectam ecclesiam ex suis partibus constantem, immediate et independentem* (quoad alias ecclesias) *sub ipso Christo*. "Every particular society is a complete church, and, so far as regards other churches, immediately and *independently* under Christ himself." The Apology was published at Leyden in 1619. Twenty years later, the term *Independent* was not in common use, or, it is argued, it would have been introduced into the Constitutions and Canons Ecclesiastical which passed in 1640, in which mention is made of Anabaptists, Brownists, Familists, Separatists, and other sects.

The circumstance of Mr. Robinson's remaining at Leyden is fully explained by Governor Bradford. It was only a question of priority; and as the greater number were in the first instance required to stay behind, they induced their pastor to stay with him. All, certainly including Mr. Robinson, intended to follow. His letters besides clearly shew that it was his intention and earnest desire to cross the Atlantic, and settle at Plymouth with his beloved flock. His holy purpose was however prevented, in the first instance, by the want of means, and by the opposition of some of the merchant adventurers, and afterwards by his death. During his residence in Leyden, he took part in the Arminian controversy on the Calvinistic side, aiding Polyander and attacking Episcopius, the two rival Professors of Theology in the city. Bradford describes him as being "terrible to the Arminians." Though, contrary to his natural tastes, he, on more occasions than one, encountered Episcopius in public disputation, and, according to the testimony of his friends, foiled and shamed his opponent. So generally was the congregation of English exiles esteemed at Leyden, that they were permitted to have the use of one of the churches of the city. Their pastor was admitted to the privileges of the University during the last ten years of his life. It was not, however, permitted to this good man to return to his native land, or to rejoin that portion of his church which had found a home in the wilderness. His last illness was very short. In the year 1625, the plague raged in Leyden; and, in the month of February, twenty-five persons were buried on one day. A few days after this event, he was attacked with illness on Saturday morning. He subdued his weakness sufficiently to preach twice on the Sunday. But his illness, which is described as a continued inward ague, increased, producing extreme debility, and on the following Saturday, March 1st, he expired. He was sensible, and his illness was of a kind that allowed him to see his friends, to the last. He was followed to his grave by a large concourse, including not only his afflicted flock, but the members of the University and the principal inhabitants of the city. "As he was had in high esteem (wrote the historian Prince), both by the city and University, for his learning, piety, moderation and excellent accomplishments, the magistrates, ministers, scholars and most of the gentry, mourned his death as a public loss, and followed him to the grave." He found a resting-place in the chancel of the church in which he had preached nearly twenty years.

Before the month closed on the first day of which John Robinson

breathed his last, James I., the sovereign whose harsh tyranny had kept him nearly half his life in exile, also died. The disease of both was nominally the same. What a contrast is there in every thing else! The persecuted exile died in peace and honour, surrounded by grieving friends, some of whom would have given their own lives could they thereby have saved their venerated pastor. Though pestilence was raging in the city, and plague-spotted bodies were daily in numbers brought to the churchyard, young and old, rich and poor, followed his remains from his residence, *near the Belfry*, to the interior of St. Peter's, the oldest church of the city, under the aisle of which they were lowered amidst the sighs and tears of the assembled people. In less than a month the persecuting king dies in agony at Theobalds. There is a rumour of foul play; and the profligate nobleman, on whom the deceased king had showered a thousand marks of favour, is pointed at as the suspected murderer of his sovereign. There is no semblance of sorrow amongst the people—none in the palace. The body is removed to Somerset House, there to go through the ceremony of lying in state. While this idle mockery is being enacted, the son and successor of the dead king is hurrying on a marriage, and the nuptials, with Henrietta of France, are actually celebrated at Paris on the 1st of May. Six days after, the royal bridegroom acts the part of chief mourner at his father's tomb! The funeral sermon of James was preached by Williams, the Lord Keeper and Bishop of Lincoln, and was afterwards printed under the title of "Great Britain's Solomon," and is preserved on the shelves of the curious as a nauseous specimen of episcopal flattery. The sober judgment of history has recorded him as a prince who was the reproach of his age,—the subject of venal flattery at home, and of unmeasured contempt abroad.

Who preached the funeral sermon of holy John Robinson, or what was the nature of the funeral panegyric pronounced on him, we know not; but his spotless name as a Christian confessor lives in the page of ecclesiastical biography, and is increasingly honoured by the wise and good. *Say to the righteous that it shall be well with him, for he shall eat the fruit of his doings. Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.*

TRANSCENDENTAL DISGUISE OF COMMON-PLACES.

"WE are indebted to some of our transcendental contemporaries for the phrase, *Clothes Philosophy*; and if that significant designation might be so employed as to indicate such a use of the clothing called language, as serves to give to old thoughts the semblance of being new, and to shallow thoughts the semblance of being profound, we know not of any quarter in which this name might be so truly applied as in reference to the school which has originated it. In what degree this sort of deception is practised wittingly, we cannot take upon us to determine; but that multitudes of superficial people are at present thus deceived, is a point about which we have no doubt.—*British Quarterly Review*, No. VI. p. 308.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXIII.

It is time to speak of Mr. Aspland's connection with an ancient and highly important Nonconformist Trust, of which he was a member more than thirty years, during twenty of which he took a very active part in the administration of its affairs.

Dr. Daniel Williams, the founder of the public Library in Redcross Street, London, which bears his name, was one of the most distinguished Dissenting ministers of his day. He was born at Wrexham, about the year 1644. Of his parentage and education little is known. But his studies began early, and were from the first preparatory for the Christian ministry. At the early age of nineteen, he was admitted a preacher among the Presbyterians. It shews the strength of his convictions that he deliberately cast in his lot amongst the Nonconformists at the very commencement of the persecution which lasted, with but short periods of intermission, from the passing of the Act of Uniformity to the Revolution of 1688. How earnest he was in the performance of his duties as a Christian minister, appears from a statement made by himself a few years before his death, that from his first entrance on the ministry he had not been obliged wholly to omit preaching more than five Lord's-days. This statement, considering the times of persecution through which he lived, is very remarkable. He preached for a short period in various places in England, but the times were unpropitious to a settlement. At Weston, the seat of Sir Thomas Wilbraham (whose lady was the friend and protector of many of the early Nonconformists), Mr. Williams was introduced to the Countess of Meath, and received from her an appointment to a chaplaincy in Ireland. He officiated for a time to the Presbyterian congregation in Drogheda, and thence he removed in 1667 to Dublin, where he was minister for twenty years to the congregation assembling in Wood Street. Driven from Ireland by the persecuting proceedings of the Government, in the last year of the reign of James II., he repaired to London. Here he at once rendered an important service to both civil and religious liberty, by withstanding, in the presence of some agents of the Court, those who would persuade the Dissenters of London to address the King on his dispensing with the penal laws. Mr. Williams argued that Charles II. had persecuted Dissenters rather for standing in the way of arbitrary power than for the exercise of their religion, and that now they could do nothing worse than declare for measures which would destroy the civil liberties of England. So clearly and strongly did he maintain his argument, that the motion for an address was rejected. Soon after the Revolution, he settled with a numerous congregation in Hand Alley, Bishopsgate Street. He habitually associated with the most eminent and more liberal ministers of London. Baxter held him in great esteem; and, during his decline, sometimes appointed him to be his substitute in preaching the Merchants' Lecture at Pinner's Hall. The acute Jeremiah White pronounced him to be "a man of the best natural parts in England." John Howe, Dr. Bates, Dr. Edmund Calamy and Matthew Henry, were his personal friends. In his religious opinions he was moderately orthodox. He disliked and

resisted extreme Calvinism, and was denounced by the Independents as a Socinian. Some of his controversial writings led to a violent dispute between the Presbyterian and Independent ministers of London, and occasioned the disruption of the "happy union" which had been formed between the two bodies in 1691. Not content with attacking his orthodoxy, some of his Independent adversaries aspersed his morals. Mr. Williams appealed to the body of the Dissenting ministers to scrutinize his life and character. After a searching inquiry, protracted for several weeks, a committee, which had been appointed to investigate the charges, pronounced Mr. Williams "clear and innocent of all that was laid to his charge." In 1709, he received the diploma of a Doctor in Divinity from the University of Edinburgh and that of Glasgow. He was permitted to live through the dark and threatening days of Queen Anne, and had the happiness of presenting an address of congratulation to George I. on his peaceable accession to the throne. He died, after a short illness, Jan. 26, 1716, in the 73rd year of his age. He had been twice married, first to an Irish, afterwards to an English lady, and by each marriage had acquired a considerable fortune. During his life, he had used his "worldly estate" with moderation, that he might be the more useful to others after his death.* Dr. Calamy observes that the charitable uses to which he devoted the bulk of his estate were various in their kinds, and much calculated for the glory of God and the good of mankind; and had certain legal defects in his will been amended, the disposition of his property would have been incomparable. After providing for the settlement of his wife's jointure, and leaving a number of legacies to relations and friends, amongst whom were many ministers, it was provided that £150 should be paid to the Society for the Reformation of Manners; £100 for the education of youth in Dublin; £40 to the poor of Wood-Street congregation, Dublin; £50 to the poor of Hand-Alley congregation; £100 to poor French refugees; £20 to the poor of Shoreditch parish. To St. Thomas's Hospital and the work-house in Bishopsgate Street, he gave the reversion of an estate in Cambridgeshire. To the Presbyterian meeting-house in Burnham, Essex, he gave his houses in that town. To the College of Glasgow, he left, for the purpose of educating certain students of South Britain, £100 and two estates in Hertfordshire and Essex. The sons of Presbyterian ministers, if equally eligible, are to be preferred by his Trustees as candidates for the bursaries. To the Society for propagating Christian Knowledge in Scotland, he gave £100 and an estate in Huntingdonshire. To the New-England Society, he left an estate in Essex, to provide religious instruction to the Negroes in the West Indies, and for the conversion of the American Indians. The Trustees appointed under the will were directed to open and support schools in certain towns of Wales, and in Chelmsford in Essex,—to maintain an itinerant preacher in Ireland,—to pay small annuities to the Academy at Carmarthen, and to the Presbyterian chapel at Wrexham,—to reprint and distribute, from time to time, the works of the Founder,—to preserve his Library for public use in a freehold edifice to be purchased or built for that purpose, and to appoint and remunerate a Librarian. The Trustees were directed to apply the surplus of his estate, in certain definite proportions, to the

* See the terms of his will.

following objects:—the distribution of Bibles and Catechisms to the poor; to the relief of ministers' widows and poor ministers; to apprenticing poor children educated in the schools at Wrexham, &c.; to aiding students for the ministry; and to ministers in North and South Wales.

With the liberality which is the characteristic of the English Presbyterians, Dr. Williams laid down no creed for his Trustees or beneficiaries, and desired his Trustees to exercise their own judgment with respect to his will, and "to be the sole judges of what might be doubtfully or darkly expressed."

Twenty-three Trustees were appointed by Dr. Williams to carry his will into effect. They included several of the most eminent Presbyterians residing in London in 1711, when the will was signed, e.g. Rev. Matthew Henry, Rev. Thomas Reynolds, Rev. William Lorimer, Rev. Benjamin Robinson, Rev. Jeremy Smith, Dr. Joshua Oldfield, Dr. Edmund Calamy, Rev. William Tong, Rev. Z. Merrell, Dr. John Evans, Dr. William Harris, Rev. Isaac Bates, Rev. James Read, and Rev. George Smyth.

The long list of Trustees chosen to fill up vacancies, exhibits many honoured names. To mention only a few, there are, 1729, Drs. Newman, Wright, Grosvenor, Avery, Earl, Hughes and Thomas Hollis; 1738, Rev. Moses Lowman; 1739, Dr. Lawrence; 1744, Dr. Samuel Chandler; 1758, Dr. George Benson; 1761, Dr. Richard Price; 1762, Rev. Hugh Farmer and Dr. Kippis; 1770, Dr. Caleb Fleming; 1774, Dr. Abraham Rees; 1785, Rev. Hugh Worthington; and, 1794, Samuel Rogers.

Great difficulties were experienced by the first Trustees in carrying the Founder's will into effect. It was not till 1727 that they were able to begin the building of the Library. The sum allowed by the Court of Chancery for the edifice proved insufficient; and, after some delay, it was completed by means of the benefactions of the Trustees and their friends. The Trustees held their first meeting at the Library, Dec. 8, 1729. The spacious rooms contain the library of the Founder, also the collections of Dr. Bates* and Dr. William Harris, and large additions made by Rev. Mr. Davies, Rev. Thomas Rowe, and many others, and by the periodical votes and the donations of the Trustees. The entire collection is now supposed to contain about 17,000 volumes. The number of separate works is about 22,000, of which 9000 probably are pamphlets.† The present nett income of the estates is about £1516 per annum.

Dr. Williams's foundations have rendered large services to religion, learning and the cause of religious liberty. Many useful, and some distinguished ministers have been educated by the aid of his funds: Thomas Urwick, George Walker, Ebenezer Radcliffe and Newcome Cappe may be mentioned. The Library has been thrown open to all who have required to consult its treasures. A distinguished literary journal, not much given to find any thing praiseworthy in Nonconformist

* Dr. Bates was a learned bibliographer, and his library abounded in rare and curious works. In the department of religious tracts, the Library at Redcross Street is particularly rich. The second volume of the Catalogue (pp. 438) is devoted exclusively to this department.

† Art. on Public Libraries, *British Quarterly Review*, August, 1847.
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institutions, has thus expressed itself respecting the liberality of the Trustees: "No public library in England is so liberally conducted as this. Books are lent from it, at the discretion of the Trustees, to any part of the country. The Advocates Library at Edinburgh, and many upon the continent, offer the same accommodation to men of literary research; but in England this example of the Dissenters has not yet been followed."*

Another service rendered by Dr. Williams's foundations was eloquently expressed by Dr. James Lindsay in his Oration delivered on the occasion of the Centenary of the Founder's death:—"The house in which we are now assembled, built in compliance with our Founder's will, has become, through the liberality of the Trustees, the place of public business to the collective body of Dissenters in this great city;—a place in which noble stands have often been made against ecclesiastical usurpation; in which generous efforts have originated to promote the extension of religious privileges to men of all persuasions;—a central point, round which the friends of religious freedom in every part of Britain rally, and from which even recently a spirit has gone forth, by which the bigots and persecutors of another country are abashed, at least, if not finally overcome."†

It was on many accounts gratifying to Mr. Aspland to be called on to share the responsibilities of Dr. Williams's Trust. He was nominated by the Rev. Jeremiah Joyce, on the occasion of the removal of Rev. N. T. Heinekin from Brentford to Gainsborough, and took his seat at the Board, June 24, 1811. The Chairman of the Board on that occasion was Rev. Thomas Belsham, who read to the newly-admitted Trustee the solemn concluding words of the Founder's will, in which he invokes the blessing of God upon its faithful execution, and entreats all concerned honestly and prudently and diligently to employ to those ends what he designed for the glory of God and the good of mankind. At the time of Mr. Aspland's admission, the Trust consisted of the following members:

<i>Elected</i>	<i>Clerical</i>	<i>Elected</i>	<i>Lay</i>
1774	Abraham Rees	1784	Edmund Calamy
1777	Thomas Tayler	1791	John Towgood
1785	Hugh Worthington		George Lewis
1787	James Lindsay	1793	John Wansey
1801	Thomas Belsham	1794	William Esdaile
1802	Jeremiah Joyce	1804	Swan Downer
1803	William Johnston	1805	Isaac Solly
1804	John Coates	1807	James Esdaile
1806	Joseph Barrett	1810	John Bentley
1807	James Pickbourn		Richard Holt

* Quarterly Review, Oct. 1813, p. 119.

† The reference was to the proceedings of the London Ministers, designed to stay the persecution of the French Protestants. The *Three Denominations* no longer meet in one body. The Presbyterians continue to meet in the Library at Redcross Street. The same privilege would have been freely granted to the other Two Denominations. But when they incorrectly styled themselves the Three Denominations, notwithstanding the separation and the recognition by the Crown of the Presbyterians as a separate body, the privilege ceased, and they have since assembled at the Congregational Library.

<i>Elected</i>	<i>Clerical</i>	<i>Elected</i>	<i>Lay</i>
1809	El. Cogan	1810	John Wainwright
	Thomas Rees		(<i>Secretary</i>).
1804	Thomas Morgan*		
	(<i>Librarian</i>).		

Amongst Mr. Aspland's associates in the Trust, there was no one with whom he was more frequently united, both in sentiment and action, than Dr. Thomas Rees. From that kind friend the Editor of this Memoir has received the following letter respecting the Trust and Mr. Aspland's share in its administration.

"Brixton, March 26, 1849.

"My dear Sir,—You will, I am sure, believe that no light consideration could deter me from complying with your request, to furnish some account of your excellent and revered father in his capacity of a Trustee of Dr. Williams's charities. There are, however, circumstances which render such an undertaking on my part a matter of some difficulty and delicacy. Those charities are under the management of more than twenty gentlemen of high character, all equally intent on the faithful discharge of their official duties. It might, on this account, be deemed somewhat invidious to select for special notice and commendation an individual member of the body, as having the appearance of disparaging the merits of his associates, and placing their services in an unfavourable contrast. But I need not fear a sinister interpretation of this kind being put upon my language. I estimate too highly the candour and generosity of my respected colleagues to believe them to be capable of taking offence at any terms of praise applied to the character and labours of an associate, who, while living, was held by them in high esteem, the value of whose co-operation they justly appreciated, and whose eminent services were, on frequent occasions, the subject of their eulogium.

"Mr. Aspland held his appointment for nearly forty years, having been admitted in 1811, two years subsequently to my own introduction into the Trust. He had at this time attained a position of great respectability, and established a high reputation, among the Presbyterian ministers of London, not alone by his professional services in the pulpit, but also by his active labours in religious and charitable institutions belonging to the Dissenters. The intellectual and moral qualities which had procured for him these distinctions, naturally recommended him to the favourable notice of Dr. Williams's Trustees, who gladly availed themselves of an early vacancy to introduce him into their ranks.

"Ardent in temper, and active from disposition and habit, Mr. Aspland was not a man to remain idle at his post. He promptly applied himself to

* The gentlemen afterwards associated with Mr. Aspland in the Trust were —

<i>Elected</i>	<i>Clerical</i>	<i>Elected</i>	<i>Lay</i>
1812	John Lane	1812	James Gibson
1814	Alex. Crombie, LL.D.		James Edaile
1814	John Potticary	1815	Samuel Nicholson
1816	Arch. Barclay, LL.D.	1820	John Wansey
1819	Wm. Johnson Fox	1823	David Martineau
1820	John Stevenson Geary	1826	Edward Buak
1821	John Philip Malleson	1828	Joseph Yellowley
	John Jones, LL.D.	1829	Abraham Lincoln.
1825	David Davison, M. A.	1833	William Wansey
1827	John Scott Porter	1835	Isaac Solly Lister.
1830	Thomas Madge		
1831	James Yates, M. A.		
1832	Edward Tagart		
1833	George Kenrick		
1835	Joseph Hunter, F.S.A.		

learn the nature and the objects of the charge he had undertaken, and forthwith embarked with alacrity and zeal in the various labours it appeared to impose: and from this time forward, through the whole of his life, he was distinguished as one of the most assiduous and efficient members of the Trust.

"The extent and the value of Mr. Aspland's services cannot be fully understood and duly appreciated without a knowledge of the numerous and varied duties attached to the office of Trustee. A brief enumeration of the principal matters may furnish some notion of their nature and importance.

"The general business relating to Dr. Williams's charities comprehends, first, the charge and management of the property, chiefly landed estates, from which are derived the funds destined for their support; and, next, the application or appropriation of those funds to the benevolent objects they were appointed to promote. These objects comprise, among others, the maintenance of the public Library in Redcross Street—the education of divinity students in the University of Glasgow—the support of schools for the instruction of the children of the poor—the distribution of books on practical religion—the advancement of the Dissenting interest in Wales—the assistance of poor Dissenting ministers and the widows of such, &c., &c.

"The chief part of the business relating to these objects is transacted by the Trustees at large, at stated periodical meetings. But for the greater convenience and facility of disposing of matters of detail, much that relates to each department is referred to the management of standing committees. Whether, then, Mr. Aspland appeared at the general meetings or at those of any of the committees, on most of which he was appointed, he always occupied a prominent position as a regular, diligent and influential member.

"Numerous as were the claims on his time, from his professional engagements, or from requisitions to take a part in public proceedings in the Dissenting body, having reference to their civil rights or religious liberties, in which his assistance was frequently courted, he took his full share of the labours arising out of the several branches of the Trust. When questions arose as to the management of the property, he was generally present to join in the deliberations and to aid by his opinion and counsel; and on more than one occasion he was named one of a deputation to visit and examine the estates. Upon these deputations it was my happiness to be one of his associates; and I can bear my testimony to the admirable judgment and ability with which he discharged the duties of his mission.

"In the administration of the funds of the charity, the maintenance of the Library ranks among the objects of chief importance. Apart from the functions of the Librarian, which are distinct and weighty, the committee entrusted with its direction are charged with duties of considerable consequence. To them pertain the general superintendence of the Library, and the selection and purchase of books and manuscripts for its augmentation. In these occupations Mr. Aspland took deep interest and rendered great assistance. His studious habits, his varied erudition, and his extensive bibliographical knowledge, imparted great weight to his opinion and judgment in this department, and rendered his co-operation eminently valuable.

"A few years ago, the Library committee had to prepare a new Catalogue of the books. For the satisfactory accomplishment of this object, it was necessary that the entire collection should be carefully examined and collated. This labour was assigned, for convenience, to a small sub-committee, of whom Mr. Aspland was one; and his colleagues had the benefit of his presence and active co-operation through the whole of the troublesome task.

"The provision made by Dr. Williams for the education of divinity scholars at Glasgow, constitutes an important part of his charities. The selection of the students, and the determination of the qualifications for admission, rest with the Trustees. It has been their great aim to render these scholarships as serviceable as possible to the promotion of sound learning among those who are appointed to them, and they have with this view applied themselves

with great care to fix the subjects and the books, and the measure of proficiency in the classical languages and the abstract sciences, as in their judgment the most proper to fit the applicant to enter with advantage on the College course, and to graduate with the highest credit and honour. Of the Glasgow College committee, on whom these important duties devolved, Mr. Aspland was long an active and efficient member. He took his share with his colleagues in the deliberations on the difficult question of the literary qualifications, and, while his health permitted, attended the examinations of the candidates for admission, intended to test their proficiency.

"The schools founded by Dr. Williams in Wales for the instruction of the children of the poor are comparatively humble institutions; but, in the state of education in the Principality, have been productive of much good. Mr. Aspland was a member of the committee having the more immediate charge of these seminaries. The object was one in which he felt a lively interest, and he took pleasure in watching over their management and promoting their efficiency. When the Trustees, in order to acquaint themselves with their actual condition, and to ascertain of what improvement they might be susceptible, appointed a deputation to visit and inspect them, Mr. Aspland was selected as one of the number. On this occasion I had the pleasure of being one of his associates, the other being our mutual friend Mr. James Esdaile. With that deference to his judgment and experience in such matters which was justly his due, we appointed him the Chairman of the deputation, and committed to him the chief labour of the examination of the scholars, and we had reason to be well pleased with the kindness and the efficiency with which he acquitted himself.

"It is scarcely necessary to descend into further details of the Trust business to shew with what zeal and fidelity Mr. Aspland discharged the duties of his office. It will suffice to add, that in all other matters under the administration of the managers, such as the selection of books on practical theology for distribution, the advancement of the Dissenting interest in Wales by the appointment of ministers to special services in particular localities, or in dispensing occasional assistance to poor ministers and ministers' widows, he was always ready to aid by his presence and his counsel, and to contribute his share of labour to accomplish to the utmost practicable extent the benevolent purposes contemplated by the founder of the Trust.

"In preparing this summary, I feel very sensibly that I have been able to convey but a very imperfect impression of the nature, extent and importance of Mr. Aspland's services in the administration of Dr. Williams's charities. Enough has, however, been said to render it apparent, that he devoted to them large portions of his time and energies; whilst his excellent understanding, his sound judgment and his philanthropic spirit, imparted to the whole singular value and efficiency.

"I cannot conclude this retrospect without expressing the gratification I experienced in being associated with my ever-esteemed and much-lamented friend in the discharge of common duties throughout the whole period of his connection with the Trust. During this long interval we were engaged in many important discussions in which differences of opinion might naturally occur; but on no occasion was the harmony of our feelings towards one another in the least degree disturbed, nor our friendly attachment—antecedent in its origin to that of our professional career and official connection—ever for a single instant interrupted.

"Believe me to remain, my dear Sir, most truly yours,

THOMAS REES.

"*Rev. R. B. Aspland.*"

In the Centenary Oration already referred to, it was declared with great truth and with becoming pride, that "no Trust was ever dis-

charged with more care, or applied with more disinterested fidelity to fulfil the intentions of the founder, than that of Dr. Williams."*

A circumstance may be mentioned in this connection which will illustrate the delicate sense of honour which actuated Mr. Aspland in the use of the patronage which belonged to the Trust. In the year 1819, his eldest son commenced the more public part of his education for the Christian ministry, and Glasgow was the University selected for him. There were more bursaries than one to be allotted that year by the Trustees, and his colleagues expressed their more than willingness to assign one to his son. He felt, however, an invincible reluctance to permit funds in the management of which he had a share to be applied to his own benefit, and he provided from his own means for his son's residence at Glasgow.† The self-denial was enhanced by the fact that at this period he had to bear the charge of educating seven or eight of his children.

To the purity of the administration of their office by the existing generation of Dr. Williams's Trustees and their immediate predecessors, remarkable testimony was lately borne by one in high legal station. In 1843, as one of the consequences of the decision, adverse to the Unitarians, of the suit respecting Lady Hewley's Trust, an information was filed against the Trustees of Dr. Williams by a solicitor who had been engaged for orthodox parties in the Hewley case. The suit was subsequently stayed by the order of Sir Frederick Pollock, the Attorney-General, in whose name the proceedings were necessarily taken. In 1846, the Attorney-General (Sir Frederick Thesiger) summoned to his chambers the counsel and solicitors of the Relators in the suit, and also the solicitor of the Trustees; and after listening to an argument protracted to a late hour at night, in which the respective law-agents contended for and against the renewal of the proceedings against the Trustees, he determined that his sanction as Attorney-General should be withdrawn from the Relators. The ground on which he gave his official protection to the Trustees was, that they had well and faithfully administered the Trust, and in all respects conformed to the wishes of the Founder. He did not think the suit, in the altered state of the law, a proper one, and refused to expose the charity to litigation and loss merely on account of the personal religious opinions of the Trustees.‡ Mr. Aspland did not live to receive this disinterested and significant testimony to the integrity of the Trust. The suit occasioned him some anxious hours during the last two years of his life, and he

* Dr. Lindsay eloquently added, "If that Founder could have foreseen that men who were to be the ornaments of science as well as religion—the Chandlers and Kippises, the Prices and Priestleys, the Reeses and Belshams of the coming age, the future champions of that learning and freedom which he loved—if he could have foreseen that such men would have given their time and labour to promote the objects of his piety, it would have added one delightful feeling more to those which must have passed through his mind in contemplating the probable effects of his own beneficence."

† The same difficulty did not apply to his son's subsequent admission to the College at York. Then Mr. Aspland gratefully accepted the offer of the Trustees, conveyed to him in terms of marked kindness, to place his son as a student on the foundation.

‡ See the proceedings as reported in the *Record* and *Inquirer* newspapers, March, 1846.

solaced himself during a portion of his long confinement to the house by studying whatever threw light on the principles and opinions of Dr. Daniel Williams, of the Trustees named in his will, and of their immediate successors.

One of the few rewards of his Trusteeship was the occasional society of his colleagues in office. Four times a year the Trustees, in accordance with the directions of their Founder, assembled round a table spread with plain yet substantial hospitality. That frugal table had, however, attractions of the best kind;—knowledge and strong intellectual power generally, and sometimes eloquence and wit, seasoned the conversation of the guests. The party assembled in the principal room of the Library, which is hung round with portraits of Nonconformist worthies. Earlier in the century, before fashion had put aside all distinctions of costume, venerable divines in state-wigs and the other insignia of the clerical dress, and aged gentlemen in the becoming costume of a former generation, sat near the head of the table, and equalled, if they did not surpass, in dignity the figures which looked down upon them from the surrounding canvas. With stately grace did Dr. Abraham Rees preside over these simple banquets: his powers of conversation were great. On one side of him would sit Dr. Lindsay, on whom Nature had been prodigal in its gifts, and who to a noble person added the endowments of a powerful and cultivated mind. On the other side might be seen Mr. Belsham, whose manners were those of the gentleman, as his conversation was that of the scholar and the wit. Not unfrequently some interesting stranger, a scholar, or a traveller from abroad, or some valued friend of religious liberty—Dr. Parr, Mr. Everett, Mr. William Smith or Mr. G. W. Wood—was an invited guest.

From a manuscript book in Mr. Aspland's hand, dated 1821, are taken the following notes of a conversation, which may serve as a specimen of the table-talk of Dr. Williams's Library:

"Jan. 11, 1821.—*Dr. Rees* related the pleasant meetings of a Club which used to meet at the London Coffee-house, of which Dr. Franklin was a member. Every thing new in the Royal Society was there talked of. Dr. F. was the life of the Club; but when a stranger was introduced was always mute. On the breaking out of the American war, the Club became political: this lessened its usefulness; but the first news of proceedings in America were there to be learned.

"*Dr. Franklin* was exceedingly fond of the air-bath, i.e. of stripping himself and sitting in a strong current of air. Dr. Heberden once told him that he went beyond him in this way; for he not only sate unclothed in a draught, but took a pitcher of water and threw it up to the ceiling, and let it fall on his body.

"*Mr. Belsham*.—Dr. Franklin was sceptical. He told Dr. Priestley that he had never fairly studied the evidences of Christianity, and lamented that, owing to his having in early life been accustomed to hear Christianity ridiculed, he was never able to bring himself to study it seriously. Dr. Kippis and Dr. Harris always looked on Dr. F. with suspicion.

"*Dr. Rees*.—But Dr. Priestley idolized him. Dr. Kippis knew little of the world; Dr. Harris differed from Dr. F. in his politics. The truth lay between the two.

"*Dr. Rees* talked on his favourite subject of the safety of the *middle path*. He reminded Mr. Belsham that, in company with Dr. Price once, he (Mr. B.) had asserted that he was a middle man; upon which Dr. P. replied, 'If you be in the middle, I can point out one extreme; but where is the other?'

"*Mr. Le Breton* told of a late pleasantry at the Westminster school. There was a question (debated in Latin) concerning the morality of the Romans who killed Julius Cæsar, and it was said, '*Nec male fecerunt, nec bene fecerunt, sed interfecerunt.*' What was the meaning of *inter* in this word? We had *medley* in a similar sense.

"*Mr. Belsham*.—*Chance-medley* is accidental homicide.

"*Dr. Rees* expatiated on his Arian views. He believed in the pre-existence of Christ—a distinguished spiritual being in a former state, perhaps this world, before the revolutions that preceded what is called the creation. The spiritual nature took the place of a human soul at generation. All souls pre-existed.

"*Mr. Belsham* would probably agree with the *Dr.* if he knew his meaning.

"Both *Dr. Rees* and *Mr. Belsham* eulogized *Bishop Pearce* as a commentator. His exposition of our Lord's saying to Mary, '*Touch me not,*' was quoted with approbation. But *Mr. Belsham* said that *Mr. Wakefield* held the *Bishop* cheap as a biblical critic.

"*Dr. Rees* complained jocosely of the precipitancy of theological inquirers, who would not stop at the right point. *Mr. Belsham* replied, that he had been in the *Dr.*'s favourite *mean* for twenty years, which he thought quite long enough to remain in Arianism.

"*Thomas Lord Lyttelton*.—*Dr. T. Rees* inquired after the account of his death. *Mr. Belsham* was last week in company with a person who lived with him at the time of his death, which really took place as related. He had the day before made a brilliant speech in the House of Lords, and the excitement brought his brain into a morbid state. He was both superstitious and profligate.

"*Mr. Parkes*.—He had debauched two of his cousins.

"*Dr. Rees*.—He once told *Dr. Priestley* that they were agreed on the subject of a future life. The *Dr.* said, No; quite the contrary. His Lordship denied an hereafter; he believed in it on the testimony of Divine Revelation. Yes, said his Lordship, granting Divine Revelation, I believe in it too.

"On some observations of mine in censure of the *Morning Chronicle* and of *Mr. Perry's* degeneracy as a politician and writer, *Mr. Belsham* said, '*I was as bad as Mr. Jekyll,* who had observed that he (*Mr. J.*) was a *Whig*, but not a *Perry-Whig.*'

"*Dr. Rees* recurred to the story of his having been forbidden, through *Dr. Stanier Clarke*, the librarian to Carlton House, to dedicate the *Cyclopædia* to the present King (see *Mon. Repos.* XV. 704), and of his having communicated with the Duke of Kent upon the subject, who expressed his conviction that his Majesty knew nothing of the matter—he, unlike his father, *George III.*, being accustomed to leave matters to his secretaries—and promised that he would, on a fitting opportunity, mention the affair to the King. (The Duke attributed the prohibition to *Clarke's* bigotry; *Dr. Rees* attributes it to something personal growing out of the *Cyclopædia*.) The pretence of refusal was, that his Majesty must not be made responsible for the contents of so multifarious a work as the *Cyclopædia*; but on this the Duke of Kent remarked, that the plea was idle, for no one held even *Dr. Rees*, the editor, responsible for every article. The *Dr.* says he told the Duke that he should have liked to dedicate the work to him, but his (the Duke's) political opinions were so objectionable at Court. His Royal Highness assented, and stated that he should have been a candidate for the Presidency of the Royal Society, on the late vacancy by the death of *Sir Joseph Banks*, if he had not been enjoined to the contrary from Carlton House.

"At Library, Redcross Street, meeting of Book Committee, in conversation on brother *F.*'s plan of turning bookseller, *Dr. Rees* said that *Dr. Chandler* had been bookseller in London while minister at Peckham, and that he was in trade when he was chosen to the Old Jewry. He published his own answer to *Collins*, who used to frequent his shop."

Few men have through life more enjoyed the best pleasures of social intercourse than the subject of this Memoir. His powers of conversation were considerable; his animal spirits were seldom surpassed; he was quick in reading the character of a new associate, and equally happy in bringing out both its eccentric and its better qualities; he had humour himself and elicited it from others. In the not unimportant social art of story-telling he was sufficiently happy; and they that have listened with pleasure to his details of his early life, and his sketches of the religious world, will remember how racy was his style, and how successful he was in making his points. His happiest efforts in this way were over his pipe, of which he made almost a dramatic use, and tantalized the curiosity of his friends by a pause and an elaborate puff of tobacco whenever he approached the turning point of the story. If he occupied more than a proportionate share of the talk, it was usually freely granted to him by his associates. Of coxcombry and affectation and silliness he was markedly intolerant, and could in a very few minutes relieve a party from a tedious infliction of folly and vanity, by providing *a bridle for the ass, and a rod for the fool's back*. If in his presence a corrupt sentiment was uttered, or a base action applauded, the offender was reminded of his transgression against good morals with such decision, yet with so much personal presence and dignity, that defence was commonly felt to be vain.

Mr. Aspland made little use of the opportunities which his vicinity to the metropolis and his social position afforded him, of entering into merely literary or political *coteries*. He had nothing of the now fashionable taste for *lionsing*. Unless he found in a companion intellectual, moral and social sympathies, he cared nothing for him as an object of any kind of celebrity. Although he had some literary friends whom he greatly valued, such as Anna Maria Porter, George Dyer, Mr. Rutt and Dr. Bowring, he did not think the habits of the literary class favourable to the cultivation of the finest moral qualities. In some instances which fell under his own personal observation, he saw that celebrity was fatal to religious sincerity, and that the admiration of the world darkened the moral vision and enfeebled the courage of men who in youth gave promise of better things.

It was once observed to the writer by a friend who often met Mr. Aspland in society, and in several circles, that he never saw him where he did not take and easily keep a foremost place. He might be surpassed by one in learning, by another in wit, by another in grace; yet his breadth of understanding, his well-stored memory and his habitual force of expression, always secured him respectful audience from the most gifted of his associates. At various periods of his life, he formed or united himself with several social clubs. One of these still exists, and bears very distinctly the impress of his ruling tastes. It deserves to be mentioned also on account of its contributions to Nonconformist literature, and the aid it has been enabled, during its existence of more than thirty years, to render to religious liberty.

The *Non-Con Club* was formed at his house in July, 1817. The object proposed by it is stated in the preamble of the minutes, written by his hand, to be, "to promote the great principles of Truth and Liberty as avowed and acted upon by the enlightened and liberal Non-conformists or Protestant Dissenters from the Church of England."

He perceived in the signs of the times the approach of struggles, and he thought it well that the friends of liberal principles, on whose fellowship he could safely count, should be strengthened by more frequent intercourse, and by the interchange of their thoughts on passing events and their bearing on civil and religious liberty.—The rules of the Club were simple, aiming chiefly to secure to the members frequent meetings of a social kind and on an inexpensive plan, and prescribed that at each meeting an essay should be read “on some subject connected with Nonconformity.” Each member presided in his turn, and was directed to give *verbatim* three standing toasts:—1, *The Memory of the Two Thousand*; 2, *John Milton*; and 3, *Civil and Religious Liberty all the World over*. The only members present at the formation of the Club were Mr. Aspland, Mr. Edgar Taylor, Rev. W. J. Fox, Mr. (now Sergeant) T. N. Talfourd and Mr. C. Richmond. The other original members were, Mr. (now Dr.) John Bowring, Dr. Morell, Dr. Thomas Rees, Mr. Richard Taylor, Mr. Smallfield, Mr. John Taylor and Mr. Samuel Parkes. They were afterwards joined, amongst others, by Dr. Barclay, Mr. M. D. Hill, Dr. Southwood Smith, Mr. Joseph Parkes, Rev. H. Acton, Rev. J. E. Bicheno, Mr. George Dyer, Dr. John Jones, Mr. Edward Taylor, Rev. D. Davison, Rev. J. Scott Porter, Rev. G. Roberts, Rev. John Coates, Rev. B. Mardon, Mr. James Yates, Mr. E. W. Field, Rev. E. Chapman, Rev. Geo. Kenrick, Rev. E. Tagart, Mr. Alderman Lawrence, Rev. Thomas Madge, Mr. H. C. Robinson, Mr. H. B. Fearon, Mr. Benj. Wood, M.P., Mr. John Dillon; and as honorary members, by Rev. W. Hincks, Rev. John Kenrick, Mr. (now Sir) Charles A. Elton and Mr. Walter Wilson. The formation of this Club was a very successful experiment. It furnished a friendly meeting-place for men well qualified by their principles and accomplishments to improve and adorn the social hour, and, as will be hereafter mentioned, it led to one or two not unimportant practical results. During the sitting of Parliament, Liberal Members of the House of Commons and distinguished foreigners were occasionally invited guests, and sometimes the discussions that ensued were interesting and important. For several years, in accordance with the original plan, essays were read by the members, and most of these were subsequently printed in the *Monthly Repository*. A list of the writers and their subjects is now subjoined. The series began, under the general title of “The Nonconformist,” in Vol. XIII., and were stated to be the production of “gentlemen who had associated to promote inquiry into the literature and history of the Nonconformists.”

1. Mr. Aspland—“A Vindication of the Two Thousand Ejected Ministers.”

2. Dr. Bowring—“The Opinions of the Puritans respecting Civil and Religious Liberty.”

3. Mr. W. J. Fox—“On the Conduct of the Quakers as distinguished from that of other Nonconformists in the Reign of Charles II.”

4. Mr. S. Parkes—“On the General Prevalence of Superstition.”

5. Dr. Thomas Rees—“Faustus Socinus and Francis David.”

6. Mr. Richmond—“The Cause of Nonconformity as connected with the Interests of General Literature.”

7. Mr. Smallfield—“The Principles and Conduct of the Baptists respecting Civil and Religious Liberty.”

8. Mr. Talfourd—"The Intolerance of the Dissenters usually denominated 'Orthodox,' as compared with that of the Established Churches."

9. Mr. Edgar Taylor—"Memoir of Wetstein."

10. Mr. Richard Taylor—"On High-church Infidels."

11. Dr. Bowring—"Sketch of the History and Literature of the Spanish Jews."

12. Mr. Aspland—"The Corporation and Test Acts."

13. Mr. W. J. Fox—"The controverted Clause in the 20th Article of the Church of England."

14. Mr. S. Parkes—"Life and Character of Hugh Peters, Chaplain to Oliver Cromwell and the Parliament."

15. Dr. T. Rees—"The Sentiments of the early Continental Reformers respecting Religious Liberty."

16. Mr. Talfourd—"The supposed Affinity of the Poetical Faculties with Arbitrary Power and Superstitious Faith."

17. Mr. Richmond—"On the Patronage of Religion by the Civil Power."

18. Mr. Edward Taylor—"On Mahometanism: its Church Establishment and Treatment of Nonconformists, particularly the Wahabites."

19. Dr. Bowring—"Ultra-Catholicism in France."

20. Mr. Aspland—"Inquiry into the Operation of Mr. Brougham's Education Bill as far as regards Protestant Dissenters."

21. Mr. Richard Taylor—"Inquiry respecting Private Property and the Authority and Perpetuity of the Apostolic Institution of a Community of Goods."

22. Mr. M. D. Hill—"On Freedom in Matters of Opinion."

23. Mr. Hincks—"The Old Crab-stock of Nonconformity."

24. Dr. T. Rees—"The Attempts that were made for the Reformation of Religion in Italy in the Seventeenth Century."

25. Mr. Richmond—"The existing Disabilities and Inconveniences which attach to Dissent from the Church of England."

26. Dr. Southwood Smith—"Plan of an Institution for acquiring and communicating an accurate Knowledge of the Scriptures without Expense."

27. Mr. Edgar Taylor—"Mahometan Influence on Christian Literature and Opinions."

28. Mr. Acton—"On the Maxim, that Christianity is Part and Parcel of the Law of the Land."

29. Mr. Walter Wilson—"On the Causes of the Decline of Nonconformity."

30. Mr. Richard Taylor—"On Religious Prosecutions."

31. Dr. Bowring—"State of Religion in Sweden."

32. Mr. Mardon—"The Principle of Subscription to Human Formularies of Faith."

CRITICAL NOTICES.

Christ the Spirit of Christianity: a Discourse. By A. J. Morris, Holloway. Hamilton, Adams and Co. 1849.

MR. MORRIS is, we believe, one of those scholarly and liberal ministers of the Independent denomination, whose number is happily on the increase. He is understood to have been the author of a remarkably able article in the *Eclectic Review* some years back, on the Liverpool Unitarian Controversy, in which, without at all compromising his own orthodoxy, he gave, as matter of simple justice, the palm of victory to the Unitarian champions over the thirteen clergymen.

The contents of the discourse before us are expressed by the title. That the personal character of Christ is Christianity, is no new topic to the readers of the *Christian Reformer*; but it is less frequently enlarged upon by Trinitarian preachers than by Unitarians. It is curious, yet it is the fact, that the latter "preach Christ" (in this literal sense) more assiduously than the former. Orthodox theologians preach Christ more as a "scheme" than as a person and a life. But there is no reason why they may not do both. Those with whom the "scheme" is not the sum and substance of the gospel, may find higher delight in the personal attributes of Christianity as flowing from the Saviour's character and actions, without relinquishing their scheme of salvation. And the highest minds among the Independents are now experiencing this change for the better. The "scheme" is not with them the beginning and the end of Christianity. The five points do not come in each of their sermons. Unless for fear of the deacons, they would probably come still less often. Practical Christianity, as exhibited in the person of Christ—his human person—is the staple of such men's preaching. The humanity of Christ is thus virtually the great rallying-point for earnest-hearted Christians. Curious, but true! and a happy sign wherever beheld. "Christ, the living Saviour" (in the words of Mr. Morris), "the manifested Son of God, is the essential spirit of the new and perfect dispensation; the real personal Messiah reveals, embodies and dispenses the gospel."

The preacher clears his way by a sound criticism on the *letter and spirit* contrasted by Paul:

"An opinion, once common, must therefore be rejected. Some still talk of 'letter,' and 'spirit,' in a way which has no sanction here. The 'letter' with them is the literal meaning of a text, the 'spirit' is its symbolic meaning. And, as the 'spirit' possesses an evident superiority to the 'letter,' they fly away into the region of secret senses, and hidden doctrines, find types where there is nothing typical, and allegories where there is nothing allegorical; make Genesis more evangelical than the Epistle to the Romans, discover in Leviticus far more gospel than in the Epistle to the Hebrews; mistaking lawful criticism for legal Christianity, they look upon the exercise of a sober judgment as a proof of a depraved taste, and forget that diseased, as well as very powerful eyes, may see more than others. It is not the obvious meaning, and the secret meaning, that are intended by 'letter' and 'spirit,' nor two meanings at all of Christianity, nor two meanings of any thing, or things; but the two systems of Moses and of Christ. Nor will it do to apply the term 'spirit' here to the law, understanding it of the truths which were represented by its cumbrous ceremonial, and give it as the statement of the text, that Christ was the object, cause, and principle, of Judaism. That is an important truth, and one of which we shall have to speak presently, but it cannot be received as the interpretation of the text. Judaism had a spirit unquestionably; but Paul never calls it 'spirit,' but only 'letter.' In this chapter there is an obvious application of 'letter' and 'spirit' to the two economies. After his first reference to these he never loses sight of them, but draws, in various particulars, a striking contrast between them. So that you have a distinct application of certain terms to certain things, and a continuous treatment of those things, thus designated. Christ and Moses, 'letter' and

'spirit,' are the contrasted objects throughout the chapter. The law was obscure, men under it looked through a 'vail;' but the gospel is plain, open, and free, as dealing with the substance, the reality, of divine and gracious things, and men under it look with 'unveiled face.' Its distinctive excellence, and that which gives to it all its vitality and power, is that it is the dispensation of the Saviour himself, who has come, taught, suffered, died, risen, and entered heaven. Having his personal perfections, history, and work, there is no longer a 'vail;' we have direct access to all holy truth, a full view of the glorious realities of God. Christ is the 'spirit,' the gospel, and therefore does it know no concealment or restriction; and as we contemplate him, we are transformed by the influence of his image, love, and law; and through the unveiled vision of his glory, are changed from glory to glory."—Pp. 6, 7.

He then proceeds, in illustration of his subject, to shew (1) that Christianity is a Spirit; (2) that Christianity is a Personal Spirit; and (3) that Christianity is a Personal Spirit of Liberty. The following passage, from the second division, will shew how far this discourse resembles, and how far it falls below, the development of the same subject in the hands of such a man as Channing.

"*Jesus Christ is the Spirit of Christianity, as he is the personal representation of its truths.* 'Jesus Christ,' it has been beautifully said, 'is our gospel.' It is true not only that the gospel is the gospel of Christ, but that it is Christ. It shines in him as in a mirror, it lives in him as in a body. Is there one principle of true grace that Christ's experience and history do not involve? 'In him was life, and the life was the light of men.' Is God the prime idea of all religion? The quenchless craving of men is met—'He that hath seen me hath seen the Father, and how sayest thou, then, Show us the Father?' Is the moral character of God as important as his existence? Behold 'the image of the invisible God'—and as 'he goes about doing good,' having no scorn but for the hypocritical and proud, and only tenderness and tears for the penitent and oppressed, bringing reproaches on himself for nothing but his compassion, pointing to one sinner with 'she loved much,' and addressing another with 'neither do I condemn thee,' remember that he is 'merciful only as the Father which is in heaven is merciful.' Is re-union with God the great need of degraded humanity? What can we see in his assumption of our flesh but a type, as well as a means, of the restored fellowship of the children of men with the living God? Do we want law? 'Walk even as he walked.' Do we die? 'Christ, the first fruits of them that slept.' Are we sighing for immortality? 'This is the true God and eternal life.' Does the mystery perplex us of evil and good? 'Looking unto Jesus, who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of God.' 'It became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.' If these great principles give reality and power to the gospel, seeing that they are all found in Christ, graven on his person and history by the finger of God, exist in him in their clearest form and directest evidence, is it not a simple truth, that 'the Lord is that Spirit'?"—Pp. 13, 14.

The author is evidently fettered, rather than aided here, by his orthodoxy, in the development of the great idea that Jesus is "the personal representative of the truths of Christianity."

The following extract from the 3rd head is more in the spirit of Channing, who, we doubt not, is a favourite with the author:

"The genius of a spiritual life is to be free. 'The law,' says Paul, in one of his deep, suggestive utterances, 'was not made for a righteous man, but for the lawless and disobedient.' Its prime function is not to give holy life, nor to regulate it; but to restrain the wickedness of men who have it not. The more spiritual men are, the less do they require external regulations. Holy angels have no verbal moral laws, no 'ten commandments;' they are, in the highest sense, 'a law unto themselves;' and the more we resemble them, the less regard we shall need to pay to either rewards or punishments, and the less necessity shall we feel for specific rules. Now one of the most striking features of Christianity is, its comparative freedom from authoritative regulations. It is a 'law

of liberty,' in the sense of leaving us at liberty upon many points, as well as in other senses. Here is one contrast with Judaism. That was 'bondage'—'a yoke not able to be borne'—'touch not, taste not, handle not,' were its injunctions on every hand—sacrifices, purifications without end—it was indeed 'a carnal commandment,' and under it, men were like minors, under tutors and governors. But now we are no more so. The time appointed of the Father has come. We are, to change the illustration, not slaves but children. The whole system of wearisome enactments has passed away, and having the 'spirit' of a perfect truth, and the power of a personal influence, moral excellence is the requirement, not ceremonial exactness. But even the law, under which we are to Christ, is given in a liberal and generous manner. The rules—where there are rules—breathe the new temper of the time. We have no decalogue in formal order. You may find all its precepts but one—but not together. The only statement of all, is the *two principles* of all—love to God and man. And each, when given, is given as a spirit, not a letter—a rule of heart, and not of action only. We have no system of regulations like that which governed the social and ceremonial matters of the Jews. Though churches are manifestly Christ's institutions, there is no direct command to join them, it being left to the strong dictate of social Christianity; and no direction as to how the junction should take place, it being left to the prudent judgment of different societies. Though baptism is clearly Christ's appointment, the precision that marked the, in some respects, corresponding law of circumcision is wanted here, and all we are told is to baptize. And though the Lord's supper is his own ordinance, we seek in vain for the particularity that characterized the like service of the paschal supper, and are only told to 'do' it. If you ask the reason of this, the answer is in our text, 'Where the spirit of the Lord is, there is liberty.' Where the heart is right, the mind enlightened, and the conscience strong, precise directions may be dispensed with. You do not need to fetter a loving child with the rules you lay upon a hireling. The inward realities of the gospel require not the outward formalities of the law.

"The gospel is spiritual in its form, because it is spiritual in its power. In the following verse a sublime truth is set before us,—'And we all with open face, beholding as in a glass, or mirror, the glory of the Lord, are changed from glory to glory, even as by the Spirit of the Lord;' or, 'the Lord the Spirit.' This is the liberty of the gospel. It is holiness. There is no freedom in sinning, it is bondage: as there is no faith in error, it is unbelief. If we are free as to much of formal law, and as to nearly all of ceremonial, it is because provision is made for our being free from the captivity of transgression. 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death'—only the Spirit can do this. The letter may keep sin down, but the spirit turns it out. The letter may suppress its manifestations; the spirit takes away its power. The letter may make us afraid to do it; the spirit makes us dislike to have it. The letter may adorn sepulchres; the spirit only can raise the dead. And is not that liberty, when we are free to serve God in the gospel of his Son; free to have access to him, not with straitened souls, but with the spirit of adoption; free to run the way of his commandments, because, 'enlarged in heart?' 'God hath not given to us the spirit of fear, but of power, of love, and a sound mind.' This is liberty, to liberate the man, to unloose the heart, to break the bonds of sensuality, dread, and sin; all other liberties are mere outside, superficial things. To free man as a body, as a proprietor, as a citizen, what is it all, if he be 'left bound' as a soul? He is the slave whose will is in fetters; and nothing but the spirit, the Lord, can set that free. Glorious redemption! which restores the everlasting elements of our nature, its central powers, to God, and righteousness, and truth! Mighty Redeemer! who works this greatest of all emancipations of man—his emancipation from cherished habits, and loved lusts, not against him, but by him! Blessed freemen, though in bondage, whom the Lord makes free! When he gently smites us, as his angel smote Peter slumbering in his chains, we rise up quickly, our fetters fall away, and we 'follow' him, though in the greatness of our first surprise and joy, like him, we 'wist not' that it is true which was done unto us, but fancy it 'a vision.' Now this liberty, though not in its essence, yet in its form and fullness, is a peculiarity of the gospel. Good men of old could rejoice in the divine favour and the divine likeness; but they had not so large an experience of them as is possible to us.

The manifestation of Christ as the spirit of revealed religion is the manifestation of all the facts and principles that, received by faith, act upon the affections and the will, and produce a cheerful, loving, and energetic obedience. The sense of right, personal obligation, gratitude, love, hope of recompence, confidence of success, these are the sentiments that create and foster true holiness, that generate and nourish true power, and these are the sentiments that are impressed upon our souls by the life, and work, and image, and influence, of Christ. So that, being emphatically the personal spirit of the gospel, where he is, there is liberty."—Pp. 15—18.

Among the concluding "reflections and admonitions" of which the subject of this discourse is found to be fruitful, we did not, as we read, expect to find the *divinity of Jesus Christ* introduced. It is indeed obviously a mistake for *divine mission* or *inspiration*, as the passage will shew. The *divine mission* is all that the argument requires; and *divinity*, perhaps we might conjecture, practically means the same thing to men of Mr. Morris's order.

"We lay stress on the representation of our text as one of a large class which intimate and require the *divinity* [divine mission] of *Jesus Christ*. Mind the exact point and nature of the argument. It is, that the place assigned to Christ in the scheme and providence of God is such, that only on the supposition of his divine nature [mission] can it be understood and explained. Christ underlies every truth, fills every institute, gives force to every law—is the ground, reason, virtue, end, and rule, of all things. He is the spirit of Christianity. He is not a doctrine, but the doctrine of the gospel. Destroy him, take away him, and you do not merely violate the language, but annihilate the very life, of God's covenant. He is so revealed, having such vital connection with every part and principle of the divine counsel and procedure, as to be the object of prime attraction in the words and ways of God. All eyes are directed to him—all hearts fixed upon him. To all intelligent and holy beings he is the glory. Living saints count him 'all and in all'; holy angels desire to understand 'his sufferings,' and their blessed results; returning men speak of 'his decease'; and glorified spirits pay all honour and homage to his work and love. Apart from his divinity [divine mission], on the supposition of his mere, however pure and perfect, humanity [human wisdom], I cannot conceive that he could fill so central a place, exert so vital an attraction. Nor, if he could, how he should do so. It secures such 'honour to the Son,' it demands such trust and regard for him, it mixes him up so thoroughly with the most essential views, and worship, and service, of the everlasting God, that it seems impossible to comprehend how, if he were only human [in his claims], he should escape the treatment, and regard, due only to the divine—how there should be no trespassing on the prerogatives of Deity—how the very fact of being Christians should not as by inevitable necessity lead to the being idolaters. Surely, if Christianity be what we are accustomed to regard it, he who is its spirit, in the way and for the reasons which itself explains, can be no other than [the messenger of] the 'true God and eternal life.'"—Pp. 19, 20.

There is another passing trace of the old orthodoxy worth noticing. The preacher almost apologetically claims attention to the personal memoirs of Christ: "Let us not depreciate the Gospels, because of the clearer theological light of the Epistles." (P. 22.) Is this said seriously, or ironically, by an *Evangelical* Christian? The clearer theological light of the Epistles! Then Christ did not preach Christianity clearly enough! Paul was a clearer theologian! Well, those who think so should call themselves, not *Evangelical*, but *Epistolary* Christians—that's all. Unitarians are the real Evangelicals.

One extract more is truer to the gospel spirit, and indeed precedes and gives occasion for the above apology:

"Christ is the spirit of the gospel. In the apostles' minds and writings there was an indestructible connection of every principle of the gospel with the personal Christ. It was not such a connection as can be safely denied or neglected; not an arbitrary and artificial connection; not the connection merely of a chronological order, or a physical organ—but a living and life-giving one. Their preaching and teaching was not of certain things which Christ only said, but of certain things which he *did*, and *felt*, and *was*. Every thing was '*in him*'—every doctrine, every dispensation, every duty. Christ was Christianity. It is to do

grievous violence to the New Testament, to say that Christ means only Christian doctrine. It is an arbitrary canon—a shallow philosophy. So essentially did the being, history, and work of Christ enter into the faith, and hope, and virtue of the apostles, that language, which would be extravagant and absurd if used of any other, flowed freely, and as if by natural necessity, from their tongues and pens when describing him. He is 'the truth,' 'the way,' 'the life,' the 'peace,' 'hope,' and 'resurrection' of men; he is their 'wisdom,' 'righteousness,' 'sanctification,' and 'redemption.' You do not realize the full meaning of these expressions in saying that he revealed these things. He *was* these things. And how, but as he embodied them as truths, and secured them as blessings?"—Pp. 21, 22.

Fur Prædestinatus. The Predestinated Thief; or a Dialogue between a Calvinistic Preacher and a Thief sentenced to be Hanged, &c. Written originally in Latin, by William Sancroft, Archbishop of Canterbury.

THIS spirited translation of a very celebrated controversial tract has been somewhat too long in receiving the favourable notice to which it is entitled at our hands. For the information of those of our readers who may not be acquainted with it, we may state that this is an exposure of the Calvinistic doctrine of Predestination, given in the shape of a conversation, chiefly sustained between a Calvinistic divine and a thief who is to die on the following day. The convict recounts the crimes of his life, yet is full of satisfaction, deriving that feeling from the doctrines and prayers of his visitor, arguing that his crimes were the result, not so much of his evil passions, as of God's predestination,—that, in the orthodox creed, the best actions of man are so evil in the sight of God, that they are scarcely morally better than the crimes of the most abandoned,—and that sinners, obeying the divine impulse in predestination, as much fulfil God's will as the so-called virtuous. In the Dialogue, which is managed with considerable cleverness, the thief avails himself, not merely of the arguments, but of the very words, of celebrated Calvinistic writers.

It would doubtless be said by any English Calvinist of the present day, that the statements of doctrine in this tract are a caricature, and not a true representation, of his belief. However true this might be, we believe it would not be possible for him to frame a statement of the doctrine of election which would not be liable to dangerous practical consequences when received and used by a vicious man. The use of this tract is, that it exposes, in very strong colours, the mischievous practical conclusions of Calvinism.

The translator attributes the work to Archbishop Sancroft; and the biographer of the Archbishop, Dr. D'Oyley, sanctions this. But it will be seen, by consulting Brandt's History of the Reformation (Vol. IV. p. 539), and Jackson's Life of John Goodwin (p. 250), that this is a disputed point. The "*Fur Prædestinatus*" was originally published anonymously. It was answered, in 1757, also in Latin, by George Kendal, in a work entitled, "*Fur pro Tribunali*." Kendal intimates that the *Fur* was reported to be written by an English bishop; but expresses his disbelief of the report, and conjectures that it was imported into London from Holland or Italy. The conjecture as respects Holland seems to have been near the fact; for it is asserted that the work was first printed and circulated in Holland in the early part of the seventeenth century. Now Sancroft was not born till 1617. It has been attributed to Henry Alatus, a man of some note among the Remonstrants.

The picture given of the state of two of the Dutch Universities in the 17th century is curious. The quotation, which we take from the beginning of the thief's history, may serve as a specimen of the whole:

"My parents, from my earliest years, took due care to have me well instructed, intending that at a proper age I should be sent to the University. What was to be done, then? The University of Leyden was filled with heresies: at Franeker the students were votaries of Bacchus; they quarrelled, fought, and, like the most ferocious warriors, were continually engaged in giving and receiving challenges to single combat. The Bishop of our church advised that I

should be sent to this seat of learning, deeming it better that I should become a priest of Bacchus and a son of Mars than a heretic, since the former can only destroy the body, while the latter can slay and destroy the soul. Accordingly, having received my parents' blessing, I proceeded to Franeker, where I found the ale so excellent, the price so low, the society so delightful, that all my finances were soon exhausted in conviviality."—Pp. 9, 10.

Whatever value the *Fur Prædestinatus* may have as a theological treatise, there can be no question that it is remarkable as a literary curiosity.

The Slave Girl; a Tale of the Nineteenth Century. In Five Cantos. By F. N. Dyer. London—Houlston and Stoneman. 1848.

THE following extract from the Preface to "The Slave Girl" will shew that it has a more definite object than most of the poems and collections of poems which at present issue so plentifully from the press :

"In undertaking this work, the author felt a strong conviction that a dissertation on Negro Slavery might be made more effective in the shape of a tale, addressed to the heart and imagination and based upon the feelings of domestic life, than by offering any direct political and moral reasonings against that crime. And poetry seemed to him the best vehicle for conveying his impressions of the sin and danger of its continuance, as many of the gentler sex, in England and America, might be induced to read a poem, who would look on an argumentative treatise as too serious and uninviting."

It is not every great social question, the treatment of which we could without apprehension leave to the poet. For in cases where principles are uncertain, it would be too much to expect him to be logician also, and to unite the eye of fancy for the beautiful with the steady gaze of reason towards the true. Conviction and sympathy may be on opposite sides, and the poetic faculty will turn its back on the latter but unwillingly. But in the case of Slavery this is not so. The question of right or wrong, at least in this country, has been long decided. Reason, conscience, sympathy, are all on one side. The principles on which the decision rests are so simple as to need no discussion; so grand as to be poetic, whether strung into verse or not. It may be, and we believe is, for the best interests of poetry that it should rather contemplate the present and future of our civilization than look longingly back to the past; but the complications of English pauperism and the illustration of the Elizabethan Poor-law would afford it but an ungrateful subject. The poet's office is not so much to form as to express and strengthen the convictions of his readers.

Mr. Dyer selects as his subject one of those melancholy cases in which the slightest possible taint of Negro blood enslaves a beautiful and accomplished woman. Lucinda is the illegitimate daughter of a Virginian planter, by a lady whom, though all but white, he had scorned to marry. She is brought up in the house of her uncle in ignorance of the circumstances of her birth, and there engages the love of her cousin Arthur. By the advice of Arthur's mother, their affection is kept secret lest it should excite the anger of her husband, whose consent, and the necessary formal act of emancipation for Lucy, she hopes in time to gain. The lovers are, however, discovered by Conrad, a false friend of Arthur, who has cast an eye of unhallowed affection on Lucy. Warned in time by the mother, they fly, and await at a distance, and in the first happiness of domestic love, tidings from home. These tidings are brought by Arthur's mother herself, broken-hearted and desolate. Her husband had been kinder than she looked for, had promised every thing, and had rejected the insidious counsel of Conrad with scorn. But, under the influence of those false ideas of honour so powerful in Virginia, he accepts a challenge from the latter, and the result is another proof of the reasonableness of duelling. The innocent man is slain; and his wife, tormented by the remembrance of the fatal consequences of her temporary distrust, is soon brought to the grave by sorrow and remorse. We must tell the rest of the story somewhat more briefly. Arthur,

at Lucy's persuasion, resolves to brave poverty and public opinion at once, and frees his slaves. We are left to suppose by the sequel, that he neglects to emancipate his wife and child. He enters upon commerce; but, pursued by the machinations of those who hated him for his liberality, becomes bankrupt. His creditors claim his wife and child as part of his property. They will listen to no compromise. Assisted by a grateful Negro, who rejoins his old master in the time of difficulty and danger, Arthur resolves on flight. After much hardship he reaches the coast, and is preparing to embark for a free state, when they are overtaken, his wife and child captured as slaves—himself and Cæsar as having aided their escape. They are, however, delivered, when deliverance seemed all but impossible. The vessel in which they are being transported to a place of captivity is run down in the night by an English frigate; and though the faithful Negro perishes with the child in his attempt to save it, Arthur and Lucy are restored to one another and to freedom.

This story, notwithstanding some minor improbabilities, is well adapted for Mr. Dyer's purpose. We especially approve of his discretion in not exhibiting Lucy as actually enduring those horrors which the system so often brings on a young and beautiful slave. For there is a point at which intensity of suffering excludes, instead of stimulates, interest. And throughout, Mr. Dyer has put the question on its proper basis. There is little declamation here on whips and chains and torture. Cruelty alone may be an argument for reform, but is none for emancipation. It is the great argument, that of universal application, as cogent in regard to the most petted domestic servant of ancient Greece, or the hardest worked field-slave of Cuba, on which Mr. Dyer chiefly insists—the inherent right of every human being to personal freedom, and the intense moral degradation which accompanies the deprivation of it. This argument alone it is impossible to answer. Every one who has conversed with an American advocate of slavery must know, that only when using this are we safe from the retort, "Physician, heal thyself!"

We have left ourselves little room to speak of the poetic merits of "The Slave Girl." Nor will the connection of the story allow us to illustrate our remarks by very copious extracts. The poem is written in the Spenserian stanza—a measure which affords much scope for the author's facility of versification. It must, however, be confessed, in spite of the illustrious poet from whom it takes its English name, that it is hardly fitted for rapid and exciting narrative. Mr. Dyer has, perhaps, done as much with it in this respect as it was possible to do. He always pleases us by the flow of his language; often detains our attention by force of his poetic eloquence; and interest in his narrative progressively increases to the end. As a specimen, we select part of Lucy's exhortation to her husband to free his slaves:

"Cast, cast such compromise of right away!
 No kindness to the slave can compensate
 For the deep wrong of an unrighteous sway.
 Has not his heart, as thine, the love innate
 Of liberty, and the as natural hate
 Of dictatorial power, however bland?
 Oh, ponder, ponder on the dreadful fate
 Which hope forbids their bosoms to expand,
 And Mammon on thy brow shall set no shameful brand!
 The shallow reasonings of a sordid pride
 So oft reiterated, that the bread
 Which for the slave a master's cares provide,
 Renders him happier than the free, who dread
 The pinch of famine, whilst their babes unfed
 With sobs the memory of their wants refresh,
 Have many a soul from noon-clear truth misled;
 But thou, oh Arthur! burst the sophist's mesh,—
 Deem not the immortal soul less noble than the flesh!"

The hungry hind may clasp his children dear,
 And nourish hopes of happier days to come;
 For want alone is all his heart need fear,
 And he is free where'er he lists to roam,
 To find for them in distant climes a home,
 Where peace and plenty may his toils repay;—
 Not so the slave, who knows each hour may doom
 His helpless offspring the oppressor's prey,
 And that he may be sold from their dear arms away.

Power irresponsible, itself is crime
 For man, so weak and fallible, to own;—
 Shall he usurp the attribute sublime
 Of Deity—command the smile and groan
 On his own brother's lip, nor be undone?
 Great Source of life, my supplication hear!
 Rather than from my breast should spring a son
 O'er his own kind so base a rule to rear,
 May the sweet name of Mother never bless my ear!"

Though differing from Mr. Dyer in some minor points here touched upon, we heartily thank him for his powerful enforcement of the great principle of universal freedom, and wish that his book may answer the benevolent end which he proposed to himself in writing it.

C.

What are we to Learn from 1848? A Political Discourse, delivered at Eignbrook, Hereford, on December 31. By Edward White. London—Jackson and Walford.

MR. WHITE is not a stranger to the readers of the *Christian Reformer* (II. 681—684). The discourse of which we give the title above, is a fine-spirited and almost eloquent production. We do not agree with every opinion stated, nor do we commend the taste of every expression; but as a whole, this political address is entitled to high praise. There is some very plain speaking on inebriety, bribery and other national sins; the vices engendered by our universities, and the abuses which spring out of a national establishment, are fearlessly exposed; yet the reader will rise from the perusal of the sermon with the impression that its author is a man of a kind, genial and hopeful temperament. We quote a passage or two illustrative of this. After touching upon the faults of our aristocracy (which he certainly does not extenuate), he goes on to say—

"The homes of the gentry are generally the abodes of pure manners, and of kindly feelings, so long as their will is unopposed; and a noble spirit of chivalry still adorns the descendants of the old Cavaliers. In their way, too, they are very religious; and although we do not agree with them in their views of Christianity, they hear the lessons of gentleness and moderation read from Sunday to Sunday out of the same Bible that instructs the poor man in his duties."—P. 23.

There is much spirit in the following burst of patriotic sentiment:

"MAY GOD SAVE THE QUEEN AND SAVE OUR COUNTRY! It is a glorious land. It is the Palestine of the modern world—the native soil of freedom, truth and courage. It stands amidst the surrounding ocean as some ancient island temple, sacred to religion, and resounding night and day with the praises of God. Here Alfred reigned. Here Wickliffe taught. Here Ridley died. Here Bacon reasoned. Here Baxter preached. Here Milton sang. Here Bunyan dreamed. Here Sydney bled. Here sleep in Jesus an innumerable company of departed saints. Here breathes the genius of ten thousand illustrious men who have served the state and ministered in the churches. Hence have gone forth missionaries and Bibles without number, lights to lighten the Gentiles, to pour the beams of *everlasting life* upon Asia, Africa and America. Upon our shores the exile finds a haven, and the slave his liberty. In the homes of England, incense burns to God from myriads of domestic altars. By

their fire-sides, the father teaches the lessons of industry and order—the mother, the precepts of household virtue and relative affection. In these homes boyhood ripens into vigour and manly decision, and virgin beauty blooms in the shade.”—P. 27.

PERIODICALS.

The Edinburgh Review, No. CLXXX.—If in some of its recent numbers this important periodical has somewhat flagged and declined from its accustomed excellence, this number will reinstate it in the estimation of the judicious. It contains eleven articles, all readable, and two or three of them such as will reward a careful second perusal. We shall be tempted to make numerous extracts. The number opens with an essay entitled, “The Vanity and Glory of Literature.” It is more full in its illustrations of the Vanity of Literature than of its Glory. It is a long time since we have read in a Review a literary essay of equal value. Its merits are, justness of thought, a lucid and beautifully polished style, and a manly and healthy tone of sentiment. It may be read and re-read with advantage by the young student desirous to form a good mental discipline. It foreshews the inevitable fate of those writers who neglect simplicity, who refuse to undergo the *labor limæ*, or who violate the principles of morality. How many persons will feel rebuked and humbled by this too faithful portrait of desultory readers!

“Compelled to read something of every thing, it is certain they would know nothing of any thing. And, in fact, we see this tendency more or less exemplified in the case of vast numbers, who, without definite purpose or selection of topics, spend such time as they can give to the improvement of their minds and the acquisition of knowledge, in little else than the casual perusal of fragments of all sorts of books; who live on the scraps of an infinite variety of broken meats which they have stuffed into their beggar’s wallet; scraps which, after all, only just keep them from absolute starvation. There are not a few men who would have been learned, if not wise, had the paragraphs and pages they have actually read, been on well-defined subjects and mutually connected; but who, as it is, possess nothing beyond fragments of uncertain, inaccurate, ill-remembered, unsystematized information; and at the best are entitled only to the praise of being very artificially and elaborately ignorant; differing from the utterly uncultivated, only as a parrot who talks without understanding what it says, differs from a parrot who cannot talk at all.”

The fault of a great living writer will occur to the reader of the following passage:

“If genius would attain its utmost longevity, another condition it must submit to is, that of despising an *ad captandum* compliance with transient tastes, and the affectation of peculiarities for the purpose and in the hope of forming, as it were, a school. It is not to be denied, that literary fashions, like others, may be extensive and prevalent for a time; but they expire with the age. Great genius for awhile will consecrate almost any eccentricities, and even acquire for them great temporary popularity. But it may well be questioned whether, where there is great genius, and where it has succeeded by such artifices, it might not, even among its contemporaries, have gained equal applause at a less cost than that of simplicity and nature. But at all events, let the writer who attempts to attain fame by any such fantastic methods, recollect how ridiculous a reigning fashion looks a century afterwards; for not less ridiculous will then appear every thing that bears the mark of affectation and mannerism, however successful for a time.”

The reviewer remarks on two striking contrasts to the mere ephemeral existence of the mass of literature, in the Classics and the Bible. His remarks on the latter are more appropriate to our page:

“The Bible, supposing it other than it pretends to be, presents us with a still more singular phenomenon in the space which it occupies throughout the continued history of literature. We see nothing like it; and it may well perplex the infidel to account for it. Nor need his sagacity disdain to enter a little more

deeply into its possible causes than he is usually inclined to do. It has not been given to any other book of religion thus to triumph over national prejudices, and lodge itself securely in the heart of great communities, varying by every conceivable diversity of language, race, manners, customs, and indeed agreeing in nothing but a veneration for itself. It adapts itself with facility to the revolutions of thought and feeling which shake to pieces all things else, and flexibly accommodates itself to the progress of society and the changes of civilization. Even conquests—the disorganization of old nations—the formation of new—do not affect the continuity of its empire. It lays hold of the new as of the old, and transmigrates with the spirit of humanity; attracting to itself, by its own moral power, in all the communities it enters, a ceaseless intensity of effort for its propagation, illustration and defence. Other systems of religion are usually delicate exotics, and will not bear transplanting. The gods of the nations are local deities, and reluctantly quit their native soil; at all events they patronise only their favourite races, and perish at once when the tribe or nation of their worshippers becomes extinct—often long before. Nothing, indeed, is more difficult than to make foreigners feel any thing but the utmost indifference (except as an object of philosophic curiosity) about the religion of other nations; and no portion of their national literature is regarded as more tedious or unattractive than that which treats of their theology. The elegant mythologies of Greece and Rome made no proselytes among other nations, and fell hopelessly the moment they fell. The Koran of Mahomet has, it is true, been propagated by the sword; but it has been propagated by nothing else; and its dominion has been limited to those nations who could not reply to that logic. If the Bible be false, the facility with which it overleaps the otherwise impassable boundaries of race and clime, and domiciliates itself among so many different nations, is assuredly a far more striking and wonderful proof of human ignorance, perverseness and stupidity, than is afforded in the limited prevalence of even the most abject superstitions; or if it really has merits which, *though* a fable, have enabled it to impose so comprehensively and variously on mankind, wonderful indeed must have been the skill in its composition; so wonderful that even the infidel himself ought never to regard it but with the profoundest reverence, as far too successful and sublime a fabrication to admit a thought of scoff or ridicule."

In dwelling on the Glory of Literature, the reviewer remarks that the value of books does not depend upon their durability. They may promote knowledge and truth in the present age, though they are forgotten in the next. The individual may perish; but if he has faithfully served his generation, the progress of the race is secured. There follows a very beautiful passage:

"The whole gigantic growth of human knowledge and science may be compared to those deposits which geologists describe, full of the remains of vegetable and animal life—beautiful once and beneficial still. The luxuriant foliage and huge forest growth of science and literature which now overshadow us, are themselves rooted in strata of decaying or decayed mind, and derive their nourishment from them; the very soil we turn is the loose *detritus* of thought, washed down to us through long ages. In the world of intellect, as in the world of matter, though 'vanity' is written on all things, and oblivion awaits man and his achievements, yet is it also sublimely true, that in both alike Death is itself the germ of life; and new forms of glory and beauty spring from the dust of desolation."

If our quotations had not already been so numerous, we should be disposed to extract the excellent passage in which the reviewer describes the repentant misery of a powerful writer who is conscious that he has abused his high trust, "that he has spoken a spell for evil, and cannot unsay it." His only consolation is, that wickedness circumscribes no less than it pollutes genius, and that oblivion is the certain doom of him who has violated the majesty of truth or the sanctity of innocence. We cordially assent to the reviewer's statement, "that as the world grows older and better, as it approximates to that state of religious and moral elevation which Christianity warrants us to anticipate, many a production which a licentious age has pardoned for its genius will be thrown aside in spite of it."

The second article is a review of Mr. A. K. Johnston's *Physical Atlas*, from which text the reviewer discourses pleasantly and instructively on physical geography and ethnology. The whole is conceived in a spirit very different from that of the "Vestiges of Creation" and similar works, and breathes a spirit of intense reverence for the Great Creator. Wide views like these enlarge, enlighten and refresh the mind. Next follows a review of Mr. Henry Taylor's poem, which is largely praised for its poetic truth. Mrs. Jameson's "Sacred and Legendary Art" is discussed and heartily commended in the fourth article. We quote a passage which confirms some remarks we formerly made on artistic illustrations of the several persons of the Trinity, and may excite the reflection how lowering to piety that unevangelical doctrine is. Some ages had to elapse before the jargon of scholastic theology had so broken down the reverence of the Great Supreme, which is natural to the human mind, as to make His person the subject of religious art.

"Many centuries elapsed before Christians ventured to delineate in bodily forms the ineffable majesty of the Eternal Father, whom no man hath seen or can see. In the Duke of Devonshire's Benedictional of St. Ethelwold,—an inestimable manuscript illustrated in the best manner of the tenth century,—the Holy Spirit is depicted as descending upon the Saviour, at his baptism, in the form of a dove, but no attempt is made to represent the awful Being whose approving voice, benignly uttered from the heaven of heavens, gave a sanction to the solemn rite. In a subsequent page of the same manuscript, where the holy child is presented in the temple, a mysterious hand, the hand of Providence, issuing from the clouds above, points out the babe to the aged Simeon and Anna. That mighty pointing hand, the idea of which was derived from certain passages in Ezekiel (ii. 9, viii. 1, 3), and which is common in several forms, both in Greek and Latin art, was the nearest approach to a representation of the Everlasting Father, until about the commencement of the thirteenth century. From that time artists became bolder; and the ice once broken, Art seems to have rushed forward unawed to the indulgence of its wildest caprices. The Great First Cause appeared originally as an aged man, afterwards as a crowned king, or as an emperor, clothed in imperial purple, bearing in his hand the orb of universal sovereignty, and finally, near upon the time of the Reformation, as a pope vested in a cope and crowned with the tiara. The danger and debasement, the anthropomorphic tendency, of this humanisation of the form of the Divinity, is obvious. Its predominance, indeed, was not established without great opposition; but it ultimately prevailed universally."

Had not the doctrine of the Trinity debased man's conception of the God-head, this downward process of art had never occurred.—In article 5, we have by far the ablest review which has yet appeared of Mary Barton. While conceding to the writer of that fascinating tale the highest artistic merit, the reviewer gravely demurs to several of the opinions countenanced by the authoress, and vindicates the master-manufacturers of Manchester from the charge of being a cruel and rapacious set of men, utterly indifferent to the physical comforts and moral welfare of their workmen. Interspersed with the criticism are some admirable economical remarks on labour and capital, workmen's savings, and the power which this class of people have to help themselves. In the next article we have a severe (but, as we have in a previous number shewn, not undeserved) exposure of the gross party-spirit which pervades Miss Strickland's "Lives of the Queens of England." The reviewer selects as examples of this lady's blindness to the faults of her favourites, her representations of Henrietta Maria and James II.; and of her blindness to excellence, William III. and his high-minded Queen. The foibles and frailties of William are depicted and exaggerated by Miss Strickland with (if we may be so ungallant as to apply to herself the epithets she with singular inaccuracy affixes to Mary) "vixenish vivacity." The reviewer's remarks are most damaging to Miss Strickland's reputation as a writer of history. After quoting her account of Archbishop Tennison's interview with William after the death of the Queen, and his delivery of her letter, and his honest remonstrance with his Sovereign for his conjugal infidelity, the reviewer remarks—

"We have been surprised by the supercilious tone in which Miss Strickland, in general so full of reverence for the Anglican hierarchy, permits herself to speak of Dr. Tennyson's good advice to William. It is surely difficult not to be scandalized when we find so dutiful a daughter of the Church designating the Archbishop of Canterbury as a stranger to the King of England, and reproaching him with his vehement denunciation of the sin of adultery, as a proof of rude manners! But there is a single word in the succeeding sentence which may perhaps explain this apparent inconsistency. 'It ought,' says Miss Strickland, 'to be reckoned among the other pains and penalties of William III., that he was subjected to the admonitions and exhortations of the *Dissenting-bred* clergy, whom he had placed in the wealthiest Church preferments,—he having avowedly not the best opinion of the disinterestedness of their conversion.' It is '*Dissenting-bred*' prelates, we now perceive, at whom Miss Strickland thinks it right to sneer, when they conscientiously discharge their duty to their Sovereign. The fearless zeal for morality, which she is the first to admire in the orthodox Kenn and Sancroft, becomes impertinence in the latitudinarian Tennyson or Burnet. We certainly have yet to be convinced that it requires any peculiar form of education or consecration to entitle an honest man to rebuke an adulterer. We think that a writer who speaks of such a rebuke as a pain or penalty, and who affects pity for its object, is either indulging a most extravagant prejudice, or treating a very serious subject with most unbecoming levity. And we are glad to find that William III., bad as Miss Strickland thinks him, and bad as on this occasion he doubtless was, had good sense and right feeling enough to be grateful for the admonition."

The reviewer concludes with advising Miss Strickland, if she cannot correct the tone and temper of her book, at least to expunge the protestations of impartiality which, with marvellous self-delusion, she has thought proper to make in the Preface to the "Lives." We must leave unnoticed the other articles, the subjects of which are, the Duke of Argyle's Presbytery Examined, Financial Reform, the Political State of Germany, Democracy in France, and University Reform. From the last-named article we hope to be able to transplant a few passages to a future No. of our Magazine.

The Quarterly Review, No. CLXVIII., March, 1849.—The *Quarterly* has once more mounted the blood-red flag of old Toryism. Three articles on "The Germanic Confederation and the Austrian Empire," "Revolutionized Italy," and "Mr. Macaulay's History of England," occupying rather more than half of a bulky and, spite of its malice, a very heavy number, are written in the style which prevailed "when George the Third was King." The foreign articles are redolent of the political wisdom of Messrs. D'Israeli and Urquhart. The reviewer commends the Austrian Cabinet for "its scrupulous respect for legality," and alleges that for twenty years the Government of our own country "has done all in its power to subvert our establishments and to shake allegiance and loyalty." We pass without reluctance from such *niaiserie*s to the article on Macaulay. All the world knows both the author and his motives. For eighteen years has Mr. Croker had to nurse the spleen engendered by Mr. Macaulay's unsparing exposure of the blunders in dates, facts, Greek and Latin translations, and literary criticisms, contained in his edition of Boswell's Johnson. The re-appearance of the article in Mr. Macaulay's *Essays*, not only without a word of apology or modification, but with some additional pungent criticisms on Mr. Croker's defence of some of his blunders, and the willingness of the public (manifested by the purchase of several editions, both in America and England) to place the *Essays* amongst the permanent literature of the country, have re-opened the wounds of the unfortunate Editor. The result is eighty-two pages of critical carping and unmeasured invective, which will afford materials to some future D'Israeli when illustrating the quarrels of authors of the 19th century. Whatever Mr. Croker, now an aged and very faded gentleman, has lost in power, he has lost nothing of bitterness by the years that have elapsed since his enforced withdrawal from public life. He tells us that Mr. Macaulay's History is "as

full of political prejudice and partisan advocacy as any of his Parliamentary speeches; that "it makes the facts of English history as fabulous as his Lays do those of Roman tradition;" that "it is written with as captious, as dogmatical and as cynical a spirit, as the bitterest of his reviews;" that it is "impregnated to a really marvellous degree with bad taste, bad feeling and bad faith." In addition to these confessedly "grave charges," Mr. Macaulay is accused of making a disingenuous and unacknowledged use of the labours of his predecessors, and especially of Mackintosh. We have laboured through the tedious invective of the reviewer, fully expecting to find some little proof to sustain the pompous opening of the angry critic. We have been amazed to find that his charges are for the most part not merely unsustained, but actually disproved, by the evidence adduced by himself, and that the few points established against the historian are,—that he has misspelt the name of *Richard*, that he has erred as to the date of the name *Soho* being given to the Square, and matters of the like importance. The ornate and occasionally forensic style of Mr. Macaulay's narrative, his undue reliance on the authority of satirical writers, and the "unconscious plagiarism" to which every writer of very strong powers of memory is exposed, are the only valid objections to the History adduced in the Quarterly. All the rest is "but leather and prunella." It was to be expected that any Quarterly reviewer would resent Mr. Macaulay's treatment of the Church of England, and of its Martyr, Charles I., and his description of the position of the clerical body in the 17th century. We think, on the last point, a little research would have enabled the reviewer to press into the service far more weighty objections to Mr. Macaulay's statements than any adduced by him. It is, in the reviewer's estimation, a fault in Mr. Macaulay that he uses the term *Tory* as a sort of synonyme for ignorance and bigotry. The reviewer justifies the historian. It is another objection that he speaks with respect and admiration of the genius for government of Cromwell, and that he makes every Dissenting minister whom he mentions the subject of panegyric. As to the first charge, no defence is in these days necessary: as to the second, it is not true, and the reviewer proves it so; for in another part of his article he blames Macaulay for being unjust in his portrait of Ferguson, who was a Dissenting minister. Macaulay, it is true, honours Baxter, Howe and Bunyan; but he did not spare Alsop, Lobb, and the other time-servers who bowed the knee to James II.

But it is not worth while to pursue the frivolous objections of the critic. The article is a coarse imitation of the noted article in the *Edinburgh Review* of September, 1831, but lacks the ample foundation which the Whig critic had for his censures. Remembering the sorrows of this poor old man, no one will wonder that Mr. Croker wrote such an article; but it will be a general surprise that the accomplished Editor of the Quarterly, Mr. Lockhart, should allow his celebrated journal to be used as the medium of publishing this foolish exhibition of senile rage.—We may observe that the current No. of *Blackwood's Magazine* has an able article, attributed to the pen of Alison the historian, in which, notwithstanding the broadest political divergency, ample justice is done to the wonderful merits of Macaulay's History. This better-informed and generous critic treats with the contempt to which they are entitled, "the minute and Liliputian criticisms" of "minute and Liliputian minds," and truly says, "Mr. Macaulay can afford to smile at all reviewers who affect to possess more than his own gigantic stores of information."

INTELLIGENCE

DOMESTIC.

Manchester District Sunday-School Association.

The fourth anniversary of this Association was held at Strangeways chapel, Manchester, on Good Friday. The chapel was well filled in the morning, when the introductory service was conducted by Rev. G. Hoade, of Oldham, and a sermon was preached by Rev. Franklin Howorth, of Bury, from Ps. cxix. 9. The subject chosen by the preacher was, "By what means may we retain the elder scholars of our schools, and prevent their falling into vice and irreligion?" After pointing out the great evil, at present observable, in the large proportion of Sunday scholars, who leave school at the most critical period of their lives, and the numbers who fall victims to intemperance and vice, he proposed as a remedy, the institution of adult classes, held in a separate room, apart from the *children*; the holding of prayer meetings; the formation of religious improvement societies, juvenile temperance societies, and mutual improvement classes; and the providing opportunities for philanthropic exertion for all who are willing to engage in it.

After a plain dinner, of which about 150 persons partook, the annual business meeting of the Association was held. In the absence of J. A. Turner, Esq., Dr. Beard took the chair.

The report stated that there were now 29 schools in connection with the Association, comprising 5762 scholars and 878 teachers. In the 26 schools which belonged to the Association at the last annual meeting, there had been an increase of 261 scholars, but a decrease of 37 teachers. It was possible, and even probable, that there was an increasing willingness on the part of teachers to take upon themselves such a regular performance of their duties, that a smaller number now did the same work as a larger number did formerly. The visitors appointed at the last annual meeting had visited the schools at Ashton-under-Lyne, Boston Mills, Dukinfield, Flowery Field, Gee Cross, Mottram, Newchurch, Oldham, Rochdale (Clover-street), Styal, and Warrington, and they had received most encouraging assurances of the good results of their visits. If they had not always been the cause, they had at least

greatly assisted in the adoption of plans, which are often delayed indefinitely for want of some such immediate impulse. The teachers of one school, who had met with many hindrances, had been encouraged to make fresh exertions, and it was hoped would continue their efforts with increased success. In two other schools, weekly meetings of elder scholars and teachers had been held since they were visited, under the guidance of the ministers. In connection with one school, evening classes had been formed; in connection with another, a mutual improvement society had been established, embracing the advantages of lectures, classes, and a reading room; and, in connection with a third, religious services had been conducted throughout the winter on alternate Sunday evenings, which had excited considerable interest in the neighbourhood, and had been attended by large congregations. One primary object of the Association was to cherish a feeling of union and co-operation amongst the various schools connected with it. The Committee earnestly recommend occasional united meetings of teachers and elder scholars. Arrangements had just been made for the purchase of a considerable portion of a new edition of the "Life of our Saviour," consisting of extracts from the gospel narrative, edited by Miss Holland, which, owing to the kindness of Sir Benjamin Heywood, might be purchased on advantageous terms. The Committee advert to the liberal assistance which had been given by a few gentlemen resident in Manchester, in order to establish the publication of the "Sunday School Penny Magazine." A donation of £5 was offered by the President, on condition that the remaining £20 could be obtained, and the publication thus left unburdened. One of those who contributed to this donation, and had previously rendered the kindest help, could not hear on earth this expression of their gratitude. His loss was felt in many ways, for he was ever ready to give his personal assistance as a member of the Committee, and being himself for many years a Sunday-school teacher, he felt the warmest interest in the success of the Association. But the death of such a one as their departed friend [the late Mr. R. S. Taylor], and the remembrance of him, which would ever

live in their hearts, should only increase their zeal in those labours in which he took so earnest a part, and their devotion to those pursuits to which, even in the midst of a busy life, he himself was so devoted.

From the report presented by Mr. J. O. Curtis, the Treasurer, it appears that there is a balance of nearly £8 in favour of the Association. The following gentlemen took part in the proceedings:—Messrs. Dean, of Padiham; Layhe, of Manchester; Colston, of Styal; Wright, of Macclesfield; Macdonald, of Chowbent; Henshaw, of Styal; Thorneley, of Monton, and others. By one of the resolutions, Mr. Howorth was requested to allow his sermon of the morning to be printed, to which he kindly acceded.

At four o'clock, tea was provided in the school-room, and many more friends having now arrived from the various country districts, the room was crowded by a very large and animated assemblage. J. A. Turner, Esq., took the chair after tea, and addressed the meeting at some length, dwelling on the especial duty of the Sunday-school Teacher to impart *moral and religious* instruction, and also recommending the cultivation of a love for the beauties and wonders of nature. The Rev. Dr. Beard then introduced the subject, "The Use of the Bible in the Sunday-school." We cannot give even an abstract of his powerful and very useful speech, which we regret the less as a full account of it will be published in the annual report of the Association. The other speakers of the evening were, Mr. Freeston, of Strangeways; Rev. F. Howorth; Rev. J. Ashworth, of Newchurch; Mr. J. Taylor, of Oldham; Rev. J. J. Tayler, &c. &c. Mr. Ashworth dwelt, in a very impressive and interesting manner, on the duty of wealthy congregations to assist their poorer brethren, and pointed out how great an improvement would be possible in the school at Newchurch, if they had a school-room, which their poverty prevented them from attempting. The venerable speaker evidently carried with him the full sympathies of his audience. Not only those who favoured the meeting with speeches, but many others in private conversation with each other, expressed their convictions of the benefit likely to result from such a gathering; and the friendly greetings and warm shakes of the hand which might be seen interchanged between many who had perhaps not met before

for years, but whose community of feeling and interest drew them strongly together, and the perfect harmony and union manifested by those who came from localities twenty or thirty miles distant from each other,* were enough to prove that it is good for brethren thus to meet; and many a zealous labourer in Christ's vineyard returned to his home with fresh strength to meet difficulties and obstacles, cheered and invigorated by the sympathy, and stimulated to new efforts by the sentiments and exhortations, of the friends he met at this enthusiastic and most successful meeting.

Southern Unitarian Fund.

The annual meeting of the Southern Unitarian Fund Society took place on Good Friday, April 6th, at Chichester. In the morning, the Rev. Maxwell Davidson introduced the service, and the Rev. George Armstrong preached an able and eloquent sermon from Isaiah xi. 9, shewing that controversy, in its proper spirit, is an indispensable condition to the progress of truth. In the evening, the Rev. T. Gilbert conducted the devotional service, and the Rev. G. Armstrong again delivered an appropriate discourse from Mark iv. 24, in which he contrasted the teachings of Christ with the doctrines of some modern schools.

At the business meeting of the Society in the chapel, the Rev. J. Fullagar was called to the chair, and the Rev. E. Kell read the general report, which contained, in addition to an account of the operations of the Society during the last year, various interesting reports from the congregations in the district. Among the resolutions passed was the following, moved by the Rev. H. Hawkes and seconded by Mr. Merricks—"That this meeting begs to convey to the Rev. Mr. Shore its sympathy with him in his incarceration, for having violated a law which had been so long in abeyance as to have been almost forgotten, and to express its hope that Mr. Shore will have a speedy deliverance from prison through a Legislative measure, and have the further pleasure of finding the cause of religious liberty essentially benefited by the persecution he has endured."

* Besides the places already mentioned, friends were present from Stockport, Dukinfield, Bolton, Stand, Ashton, Dean Row, Hale, Rawtenstall, Rochdale, &c.

Between the services nearly 200 members and friends of the Society, of both sexes, partook of a cold collation, with tea and coffee, at the Assembly Rooms, the use of which had been kindly granted by the Mayor. Thomas Clarke, Esq., presided, and various animating addresses were delivered by the gentlemen above mentioned, and by Messrs. A. Clarke, B. Adams, J. Faulkner, &c.

Lancashire Public Schools—Plan of Secular Education.

In pursuance of the plan which we took occasion to notice some time ago (C. R., Oct. 1847), as put forth for the establishment of an unsectarian system of popular education in Lancashire, various meetings of persons friendly to such a scheme have been held from time to time in Manchester and other towns, and the plan, or at least the general principle, has seemed to be gaining favour with liberal minds of all classes.

But the plan is, as we formerly observed, "too wide and just for the 'religious world' *par excellence*;" and their active opposition has now begun to shew itself.

On the 29th March, a public meeting was convened by the Mayor of Manchester in the Town Hall, in compliance with a numerous requisition to the effect that his worship would "call a meeting of the inhabitants, to consider the propriety of petitioning Parliament in favour of the establishment of a general system of secular education in this county, to be supported by local rates, and managed by local authorities elected by the ratepayers specially for that purpose."

The clergy and ministers of different denominations assembled very numerously. A Petition to Parliament having been moved by Mr. Thomas Bazley, and seconded by Mr. Absalom Watkin, in accordance with these views, the Rev. Canon Stowell moved an amendment, which was seconded by a Wesleyan minister, Mr. Osborne, to the following effect:

"That after the word 'sheweth,' the following be substituted for the remainder of the Petition:—That your petitioners, deeply impressed with the importance of religious education, and deeply anxious that national education should be diffused throughout the land, humbly pray your honourable House not to sanction any system of general instruction of which the Christian religion is not the basis."

All the customary phrases—godless, graceless, irreligious, shameless, and such like—were freely used to designate the idea of teaching children, of all denominations together, the rudiments of secular knowledge, joined with the use of practical and devotional extracts from the Scriptures. For, be it observed, though the Lancashire plan is commonly called *secular*, as distinguished from the *religious* in the usually sectarian sense, it proposes to include scriptural reading on the plan of selections, prepared by representatives of nine different denominations.

Mr. George Hadfield, the Independent attorney, notorious for the Hewley Trust suit in Chancery, was ready with a second amendment, if Mr. Stowell's should be lost, to the effect that the voluntary system was enough, and that neither state grants nor county taxation was proper. But Mr. Stowell's motion was declared carried by a small majority, the Mayor thinking the division as nearly equal as possible, and having been unable to decide on the show of hands.

The advocates of the Lancashire plan propose to call another meeting in the Free-Trade Hall for the better expression of public opinion. Meanwhile, the voluntaries have announced a series of Six Lectures to be given in Manchester by Messrs. E. Baines, of Leeds, E. Miall, of London, and other Congregationalist ministers and laymen. Good will come of the discussion every way. And voluntary zeal will rise, at any rate for a while, under the excitement of deprecating national or county education rates. Mr. Canon Stowell's views, however, will hardly prevail (though his amendment did), in maintaining that there is ample school provision already made, and that education is an equivocal advantage to poor people, as it may make them "intellectual assassins, intellectual forgers, intellectual revolutionists."

State of the American Unitarian Churches.

We take the following summary view from a recent number of the *Christian Examiner*, which is conducted with its usual ability and spirit.—Without any special manifestation of religious zeal, our churches appear to maintain the institutions of worship with an increasing rather than declining interest. Many of them enjoy visible prosperity, and all, we believe, internal harmony. If some are feeble, others exhibit a

growing strength. The religious societies in the neighbourhood of Boston, particularly, are in a good condition. Among our younger ministers are men of fine gifts and a right spirit. The causes of disquiet and separation which have resulted in the removal of so many ministers within the last few years, are not, we apprehend, so active as they have been. A portion of our people carry their disinclination to doctrinal discussion, both in and out of the pulpit, beyond the bounds of a just regard to truth or charity; and but few discover that warmth or earnestness of the religious life which is not less essential to the stability of a denomination than to the welfare of an individual; but we doubt not that direct, strong, fervent preaching, united with faithful (and by faithful we mean both abundant and spiritual) pastoral intercourse, would be accepted as a response to wants of which the people are conscious, and

would secure a large return for the labour bestowed. Of such preaching and such intercourse many examples may be found among us. * * * On looking over our record of last year, we find that within this period we have taken notice of twelve dedications, fourteen ordinations, and twelve installations. When compared with the whole number of our religious societies, this enumeration must appear large, and indicates either great readiness on the part of our people to provide themselves with regular religious services, or singular ease in transferring their affections from one spiritual teacher to another,—or perhaps both. Amongst the changes recently announced is that of Dr. Dewey, who has dissolved his relation to the "Church of the Messiah" in New York, in consequence of inability (through bad health) to undertake the entire pulpit duty.

MARRIAGES.

1849. March 22, at the Cathedral church, Llandaff, by the Rev. Thomas Edmondes, M. A., vicar of Cowbridge, JOSEPH, eldest son of James BUCKTON, Esq., Chapel Allerton, near Leeds, to CATHERINE MARY, second daughter of J. M. WILLIAMS, Esq., Bridgend, South Wales.

March 27, at Little Portland-Street chapel, London, by the Rev. E. Tagart, Rev. Dr. SADLER, of Hampstead, to Miss COLGATE, of Eastbourne.

March 29, at Newington-Green chapel, by the Rev. Dr. Cromwell, WILLIAM STILES, Esq., of Edward Street, Kingsland Road, to Miss ELIZA EARLES, of No. 115, Shoreditch.

March 29, at Upper Brook-Street chapel, Manchester, by the Rev. J. R. Beard, D.D., Mr. JAMES WHITAKER, manufacturer, Huddersfield, to CAROLINE ELIZABETH, eldest daughter of the late Mr. Thomas GRUNDY, of Manchester.

April 1, at the Unitarian chapel, Bay's Hill, Cheltenham, by the Rev. Henry Solly, Mr. HENRY LIVESLEY to Mrs. ELIZA WALSH.

April 4, at the Unitarian chapel, Styal, by Rev. John Colston, Mr. WILLIAM BURGESS, of Morley, to HANNAH, youngest daughter of the late Mr. Henry BURGESS, of Oversleyford.

April 7, at the Old meeting-house, Birmingham, by Rev. Hugh Hutton, M. A., Mr. CHARLES BEST, solicitor, of that town, to LYDIA, second daughter of Mr. Thomas EYRE LEE, solicitor, of the same place.

April 8, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, A.M., Mr. SAMUEL BEERLEY, of Newton, to Miss CLARINDA COOKE, of the same place.

April 13, at the General Baptist chapel, Horsham, Mr. WILLIAM NASH, of Memick Wood, Capel, to MARY, only daughter of the late Mr. Benjamin POTTER, of Warnham, near Horsham.

April 18, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. JAMES LEE, of Dukinfield, to Miss MARY SHARPLES, of the same place.

April 19, at the New meeting-house, Birmingham, by Rev. S. Bache, Mr. SAMUEL BROWN, of Bath Row, to SARAH, daughter of Mrs. Elizabeth PHILLIPS, Spring Street, Edgbaston.

April 22, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. WILLIAM LEACH, of Dukinfield Hall, to Miss HANNAH MORTON, of Ashton-under-Lyne.

OBITUARY.

March 13, SAMUEL ASHTON, Esq., of Pole Bank, near Gee Cross, Cheshire, in his 76th year. He was the oldest brother of the Ashtons of Hyde, in that neighbourhood, whose extensive works and great success in the cotton manufacture are matters of public notoriety. He embarked in the cotton trade about forty-five years ago, along with two brothers next in age to himself, the older of whom was the late Thomas Ashton, Esq., of Flowery Field, near Hyde, whose obituary is contained in the Christian Reformer for October, 1848, and whose active and useful life caused him to be well known to the public, and to be highly respected by a very extensive acquaintance. Subsequently, a younger brother was added to the firm. The father of Mr. Ashton was a yeoman, residing on a small estate at Gerards, near Gee Cross, which had been in the possession of the family for several generations. He lived to rejoice in seeing his sons lay the foundation of their future ample wealth, and died, much respected, in 1812.

At the time when the Ashtons commenced the cotton business, the neighbourhood of Hyde was very poor, consisting of a few scattered houses, mostly of a very humble appearance, and the roads, which were little travelled upon, were at times scarcely passable. The inhabitants were chiefly employed in weaving or in the hat manufacture. The cotton trade, which has since been greatly expanded, and has become an object of national importance, was then in its infancy, and as it admitted of great improvement, it was a favourable time for men of active and strong minds, and of persevering industry, to embark in it; and such was the character of the Messrs. Ashton, who promptly availed themselves of the new inventions in machinery and mechanical power as soon as they appeared, greatly advancing their own prosperity, and at the same time giving their work-people superior advantages, many of whom, by industry and frugality, began to save money and to build cottages, which were then much wanted.

The influx of wealth into the neighbourhood soon caused it to present a new and improved appearance. Streets were formed; shops of a superior description were opened; after a time, a church and other places of worship were erected; and from a few poor decayed buildings, it gradually attained to its present size and importance, equalling in population and conveniences most of our towns. The

four brothers continued in partnership, with almost unexampled prosperity, till the year 1819, when Mr. Ashton, by amicable agreement, separated from the others and fixed his works at a newly-erected mill on the banks of the Peak Forest Canal, at a place called Apethorne, nearly two miles distant from Hyde, and not far from his paternal estate. Here he carried on business with uninterrupted success, gradually extending his works. After a few years, he built another large mill at Woodley, on the turnpike-road from Gee Cross to Stockport, which was of great benefit to the people of that locality, who had hitherto been employed in hand-loom weaving. The place has since increased much in population, and it promises to become a thriving village.

Mr. Ashton's character stood high for strict integrity and worth, and he was much respected by those who were employed under him. He was eminently a man of peace, equally free from envy towards those who might be considered as rivals in trade, and from haughtiness towards inferiors. His manners were uniformly conciliating, and a friendly intercourse was constantly kept up between himself and his neighbours. The friendships he had formed in early years he cherished to the close of life.

In politics he was firmly attached to the principles of civil and religious liberty, and gave his countenance and support to every movement in the neighbourhood for promoting liberal measures of Government; but being naturally of a quiet, unobtrusive turn of mind, and not being a public speaker, he seldom stood prominently forward to advocate those principles, or to take the lead in political meetings.

His ancestors, as far back perhaps as the time of the ejected ministers, had belonged to the sect of English Presbyterians, and to that profession he firmly adhered, liberally supporting the old chapel at Gee Cross, where his forefathers had attended divine worship for nearly 100 years, and at which he was a constant worshiper; and when, a short time since, it was deemed necessary to erect a new place of worship in its stead, more suited to the increased population of the neighbourhood and the altered circumstances of the congregation, he generously subscribed a thousand pounds towards erecting it, and afterwards added to that subscription two or three hundred pounds more, besides making a present to the

congregation of a very handsome and costly communion-table.

The fidelity, prudence and zeal, with which he discharged the important trust reposed in him by the late Francis Dinkinfield Astley, Esq., who, knowing his integrity, discretion and clear understanding, appointed him an executor of his will, along with Thomas Gisborne, Esq., ought to be mentioned to his honour. When Mr. Astley died, his only son was an infant. There was, therefore, every probability that the executorship would be both onerous and long. The estate was deeply mortgaged, and liable to many other claims. The legal advisers of the mortgages strongly urged the executors to sell portions of the estate to pay off the mortgage. Mr. Ashton saw, however, its capabilities, and firmly resisted all persuasions to that effect, asserting that he would try so to manage the estate as to pay off the mortgage without having recourse to a sale. One who was present said, "You are a bold man;" but bold as the plan was, he lived to accomplish it, for at the time when the heir came of age, he had so prudently and perseveringly discharged the trusts of his executorship, that he delivered the estate into his hands free from debt, with an income arising from it of about twenty thousand pounds a-year.

Mr. Ashton had a sincere reverence for religion. His piety was not ostentatious, but deeply seated in the heart, equally distant from enthusiasm and coldness. His faith was firm in the unity of God and the divine mission of Christ, and he seized on all occasions to honour the Saviour by joining with his fellow-communicants at the Lord's table. In his domestic relations he was peculiarly happy. He married the daughter of the late Mr. Turner, of Godley, a most amiable lady, whose excellent qualities greatly endeared her not only to her husband and family, but to all who knew her, and her death, about twelve years ago, was lamented by the whole neighbourhood.

Few persons, perhaps, have passed through life with more tranquil enjoyment than Mr. Ashton, both in the bosom of his family and amongst his neighbours. His sound judgment in selecting able managers of his works, greatly diminished the cares of business, and left more time for social enjoyment amongst his friends, and for discharging the duties of a magistrate in the neighbourhood, in which his clear judgment rendered him very useful. A few years ago he resigned business into the hands of his sons, after which he attended with more than usual

diligence to his magisterial duties, till his increasing infirmities obliged him to desist from meeting his brother magistrates on the bench. For some time before his death his friends were sorry to see evident marks of his declining strength, and were therefore prepared for the mournful event that followed, when, after a short confinement to the house, he quietly sunk to rest. He was interred in his family vault in the burial-ground belonging to the place where he had attended divine worship, and the Sunday following the minister of the chapel preached his funeral sermon to a crowded congregation, from these very appropriate words, "Mark the perfect man, and behold the upright; for the end of that man is peace."

J. B.

March 26, at Ryton, near Coventry, aged 76, WILLIAM FREEMAN, Esq. Mr. Freeman had been throughout his life a member of the Great meeting-house congregation, Coventry, to the interests of which he was most deeply attached. That congregation derived honour from his connection with it. Though he did not mix himself up with public business, and was indeed remarkably retiring in his habits, his value was too true and solid to escape general estimation; and his name alone was taken as a sufficient guarantee for the substantial merit of all with which it might be associated. He was a man of extensive and varied attainments, and of vigorous and far-seeing intellect; the fineness of his taste was equal to the soundness of his sense; above all pretension himself, he was never to be deceived by the pretension of others; he possessed a wit as keen as his judgment was stable; and religion, in all the fervour of its devotion, was as distinctive of him as was his love of knowledge and his force of thought. This, it will be seen, is a description of no common man, and such it is intended to be. It relates to one who was among the noblest of the class of spiritual aristocracy to which he belonged. St. Paul estimates the effect of Christianity in these words,—“God hath not given us the spirit of fear; but of power and of love and of a sound mind.” A more accurate view of the peculiarities of Mr. Freeman's character than that which this sentence expresses, could scarcely be desired. The spirit it commends was eminently his spirit; and under its influence he became one of the finest examples of a manly Christianity which it has ever been the privilege of the writer of this testimony of affection to know. A destitution of every thing like

servility or cowardice, either as regarded opinion or action,—a strong will united with a kind heart,—and a mental constitution remarkable for its healthy tone,—these characteristics must have struck every one but slightly acquainted with him. A more intimate acquaintance revealed the fact, that these general features of character were, according to the different applications of which they were capable, carried throughout the whole substance of the man. Power, love, soundness of mind,—these were naturally exhibited in the energy with which any subject of thought was grasped, and the depth to which it was fathomed; in the intense perception of beauty in all its forms; and in the possession of a sage-like wisdom,—just as they were morally exhibited in unswerving integrity; in all-comprising goodness; and a constant service of truth. An heroic firmness of principle, patient as well as active in its heroism,—a tender sympathy, as cheerful as it was pathetic,—a freedom from all affectation and assumption, all cant and vanity and flightiness,—these things won for him in no ordinary degree the respect, the attachment and the confidence of each one who was happy in being numbered among his friends. He thus presented, as has been already said, a peculiarly manly character, and his manliness was distinctively Christian. He owed much to nature, much to diligent intellectual cultivation; but he owed no less to that faith and hope in the gospel which supplied to him the life of life. What he was—all he was, was regulated and sanctified, directed and perfected, by as firm a reliance upon, and as pious an obedience to, the religion of Jesus, as were ever called forth by the great revelation of truth and mercy which God has made through his Son.

Mihi quidem vivit semperque vivet.

F.

"Died, on Sunday last [April 1st], at Inkford, Worcestershire, the residence of her brother, REBECCA, the much-loved wife of the Rev. Rees L. LLOYD, of Belper, Derbyshire, and eldest surviving daughter of the late Mr. Richard Greves."—*Midland Counties Herald*, April 5.

This is the record of a most unlooked-for and severe bereavement; of a blow that has fallen heavily upon many kindred and friends, and upon one sufferer in particular.

In October, 1845, the subject of the present article of obituary became a wife. She and the late partner of her joys had known each other from childhood. They had been brought up in the same neighbourhood, and under the same influences.

Their long mutual regard had led, naturally and by degrees, to an union, which bore the promise of continued and solid happiness. Their views, their principles, their tastes, their pursuits, were in perfect harmony. Each lived for each; each was suited to each. In addition to numerous sources of bliss, their lot was cast in a manufacturing village, where they received the kindest attentions from high and low, and had access to some cultivated and intelligent society, and were favoured with special opportunities of increased and still increasing usefulness. Nothing, in a word, seemed wanting to the felicity of the country-pastor and of his dearest friend.

Such was the brightness, the fleeting brightness, of the morning! Dark clouds were gathering in the horizon. Amidst circumstances of peculiar interest, Mrs. R. L. Lloyd was visited with tedious illness; and this, when to all appearance it had been removed, left behind it traces of a far more distressing malady. The powers of reason and self-command were suddenly impaired; and, as the issue, the scene recently so fair and auspicious, closed in death.

Nevertheless, time and occupation will give relief to the wounded heart: Christian devotion, faith and hope will do more; these will pour into it a healing balm. In that heart Memory, it is true, will be no "unbidden guest;" "pious faith and duty" will own "the wisdom of the unerring sway;" and, often and earnestly as the tearful eye is raised to Heaven, the sorrowing breast will the better know and feel the import of the assurance—"Blessed are they who mourn, for they shall be comforted!"

N.

April 12, at Romsey, Mr. ABRAHAM NAIISH, aged 87 years. While the voice of flattery is too often sounding forth an unmerited eulogium over the memory of the departed, let not the name of this aged patriarch pass away without a modest record of the apostolic simplicity of his character, and of his many excellences and retiring, unobtrusive virtues. The subject of this notice was born in the village of Little Lambourne, in the northern part of Hampshire, and the only school education which he ever received was from a village dame remarkable for her stately bearing and dignity of character; but he soon found how delightful is science to the soul, and by perseverance and assiduity advanced very far in the knowledge of Mathematics, as well as in the study of general literature. At the age of 18, he came to reside at Romsey, and immediately on his settling in life attracted the

attention and secured the high esteem of the most influential persons in the town. After this period, he began to hear the name of Dr. Priestley every where reviled, and the sect to which he belonged spoken against: resolving to judge for himself, he obtained one of his books, and instantly perceived the clearness of his reasoning and the scriptural nature of his arguments, and thus he persevered until he became his true disciple; the venerable Lindsey was also held in equal estimation. He took great delight in the study of law, his knowledge of which was of service to many of those who have but little to leave, and who, by his kind assistance, were enabled to leave that little to their children without the expense of legal advice. He was also very considerate of the poor; nor did he too searchingly inquire into their faults before relief was granted, but "quite forgot their vices in their woe." He was uniformly cheerful, kind and hospitable.

March 26, at Manchester, aged 59, Mr. JOHN CHAPMAN. The best obituary notice we can offer of this worthy man, will be in the concluding paragraphs of the sermon preached, the Sunday after his funeral, at Cross-Street chapel, Manchester, by Rev. William Gaskell.

"While accompanying me in these thoughts, some of my hearers will have found in them a general reference to the character of a friend, removed from earth since we last met together, who, as it seems to me, well exemplified the spirit which I have endeavoured to recommend, both in actively doing and patiently bearing the will of God.

"In early life he had belonged to a different religious denomination from our own; but having seen reason to adopt the faith so generally spoken against, he was ever ready to give his testimony on its behalf, and shewed the sense which he entertained of its value by acting as Treasurer, for several years, to our Village Missionary Society, which has for its object the support of Unitarian views of Christian truth among the poor, in places where but for its assistance those who hold such views would be unable to worship together at all. This was an office which, from the want of interest frequently exhibited towards the objects of the Society, demanded at times no little exercise of the faith and trust of which I have spoken; but conscious that those objects were good, he steadily worked the work that was given him to do, and I have often admired the cheerful, hopeful spirit which he brought to circumstances in which most would have seen reason

only for disappointment and vexation. While thus serving what appeared to him the cause of Christian truth, his interest was likewise shown in the great work of education by his fulfilling, for a considerable number of years, the duties of Secretary to our schools. In both these capacities, his habits of regularity in the conduct of business were well applied, and he did what his hand herein found him to do faithfully and zealously, so long as ability was continued to him. But it pleased our heavenly Father to prove him by the deprivation of one of the greatest of all earthly blessings—a deprivation sorely trying to any, but peculiarly trying to one of active habits like himself. His was the sad, irreparable loss of sight! And now came the call for the duty to which I have adverted, of waiting the will of God in faith. Many, in such circumstances, would have been rendered restless and discontented, and been inclined to dwell in querulous tones on the preciousness of the gift which they had irrecoverably lost: it was not so with him. I never saw him, after this sad deprivation had befallen him, that I did not find him cheerful, and disposed to dwell with thankfulness on the pleasures that still remained to him,—still interested as ever in the higher objects to which his more active days had been devoted—still solicitous for the progress of knowledge, and freedom, and social improvement—still earnest on behalf of the views of Christian doctrine which he had been led to embrace, and still affording an encouraging example of their power to comfort, sustain and console. And when at last the pains of earth were drawing to an end—even in his dying hours—what were the objects which had lain close to his heart, was made distinctly manifest amidst the dim wanderings of thought and feeling, as the one continually reverted to matters connected with the schools for which he had laboured, and the other found vent in portions from the hymns of praise and hope and holy trust in which he had so often joined together with us here. He is gone, we humbly trust, to the land 'where all is well with all who well have done'—where the sight of God's wonders shall never again be veiled from his eyes, but a far higher glory than ever rests upon earth shall shine in everlasting splendour before them. Thither let us prepare to follow him; holding ourselves ready for every Christian duty, for every work of piety and love, and waiting in faith through whatever trials we have to pass, till our Father calls us home."

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DEMONIACAL POSSESSION IN INDIA.

WE are glad to perceive that the subject of demoniacal possession is beginning to attract some attention in this country. In the Gentleman's Magazine for January of the present year, the following notice appears:

"A premium of Fifty Guineas has been awarded to the Rev. Thomas Woodward, formerly of T. C. D., and now Curate of Fethard, in the diocese of Cashel, for the best essay on the following subject—'What evidence does Holy Scripture afford for the opinion, that demoniacal possession ceased at the ascension of our Lord and the apostolic age; and how does our practical knowledge of human life correspond with the notices of Scripture on the point?'"—The wording of the thesis is not to be commended for its precision: we should suppose from it that the ascension of our Lord and the apostolic age were one and the same thing. Again, Mr. Woodward's "practical knowledge of human life" may convince him that the Devil does not now enter the bodies of Irishmen; but when did he cease to do so—at the Union, or the Reformation, or the landing of St. Patrick? These are questions which we do not see how a practical knowledge of human life can enable any man to answer, and therefore "the point," whether possession ceased with the apostolic age, cannot be settled in this way.

How far demoniacal possession was a phenomenon peculiar to the times of the promulgation of the gospel, is a question on which those who believe in its reality are not agreed. Some think that it always did and does still exist; others, that it was limited to that age. The reader may be surprised, perhaps, to find that Jortin* believed Providence to have suffered evil spirits to exert their malignant powers so much at that time, to give a check to Sadduceism among the Jews and Epicurean atheism among the Gentiles; that Semler thought some unusual power was then allowed to the Devil. He may be less astonished that Bishop Warburton held the Devil to have had an important part in the economy of Grace, and that demoniacal possessions were reasonably to be expected at the promulgation of the gospel, because they have an intimate relation to the doctrine of redemption. The relation appears to be this, that as the Devil had triumphed in the Fall of man, it was necessary he should be signally discomfited by him who came to bruise the serpent's head.

Since the controversy which the publication of Mr. Farmer's admirable work excited, the question of demoniacal possessions has been

* Farmer's Essay on the Demoniacs of the New Testament, pp. 129, 145.
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little agitated in this country. Among those who in theology are "nullius addicti jurare in verba magistri," the conviction is, we believe, universal, that they were nothing more than natural diseases—epilepsy and melancholy or raving madness. The unlettered reader of the Bible probably acquiesces in what seems to him the word of Scripture, and believes that devils in the vulgar sense had possession of the bodies of men in the times of the gospel history. Educated theologians of orthodox denominations are rather shy of enunciating their opinions on this point, but if pressed would probably declare their belief that the demoniacs of the gospel were really possessed by evil spirits, though no man who reads the New Testament in the original could fall into the vulgar error of confounding *demons* with *devils*. The Bishop of Oxford, in a volume of Sermons preached before the Queen and published at her request, has declared his own belief in the reality of possession, and holds it up as a providential circumstance that the story of the Gadarene demoniac and the destruction of the swine has been given by three of the evangelists, to refute all doubts on this subject. In Germany, such has been the change of opinion since the days of Semler, we apprehend an attempt to support the popular notion would be regarded nearly in the same light as a defence of the Ptolemaic system of the universe.

Of those who hold the reality of possessions in the time of our Saviour, some believe that evil spirits still continue to occupy the bodies of men, and find in this belief the easiest solution of the fearful phenomena of mental disease. The majority, probably, think that there was something peculiar and exceptional in the state of the world in the age of the preaching of the gospel, and that what is now a natural disease was then the effect of a supernatural cause. It would not be very easy to defend such an opinion on philosophical grounds; but this may be alleged in its behalf, that madmen do not now profess that they are possessed by demons, as they did in the age of the apostles, and that if we accept the testimony either of themselves or their contemporaries, we must believe that those whom our Saviour healed were really inhabited by evil spirits.

This is in truth the only argument which can be urged against the opinion which has been supported by the scriptural and classical learning of Joseph Mede, Sykes and Farmer, and the medical discrimination of Dr. Richard Mead. It would lose all force if we could shew that at the present day exactly the same opinions prevail and the same language is held, in cases where every intelligent observer admits that there is no real possession, and that the disease is simply natural, having its appropriate place in a system of pathology. It was therefore with great interest that we read a series of articles on Demoniacal Possession in India, in the Dublin University Magazine for March, September and October last. We regard them as containing such a valuable contribution to theological science, that we propose to transfer their substance to the pages of the Christian Reformer, where we think they will be better appreciated than among the very miscellaneous contents of the Magazine in which they first appeared. Much of their value must depend of course on the authority from which they come. We are informed that they were written by Mr. Robert Xavier Murphy, Mahratta interpreter to the Supreme Court of Madras. They

were drawn up in India, but published during his late temporary residence in Ireland for the recovery of his health. We hardly need observe that in a case where so much turns on modes of expression, the command of the language of the natives of India is one of the most important requisites.

The popular system of demoniacal possession which now prevails among the Hindus is a compound of several elements, based upon the worship of the dead and partaking of necromancy. It represents the devils, not as a race of spiritual creatures distinct from man, but the spirits of men deceased, gifted with a knowledge of the future, and endowed with a capacity of entering the bodies of the living.

These spirits are called, in their disembodied and invisible state, *Bhoots*, which means literally "beings" or "creatures;" they are also called *Wareen*, *aura*, moving air. Their sudden entrance into the frame is called *Jhupata*, a blast. According to the Vedantu philosophy, if the spirit of a man is bound to earth by any unholy desires, it cannot attain to re-union with the Supreme Being, but lingers in the neighbourhood of the objects by which its desires were enthralled, to the injury and disturbance of the living. Solitudes and cemeteries are the especial resort of such spirits. Possession manifests itself in those visitations which are the most inexplicable as well as the most terrible that afflict our nature, in every form of madness or mental alienation, the dumb, the sullen, the obstinate, the melancholy and moping, as well as the violent, the foaming and the frantic. All forms of lunacy are forms of demoniacal possession; all convulsive seizures, accompanied with loss of consciousness; and indeed, among the vulgar, almost every kind of physical suffering which does not yield to medicine. The term by which the taking possession of a body by an evil spirit is designated is *Suncharu*, "penetration" or "entrance." The author of these papers tells us that it is impossible to be cognizant of the facts which occur in the possessions of the Hindus, without being convinced that they belong precisely to the same class as those of the demoniacs of the gospel, except that Hindu associations are found supplying the place of Jewish or Chaldean. "Who, for example, hearing a man subject to epilepsy declare that as he was passing along an estuary a *Jhupate* or devil-blast entered him, and describe this devil as the spirit of a wicked Mussulman deceased, who would often throw him into the fire or drive him into the sea (which *ipsissima verba* we can attest), could fail to recal the demoniac mentioned in Matt. xvii. and Mark ix.? Or who could listen to one subject to the supposed divine possession, also an epileptic, asserting that he was possessed by several divine powers at once (as with our own ears we have heard), and not recal the demoniac whose name was Legion, or the passage in which seven demons are said to have been cast out of Mary Magdalene?"

There is another remarkable point of resemblance between the Jewish and the Hindu demoniacs. The demons in the gospel request permission, if cast out, to go into a herd of swine; and complain of being tormented before the time. This last phrase, "before the time," has no parallel in Hindu tradition or belief; but petitions not to be tormented, and if cast out to be allowed to go elsewhere, are commonly addressed to the exorcist by the demoniac. The exorcist threatens, if the demon refuses to go out, to torment him, to twist him, to burn

him, and in the fulfilment of this threat throws a little powder or ashes upon him with a stern and commanding air; and the possessed shrieks out, as if actually burnt and tortured. This command exercised over the system—this, perhaps for the moment, agonizing crisis, which may be necessary to restore him to a healthy state, is what the Hindu demoniac dreads. Comp. Mark v. 7.

India abounds in exorcists, and our author vouches from personal knowledge for the fact, that in cases of epileptic, hysterical and nervous paroxysms, the exorcist obtains control over the patient by professing himself to be for the time possessed by and to wield the power of Vetalu, the prince of the Hindu demons. Here, again, the reader of the gospels will be reminded of the accusation made against our Saviour, that he cast out demons by Beelzebub, the prince of the demons (Mark iii. 22); and of his retort, "If I by Beelzebub cast out demons, by whom do your children cast them out?" Matt. xii. 27.

Our author gives some curious particulars of the answers made by the demoniac to the questions of the exorcist. The first question asked is usually as to his name; and if he be a Mahometan, he gives in reply the name of a Mahometan demon; if a Hindu, of a Hindu demon. Mr. Murphy justly concludes that as the answer varies according to the personality of the possessed, it is he, and not any real demon, who is neither Mahometan nor Hindu, that gives it. In reference to this self-identification of the demoniac with the demon by whom he supposes himself possessed, he observes, that "in many cases of cerebral and nervous derangement, in some forms of mania, in epilepsy and epileptic hysteria, in trance or ecstasy, in common somnambulism and the phenomena of mesmerism, there exists very commonly an inversion of consciousness, in the loss of one's own identity and the assumption of another's personality. Here, then," he says, "we have a sufficient proof that Jewish and Hindu possession are one and the same thing." We add, "and that both are nothing more than bodily disease." Our author, who treads cautiously over this tender ground, does not express himself so strongly as we have done, though it is clear enough that he thinks so; but he says, whatever be the solution, it must be the same for both, because the facts are the same. If madness and epilepsy, hysteria and chorea, were caused by demons in Judea, they are so at this moment in India; if they are mere bodily diseases in India, they were so in Judea in the age of Christ and the apostles.

Another remarkable analogy between the Jewish and Hindu notions of possession is, that the evil spirits which enter the human body are supposed to be different forms of Devej, the consort of Shiva, the Destroying Power, though, as we have already seen, they are in the belief of the Hindus the disembodied spirits of wicked men. This explains the relation in which demoniacal possession is represented to stand in Scripture to the power and agency of Satan. The passages in the gospel in which this name occurs in connection with disease, and especially possession, have contributed more than any thing else to produce the opinion that demons were fallen angelic spirits, the train and ministers of Satan, and that the triumph of Christ and his apostles consisted in compelling them to retire from the bodies into which they had entered. In the controversy between Dr. Sykes and his opponents, it was taken for granted on both sides, that if demons were evil spirits

they must of necessity be fallen angels.* But a careful comparison of Scripture with Scripture shews that there is no ground for such an opinion. Severe bodily ailments, as trials to faith and patience, are spoken of in the New Testament as the work of Satan. Thus the woman who had been bowed by a spirit of infirmity eighteen years (Luke xiii. 11), is said (ver. 16), to have been "bound by Satan" eighteen years, although in the narrative manner of the cure there is no mention of any casting out of an evil spirit. Those who were cured by our Lord are spoken of indiscriminately, Acts x. 38, as being "oppressed (*καταδυναστευόμενοι*) by the Devil." Maniacal and epileptic disease (in the language of the time, demoniacal possession) was a grievous affliction, and therefore also, in Jewish language, the work of Satan. Our Lord undid the work of Satan when he cured a madman, as when he loosed the woman whom Satan had bound; but the spirit of madness had no more to do with the prince of fallen angels than the spirit of infirmity. It is because Satan in Jewish language represented the principle of evil, especially as employed in vexing mankind with disease, and so tempting them to irreligious thoughts, that demoniacal possession is represented as an example of his power. Thus when the seventy return and say with joy (Luke x. 17), "Master, even the demons are subject to us through thy name," Jesus replies, "I beheld Satan as lightning fall from heaven." The passage which has most of all contributed to produce the belief that the demons who possessed madmen were the train of Satan, is Mark iii. 22 and following verses; Matt. xii. 26. We shall enter rather more fully into an examination of this occurrence, because we believe that in this, as in other cases, the earlier narrative of Mark contains the more exact account of the transaction. We place the passages of the two evangelists in parallel columns.

Mark iii. 20—26.

"And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard, they went out to lay hold on him: for they said, He is beside himself. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the demons casteth he out demons. And he called them, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end."

Matthew xii. 22.

"Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

Mark appears to us to have preserved the true connection of this incident. Our Lord having been engaged in teaching and in the healing of diseases, had been so pressed upon by the multitudes, that he had

* See Farmer's Essay, p. 63.

first endeavoured to relieve himself by retiring into a boat, and then had withdrawn into the mountain and delegated the twelve to assist in the work of preaching and healing, which was become too laborious for his single strength (Mark iii. 7—19). But when he descended, the multitudes again came together, and, without waiting to take food, he resumed his labours. There must have been something of unusual excitement in his manner, not to be wondered at when we consider that labour of body was added to the toil of the spirit, and that exhaustion aggravated both. His friends were alarmed and went out to seize him, "for they said, He is beside himself." The Scribes who had come down from Jerusalem gave to the same apparent state of his mind a different turn; they said, "*He hath Beelzebub*, and by the prince of the demons he casteth out demons." Now Matthew not only omits all mention of the apprehensions of our Lord's friends, but also the imputation that he was himself possessed by Beelzebub; and yet this is the key of the passage. We have seen before that, according to Hindu conceptions, he who can cast out demons is supposed for the time to be possessed by and to wield the power of Vetalu, the prince of the Hindu demons; and, substituting Beelzebub for Vetalu, we have exactly the same hypothesis. Our Lord proceeds not to deny the fact of his own possession, which would have availed nothing with such opponents, but to shew, as Mark says "in parables," or, in modern phrase, by an argument from analogy, the absurdity of the imputation that he cast out demons by Beelzebub. As in this argument he speaks of Satan, it has been concluded that Beelzebub and Satan are the same, and Satan also prince of the demons. But these names are never interchanged. Satan is, according to the religious notions of the age, the cause of physical suffering and mental disease, and in this view the infirmity of the woman, the thorn in the flesh of St. Paul, the demons of Beelzebub, are all his ministers; and every relief given to such suffering is a defeat to him. If, therefore, the same being, Beelzebub, who sends his demons to possess the maniac, entered also into the body of our Lord to enable him to cast out those demons, the power of evil would indeed be working against himself. But the Jews never supposed that Satan was the instrument of possession; he is said to enter into Judas Iscariot, when an evil purpose was to be carried into execution, but never to enter into a demoniac or be cast out of him. It is not wonderful, however, that the case of a demoniac should be spoken of, as by our Lord to the seventy, as a special example of a triumph over Satan. To tempt a pious man to curse God (Job i. 11), was supposed to be a deed in which he gloried; and no doubt the ravings of the demoniac, like those of the maniac, were often blasphemous. We have seen that, according to the conception of the Hindus, all the evil spirits are different forms of Devee, the consort of the Destroyer, though at the same time they were the disembodied souls of men. In the same way all the spirits of evil were to the Jews influences of Satan, the demons who possessed madmen among the rest, though in their origin human spirits.

Mr. Murphy endeavours to answer the question, "how the demons came to have a knowledge of our Lord," as they appear to have had from Matt viii. 29; Mark v. 7; Luke iv. 34, 41; Acts xix. 15—17 (the damsel that had a spirit of Python). This apparently supernatural knowledge has been generally attributed to the angelic nature of

the possessing spirit. Mr. Murphy gives a different explanation; he says that in some forms of mania, in ecstasy, in somnambulism and mesmerism, there exists "a real exaltation of the faculties, a genuine intuition transcending present time and place—in a word, a portion, however limited or temporary, of true prophetic vision." He goes on to give some curious information respecting the *Gnostic vision*, second sight, or mesmeric clairvoyance, to which the Hindus have laid claim for ages. We were in hopes to find at last some well-attested instances of this possession of superhuman knowledge, free from those admixtures of imagination, credulity, loose observation and imposture, which in different proportions vitiate the evidence of all accounts of clairvoyance that we have hitherto seen; we were therefore greatly disappointed to find nothing but a quotation from one of the old epics of the Hindus, in which a seer describes to a blind monarch the fate of his hundred sons who are about to be slain in battle. We are thus thrown back upon our previous opinion, that the recognition of Jesus by the demons is only a proof that the demoniac partook in his countrymen's conceptions of the Messiah, and had heard of Jesus by common rumour before he saw him. The language of the demoniacs to our Lord is easily explained in this way; his language to them, as it assumes the reality of possession, creates a greater difficulty. It is no doubt the reason why so many, in spite of the demonstrated identity of possession with mania and epilepsy, still cling to the notion that evil spirits had entered into the bodies of the demoniacs of the gospel. Mr. Murphy thinks that our Lord was pleased "to employ the formulæ of the school of the exorcist, as he used clay and spittle to the blind and the deaf, not indeed as efficient modes of operation, except so far as they might happen to be really efficacious for the management or cure of disease, but from that benevolent condescension to the weakness of his brethren which characterized the whole of his mission." We cannot consider this explanation as satisfactory. The use of language to which every one else attaches certain ideas, must be held as an evidence that the speaker shares in them—an evidence to be rebutted, not by presumptions that he must have thought differently, but by proof that he did so. To countenance by his language what he knows to be the errors of others, derogates more from the character of a teacher than to be himself in error. Respecting the precipitation of the swine, Mr. Murphy observes, that "a single man rushing on a sudden and with violent action towards a flock of sheep, will send them all rushing in terror in one direction." Whether this holds good of swine we cannot say; but we should wish to be at liberty to suppose, as in the case of the men of Bethshemesh (1 Sam. vi. 19), some error in the number two thousand.

It appears that the publication of the first part of these papers had alarmed some persons, as if the author had attempted to explain the miracles of our Saviour by natural causes. He disclaims any such intention, and says his design was to inquire into a fact, whether possession were *objective* and real, or *subjective*, that is existing only in the conception of the patient and the spectators. In the latter opinion we believe that all inquirers will ere long unite, and to produce this conviction we have gladly lent our aid in making Mr. Murphy's valuable communications more extensively known.

K.

THE PEOPLE'S DICTIONARY OF THE BIBLE.*

IN attempting to give to the readers of the *Reformer* who have not already perused the People's Dictionary, some notion of the miscellaneous information contained in its pages, we feel ourselves embarrassed by the abundance of the materials which lie scattered before us. A Dictionary is not like a discourse on a given subject which may admit of being condensed, or a history which may be analyzed, or a narrative which may be abridged, yet still in such a manner as to indicate the development of the author's ideas, or his manner of treating his subject matter. Here every article is a distinct and separate treatise, each of which would require in many cases, for its satisfactory consideration, all the space that we can devote to the whole work. But this very remark will shew how copious and how various is the information which the author has gathered together and presented in these volumes. There is not a single page in the 1260 of which the work consists, that does not bear testimony to his indefatigable diligence, and to his manly sincerity and good faith. It is therefore a work the study of which brings satisfaction to the mind, and which cannot fail to be permanently and extensively useful, notwithstanding the occurrence here and there of some explanations and statements in which we conceive that the author has fallen into errors, or been led into them by the authorities whom he has consulted. Mistakes, indeed, are inseparable from the nature of such a work; and the reader who expects to find a Dictionary of the Bible free from such blemishes, expects what never yet has been realized, and never can be realized till men become infallible.

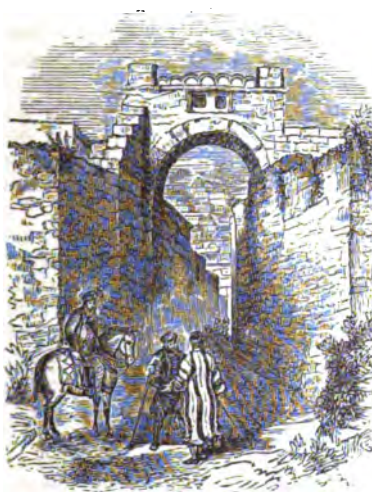
The simplest method we could adopt of doing justice to this meritorious work, would be to extract from it an article, or a portion of an article, on each of the *principal* topics into which its contents naturally divide themselves. These comprise,—Geography; Natural History, including Zoology and Botany; Civil History, including Ethnology and Chronology; Biography; Religion; Jurisprudence; Science, including Mental and Natural Philosophy; Arts, Manufactures and Commerce; Manners, Customs and Institutions. But many of these subjects we shall be obliged altogether to omit.

The articles relating to the Geography of the Holy Land and the countries mentioned in the Bible are very numerous; every region, every city, every hill, every river, every hamlet, mentioned in the Bible, is here described, not only as it existed in the times of the prophets and apostles, but as it has been found by intelligent travellers down to the present day. We select a few sentences, with the illustrative woodcuts, from the description given of the city of Jerusalem. The article begins with an etymology of the name (in which we think the learned author is beyond all doubt mistaken†), and proceeds to describe the

* Continued from p. 231.

† "JERUSALEM, a name made up probably of a Greek word, *hieros*, 'sacred,' and *Salem*, Heb. for 'peace' or 'safety': Hierosolyma, denoting the *sacred asylum* or *stronghold*." But who does not know that *Hierosolyma* is a mere Grecized form (or rather corruption) of the Hebrew *Jerushalaim*? Can any example be produced of a proper name for a city, compounded of a Greek adjective, with a Hebrew noun? Is it possible that such a name should have been in common use in Judea five centuries at least before the Greeks penetrated into Palestine?

situation of the city, the heights on which it is erected, the portions into which it is divided, the most remarkable buildings and other objects which it contains, and the history of the place from the first notice of it down to the date of the latest published tour. We regret our inability to give even an outline of this excellent dissertation, which extends to twelve pages in the Dictionary; but we copy the account of one locality which comprises, according to the popular belief, the scenes of many deeply-interesting events; and it is proper to add, that some who have investigated the subject with no partial feelings in favour of tradition, have expressed themselves as satisfied that here, at least, tradition is in the main correct, if not in all points perfectly accurate.



ARCH OF ECCE HOMO.

"The street which runs north from the Pool in a westerly direction from Stephen's Gate, between the heights of Bezetha and Moriah, is the Via Dolorosa, or Way of Sorrow, along which the visiter is pointed to the buildings and spots which call to mind the sufferings of Jesus as he was led from judgment to execution. On the right as you enter Stephen's Gate, is the house of Anna, where the mother of our Lord is said to have been born. Farther on in the same direction, on the north-west corner of the wall of the mosque, is what is termed Pilate's House (now the residence of the Turkish governor), with the apartment in which Jesus was clad with a robe of purple and derided as the pretended king of the Jews. They also shew the spots where Jesus sat bound, where was the judgment-seat, and where the crown of thorns was woven.

The flight of steps before the palace of Pilate, down which the Saviour went bearing his cross, called *scala sancta*, 'holy ladder,' is now in Rome, in a separate building next to the celebrated church, St. John Lateran. On the other side of the street is the chamber in which Christ is said to have been scourged; formerly a fine church, now a stable for the governor's horses. Farther on, near the steps, stands the arch where Pilate pointed out Jesus to the people with the words, 'Behold the man!' Still farther, you see the places where the Redeemer thrice fell under the weight of his cross, where he met Mary coming from a cross street, where Simon of Cyrene relieved him of his burden, and where he said to the matrons of Jerusalem, 'Weep not for me, but weep for yourselves and your children.' Beyond these spots is the house shown as that of the 'rich man,' the palace of Herod (north of the street), and the house of the holy Veronica who wiped from the brow of Jesus blood and sweat with her handkerchief, which was thereon imprinted with an indelible likeness of the Lord. Thence you reach the judgment-gate, now built up with a stone wall. The general direction of the Via Dolorosa is probably correct, but we can hardly conceive that memory and tradition could have transmitted in so many cases the exact spots on which these events took place, during the troubles and obliterating causes which ensued not long after the Saviour's death; though it must not be denied that the warm affections of the Jewish heart were eminently fitted to retain a hold on recollections which love, grief, and religion combined to make dear and venerable."—Vol. II. p. 83.

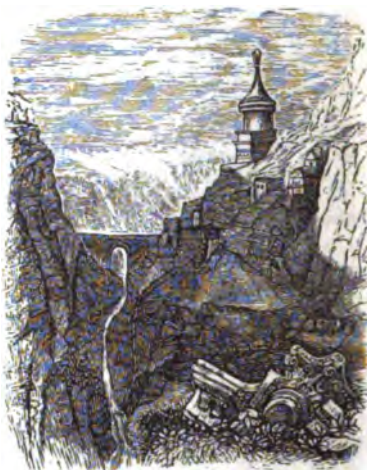
The next extract relates to the method by which the city of Jerusalem was anciently supplied with water :

"Williams ('Holy City') gives the following summary of his opinions as to the sources of the supplies of water enjoyed by the inhabitants :—'The upper spring of Gihon once had its issue on the north side of the city, not far from the tombs of the kings. Its water was originally received into a pool called the Serpents' Pool, out of which it flowed, probably down the valley of Jehoshaphat. In order to divert it from the uses of the enemy, and make it available to his own people in case of siege, Hezekiah stopped the upper fountain, and brought the water of the upper pool by an aqueduct down the valley which bisected the city, as far as the temple, where it supplied the reservoirs prepared by himself or former kings, and then flowed off by an old channel to the Fountain of the Virgin, and was continued through a new bore to the Pool of Siloam, otherwise called 'the Lower Pool' and 'the King's Pool,' being, in fact, the veritable 'Pool of Hezekiah.'

"On the east of Jerusalem, separated from it by the Cedron, or Kidron, is the Mount of Olives, the most considerable of the neighbouring hills. Olivet is divided into three elevations, of which the southern bears the name of the 'Hill of Offence.' See 1 Kings xi. 7, 8. South of Mount Zion stands the 'Hill of Evil Counsel.' It is beyond the valley of Hinnom, from which it rises abruptly with several ranges of rocks, in which are many excavated sepulchres."—II. 84, 85.



POOL OF SILOAM.



BROOK CEDRON.

This extract reminds us of the account given of a still more remarkable pool at Jerusalem in the article on Bethesda, which, as it throws much light on a passage in our copies of the New Testament, by most critics received as genuine, though suspected by others, we here insert :

"A difference of opinion exists in regard to the place which is now to be considered as being the ancient Bethesda. Some have identified it with a deep pool north of the Temple, which Robinson disapproves, and is inclined to prefer what is called 'the Fountain of the Virgin,' that lies on the west side of the valley of Jehoshaphat. The cavity of this fountain is deep, and is wholly excavated in the solid rock. To enter it, one descends first, sixteen

steps: then comes a level place of twelve feet, and then ten steps more lead to the water. The basin itself is perhaps fifteen feet long by five or six wide; the height is not more than six or eight feet. The bottom is strewn with small stones. The water flows off by a low passage, leading under the mountain to Siloam. Down this channel, which is 1750 feet long, Robinson had the enterprise and patience to make his way. A popular impression prevails, that the water is irregular in its flow; which Robinson ascertained to be the fact. 'As we were preparing,—he says (vol. i. 506)—'to measure the basin, and explore the passage, my companion was standing on the lower step, near the water, with one foot on the step, and the other on a loose stone lying in the basin. All at once he perceived the water coming into his shoe, and, supposing the stone had rolled, he withdrew his foot to the step; which, however, was now covered with water. This excited our curiosity, and we now perceived the water rapidly bubbling up from under the lower step. In less than five minutes, it had risen in the basin nearly or quite a foot; and one could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow, and the water in the basin was again reduced to its former level. Thrusting my staff in under the lower step whence the water appeared to come, I found that there was a large hollow space.' From a woman who came to wash at the fountain, he learned that the flowing of the water occurs at irregular intervals; sometimes two or three times a day, and sometimes, in summer, once in two or three days. She said, she had seen the fountain dry, and men and flocks dependent upon it, gathered around suffering from thirst; when all at once the water would begin to boil up from under the steps, and (as she asserted) from the bottom in the interior part, and flow off in a copious stream. Olin (ii. 148, *seq.*) confirms these statements. He further says, that the rise is not periodical; that it is sudden, and sometimes amounts to the height of several feet, flowing in with a strong current; he also heard that the rise is more frequent in spring than at other seasons. With a natural propensity to assign some cause of this extraordinary flow of water, the Hebrew result of which we have already seen in the alleged agency of an angel, the people of the country now say, that a great dragon lies within the fountain: when he is awake, he stops the water; when he sleeps, it flows."—I. 161, 152.

The most melancholy page of the description of modern Jerusalem respects the character of the Christian part of the population:

"All creeds of the Christian world have their representatives in Jerusalem. It is a marvellous sight, and one to make a spectator thoughtful, to see these various sectaries bending over the tomb whence all their hopes have arisen, each believing that his own proud heart contains the only real hope—each setting his miserable yet complicated heresy above the grand and simple truth of Christ, and exalting the notions of his sect above the magna charta of the soul. By the grave of the mortal friend we have loved and lost on earth, men meet even their enemies in peace; but at the Saviour's tomb, the Mohammedan watches with drawn sabre to prevent his followers from destroying one another. At this tomb, the chiefs of two rival and hating creeds unite for once on Easter eve, but it is in the cause of fraud. Enclosed within the chapel, Greek and Armenian bishops call down fire from heaven by the intervention of a lucifer-match. Their believers strive madly to light their torches by this sacred flame, while the priests of other faiths stand scowling by, waiting until their turn shall arrive to triumph in their own followers' superstition.

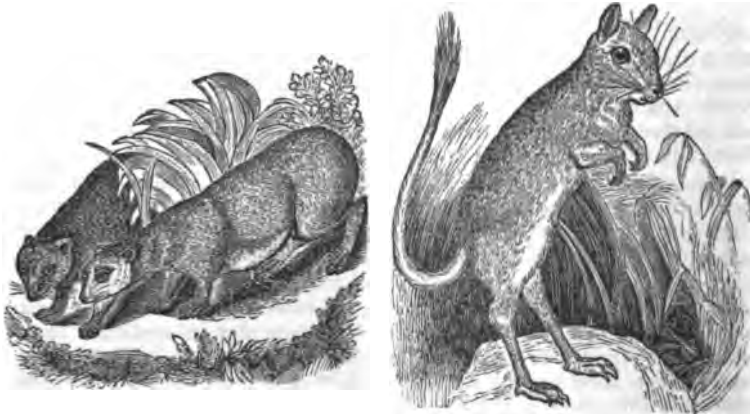
"But according to Tischendorf (*Reise in den Orient*, 1846), the worst consists not in the obvious deception practised, but in the licentiousness in which all share, and which make these observances resemble heathen orgies. Greek priests forget themselves so far as to have sympathy with Turkish dervishes in a manner that cannot modestly be spoken of. The same authority relates that on one occasion Ibrahim Pasha, as master of Syria, played in this fire-

delusion the part that Napoleon performed at the cheat of liquefying the blood of Januarius at Naples. In the latter place the blood of the saint was tardy in becoming liquefied, which occasioned much distress among the people. Bonaparte bade it become liquid, and liquid at once it was.* A similar command was issued by Ibrahim, when from the gallery of the Greek chapel he witnessed some delay in the performance of the cheat. It is not surprising that, under these circumstances, Christians should be held in little esteem in Jerusalem. The current phrase, 'To say it with respect, he is a Christian,' is characteristic of the feeling entertained towards them by the Mohammedan population. The force of the phrase becomes the more obvious when it is known that it is alike customary for Moslems to say, 'To say it with respect, a woman.' The Christian population of Jerusalem, according to the Prussian consul, Dr. Schulz, consists of 2000 Greeks, 900 Roman Catholics, 350 Armenians, 100 Copts, 20 Syrians, and 20 Abyssinians; besides 60 or 70 Protestants, who, except the American missionaries, are all Europeans. Schulz makes the entire population to amount to 15,510 souls."—II. 91.

It is with regret that we leave a spot so deeply interesting to every believer in the Old and New Testament; but it is time to advert to some other among the manifold subjects discussed in these volumes.

As a specimen of the Zoology of the Dictionary, we select the account of the animal called in our Authorized Version *the Coney*:

"CONEY, from the Latin *cuniculus*, a rabbit, stands for the Hebrew *Shaphan*, which, from a root signifying to *leap*, denotes the *mus montanus*, or Jerboa. Some, however, prefer understanding by *Shaphan* the *Hyrax Syriacus*, or Gnaman, from whose flesh the Mohammedans and Eastern Christians



HYRAX SYRIACUS.

JERBOA.

abstain: the *Shaphan* was classed among unclean animals (Levit. xi. 5). Its other characteristics, as far as they are made known in Scripture, may be found in the following passages, Deut. xiv. 7. Ps. civ. 18. Prov. xxx. 26; from which it appears that conies ruminated, frequented rocky places, which were their ordinary abode, and were 'a feeble folk.' The Syrian hyrax, however, is said to be neither rodent like rabbits, nor ruminant, but anoma-

* Was Napoleon ever at Naples? At all events, a similar story is told of the republican General Championnet, who commanded there in the year 1799, by an English officer who visited the place immediately afterwards. See *Naples and the Campagna Felice*, &c., p. 257.

lous. The failure of identity in this particular makes seriously against the hyrax *Syriacus* being the animal intended by *Shaphan*, though the hyrax may reside in clefts of rocks, and be of gentle and timid habits. The Jerboa, on the other hand, whose jumping mode of locomotion corresponds with the root-meaning of *Shaphan*,* and who prefers high and rocky haunts, is reported to 'chew the cud.' It is also in favour of this view that Jerome explains the rendering of the Septuagint by a word which is found to signify the Jerboa. This is a small animal, of the size of a rat, but rather resembling a hare in shape, above seven inches long, with a broad flat head, short stumpy nose, and long bald ears. The fore feet, which are short, are placed near the neck. The hinder feet are three times their length, and half as long as the whole body; so that the animal springs or leaps like grasshoppers, and with great swiftness. The colour of the head and back is a bright brown: that of the belly and sides is white. The tail, said to be three times the length of the whole animal, is furnished at the end with a tuft of hair, and serves its owner, in jumping, for a rudder."—II. 393.

Every person who has endeavoured to identify any herb or tree mentioned in ancient authors, one especially which happens to have been but seldom spoken of, and of which only few particulars have been stated, must have felt the difficulty of the task, and will be well aware of the obstacles which lie in the way of students engaged in such inquiries. The *Mustard tree* of the New Testament affords a familiar example of this uncertainty. Theological botanists have, in their perplexity and despair, turned themselves to every quarter to find some plant which might answer the conditions of the history or the parable: now they have converted the little annual mustard plant of our fields and gardens, by the force of climate, culture and a vigorous imagination, into a tree, in whose branches the birds of the air might lodge; now they have imported a plantation of the *Phytolacca dodecandra* from North America, where it is indigenous, and which is supposed to have crossed the Atlantic in time to furnish our Saviour with a simile, and then to have disappeared from Judea; for no one professes to have seen it there since. We think this author has followed a much safer and more satisfactory method; so far as our present knowledge extends, no plant seems so likely to have been the one alluded to as that suggested in his article, the whole of which we now extract, premising that in the East, as among ourselves, it is common to name trees and plants popularly, not from scientific resemblances, but from some similarity in their products or in the uses to which these products may be applied. Thus we speak of the "love-apple," of the "cabbage-palm," &c. There is no resemblance between the stately tree last mentioned and the homely vegetable whence it gets its familiar name; yet the products of both, because in some respects similar, or at least available for a similar use, are equally termed *cabbage*; and so the seed of a herbaceous plant and of a proper tree, if used for the same purpose and alike in taste and other qualities, might and probably would be designated by the same term—mustard, for example; and ultimately the name would be given equally and indiscriminately to the plants producing them.

"MUSTARD SEED, the seed of the (in Greek *sinapi*) mustard tree, whose identification has caused much difficulty. The best supported opinion is that of Professor Royle (see HYSSOP), who holds it to be the tree called by the Arabs

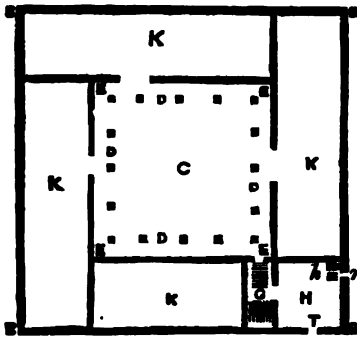
* Does not this word rather signify an animal which conceals itself in holes?

khardal (mustard), whose scientific name is *Salvadora Persica*, which he thinks better calculated than any other tree that has yet been adduced to answer to every thing that is required. We have in it a small seed, which, sown in cultivated ground, grows up, abounds in foliage, and produces a tree-like plant, or large shrub, twenty-five feet high, under which a horseman may stand, having numerous branches and leaves, among which birds may and do take shelter as well as build their nests. Its seeds have the pungent taste, and are used for the same purposes, as mustard. The tree abounds on the shores of the lake of Tiberias, where the parable (Matt. xiii. 31; xvii. 20. Mark iv. 31. Luke xiii. 19; xvii. 6) was spoken. The distribution of the plant—from the Persian gulf to Senegambia—renders it well suited to illustrate the fact, that the gospel, professed at the first by few, was eventually to spread far and wide over the world. Of this tree, Irby and Mangies, when near the Dead sea, saw specimens. They say, 'There was one curious tree which we observed in great plenty, and which bore fruit in bunches resembling in appearance the currant, with the colour of the plum. It has a pleasant, though strongly aromatic taste, exactly resembling mustard; and if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard. The leaves of the tree have the same pungent flavour as the fruit, although not so strong. We think it probable that this is the tree our Saviour alluded to in the parable of the Mustard Seed, and not the mustard plant which we have in the north; for, although in our journey from Byssora to Adjeloun we met with the mustard plant growing wild, as high as our horses' heads, still, being an annual, it did not deserve the appellation of a tree; whereas the other really is such, and birds might easily, and actually do, take shelter under its shadow.'—II. 261.

The extracts hitherto selected have only served for the elucidation of one or two passages of scripture; but many of the explanations illustrate almost as many texts as they contain lines, and these frequently of a kind which, from the difference of our manners and customs, are very liable to be mistaken by common readers. The following description of the houses of the Israelites affords an example of this fertility of application.

"HOUSES (T). Human beings dwelt at first in caves, huts, and tents, which in warm climes afford a less insufficient shelter than they would do in cold and moist regions. At an early period houses were erected of such materials, whether of clay, brick, wood, or stone, as the country most readily supplied (Gen. iv. 17; xiii. 5). The houses of the Israelites were in all probability similar to those which are now seen in Palestine, and of course they varied in size and details according to men's condition in life and the progress of luxury (1 Kings vii. 2—6. Jer. xxii. 14). They were either detached or joined together, and sometimes had as many as three stories (Acts xx. 9). In all their varieties, regard was paid to the peculiarities of climate, which in Judea allows men to live much out of doors, and makes an open space or court within the house pleasant and desirable. Hence, for the houses of persons of substance, preference was given to the quadrangle which enclosed a court yard, having often in the midst a fountain, or receptacle of water (2 Sam. xvii. 18. Matthew xxvi. 69, for 'in the palace,' read, probably, 'in the court yard'), and the interior of which was furnished with colonnades or cloisters, galleries, baths (2 Samuel xi. 2), trees and plants. In this large paved and decorated court strangers were received and entertainments given. Comp. Esther i. 5. This court was entered by a gate or door formed in the middle of the front of the quadrangle. Beyond the court, and on the opposite side, was the harem or women's apartments, which were sometimes much decorated, and always guarded against strangers and every male except the master of the family. The court itself thus formed the middle of the house, and is intended,

in Luke v. 19, by the words 'into the midst.' Over this open court, in order to shelter it from the burning sun, a curtain or awning was extended which could easily be withdrawn, so as to allow any thing to be lowered from the roof into the yard, which explains the proceeding in the passage last referred to. Comp. Mark ii. 4. The tops or roofs of these sides of the quadrangle were flat, having a low breast-work for protection. The roofs served for social and religious purposes. Here the family met to enjoy the cool of the day. Here members of it slept. Here worship was paid. With the roof and with the court yard were connected rooms of various sizes and for various purposes, made in the sides or wings of the quadrangular building. Of these apartments we mention 'the upper room,' a private apartment or closet (1 Kings xvii. 19. Acts ix. 37, 39), used especially for prayer (2 Kings xxiii. 12. Acts i. 13; xx. 8) and for sickness (Joseph. Antiq. xviii. 8, 2). From this 'upper room' were often two means of egress, one leading into the house, the other immediately into the street. Mansions and palaces had an outer court or porch (Judg. iii. 23. Jer. xxxii. 2. Mark xiv. 68. John xviii. 16), which was used as an ante-room, and from which, by means of stairs, sometimes 'winding stairs,' (1 Kings vi. 8), often made of costly wood (2 Chron. ix. 11), they went to the galleries and roof. A doorway led from the outer into the inner court. Into it looked the windows of the apartments, for on the outside there were in general only a few openings. The exterior was neglected for the interior, on which much care was sometimes bestowed (1 Kings vi. 15; xxii. 39. Jer. xxii. 14. Amos iii. 15). The doors moved on pins (Prov. xxvi. 14. 1 Kings vii. 50), and by handles, which, as a mark of love, were occasionally sprinkled with aromatic waters (Cant. v. 5), being fastened by a bolt within (Judg. iii. 25. Luke xi. 7). . . .



"In the accompanying ground-plan of a house in the East, B B represents the outer walls, and H the porch; having two entrances into the street, T, the large door, and r a small door, leading up the private staircase, A, to the private apartments above. K K are the principal rooms of the house, arranged in quadrangular form on each side of a large court yard, C, and opening into it by four doors. Along the sides of this court yard runs a colonnade, D D, under which is the piazza, E E, which in houses of two stories is surmounted by a gallery of similar form. Next to the porch, and opening into it, is

the staircase, G.—As houses and walls of the common sort were made of clay, we see the force of those passages which speak of digging through them (Ezekiel xii. 5, 7. Matt. vi. 20), and imply their want of durability (Job iv. 19. Matt. vii. 25). In the case of houses that were united together, it was easy for a person to pass from one roof to another, and so make an escape without descending into his house (Matt. xxiv. 17).—II. 36, 37.

We must here close our remarks on these useful volumes, for we have already devoted to them as much space as can be afforded to the notice of any work of this nature. In the course of our observations, we have not scrupled to express our dissent from the author's statements on some points, and from his inferences on others; but we have very inadequately conveyed our own convictions and impressions, if we have failed to express our high opinion of the author's learning, indus-

try and judicious treatment of the subject in by far the greater portion of his work.

We can cordially recommend these volumes as an excellent companion to the Scriptures, calculated to be useful not merely to those who have not access to new and expensive books of the same kind, but to many who have valuable libraries at their command; for the information which can here be obtained in a moment, in reference to any topic that presents itself, is often scattered through a great number of volumes, and could not be collected, even by one who has them on his shelves,—which we suspect is the case with very few readers,—without much delay and inconvenience. To young ministers and candidates for the ministry, some work of this sort is indispensable; and without undervaluing those already published, we can truly declare that we know not any which can be preferred to this for accuracy, variety and condensation; while in some respects it has advantages over them all. To families whose heads are desirous of training up the younger members in the habit of reading the Scriptures with interest and intelligence,—to the managers and teachers of Sunday-schools,—it will prove an invaluable repertory. In short, the lovers of the Bible of every class will find the People's Dictionary an excellent store-house of interesting information; and we cannot pronounce upon it a higher eulogium than by declaring that it is, in our opinion, calculated to increase their number. On this ground we cordially wish and confidently expect for it an extensive circulation.

The reviewer has to apologise to the editor and readers of the *Reformer*, and especially to the author of the Dictionary, for an inadvertence in his former article. He there stated that the author must have made a mistake in referring to Is. xxviii. 18, as proving that skins covered with a thin coating of wax were used for writing upon, as "there is in that text no allusion to any thing of the kind." *The error, however, was committed by the reviewer himself*, who in examining the author's reference turned inadvertently to Is. xxxviii. 18, instead of Is. xxviii. 18. In the latter passage there is an allusion to some method of obliterating the contents of a written document; though whether the method employed was by rubbing down with the knob of the stylus the letters formed on a wax surface with its point, or by smearing over and daubing with dirt or a coarse pigment the surface of the document, and so rendering its contents illegible, may well be questioned. Compare Gen. vi. 14, "Thou shalt *daub it over* with pitch," where the same verb is used. But Gesenius, Rosenmüller, Henderweck, and probably others, agree with the author's interpretation.

DAVID HUME'S APOLOGY FOR A CHURCH ESTABLISHMENT.

MR. HUME vindicates the policy of an opulent establishment, as a bribe which purchases the useful inactivity of the priesthood. They have no longer, he supposes, any temptation to court a dangerous dominion over the minds of the people, because they are independent of it.—*Mackintosh's Misc. Works*, III. 68.

LAYARD'S NINEVEH.*

THIS work, it may be literally said, is one of *unprecedented* interest, revealing as it does some curious glimpses of a great nation of high antiquity, previously almost unknown, and at length giving "a local habitation" to a people, hitherto little more to us than a visionary though splendid "name." The author shews himself fully equal to the importance of his undertaking and the unique interest of his subject; his patience, boldness and tact, as well as his good sense, learning and acuteness, being scarcely less remarkable than the brilliant success which has rewarded his labours. So strikingly is this the case, that the reader turns back to see if he read correctly the author's statement in his Preface, p. i, that he was induced to undertake the work "under the united disadvantages of incapacity, literary inexperience, ill-health, and a very short residence in England." This is perhaps the only statement in the book which the reader feels inclined in great measure to discredit, without, however, questioning the genuineness of the modesty by which it was prompted. It shews that Mr. Layard, like every earnest thinker and worker, places a high standard before him in imagination, which makes the greatest actual achievements seem full of imperfection. The statement, however, is so far true, that his work may be considered to be as full of *promise* as of *performance*, detailing only the commencement of researches, which, we are led to hope, he will himself, ere long, be enabled to carry out more fully.

The greater portion of the work, comprising Part I., is occupied with a lively and graphic narrative of the origin and progress of the author's discoveries, including also the highly interesting episodes of his visits to the Chaldean Christians in the sublime mountain scenery of Kurdistan, and the Yezidis or Devil-worshippers, and giving incidentally many characteristic traits of Arabs, Turks and Kurds. Part II. is devoted to specific treatises on the Assyrians—their probable origin, antiquity, language, arts, costume, mode of warfare, private life and religion—especially as illustrated by the remains now brought to light. In appropriate connection with these remains, there is frequent and intelligent reference to ancient writers, including some of the prophets of the Old Testament, much of whose language receives new and curious confirmation or elucidation from the results of Mr. Layard's indefatigable zeal.

The work thus presents several distinct features of high interest, ancient and modern, each of which might form the subject of a separate and elaborate review.

After a brief Introduction, stating the sources and substance of our acquaintance with Assyria before the commencement of his researches, the author opens his narrative with a fascinating sketch of a ramble over the East with a sympathising companion in 1839-40, when he first conceived the design of excavating a great pyramidal mound near the junction of the Tigris and the Zab, which he easily identified as

* Nineveh and its Remains: with an Account of a Visit to the Chaldean Christians of Kurdistan, and the Yezidis, or Devil-worshippers; and an Inquiry into the Manners and Arts of the Ancient Assyrians. By Austen Henry Layard, Esq., D. C. L. In two vols. 8vo. Pp. 399, 491. London—Murray.

the Larissa of Xenophon, but which its local and traditional name, Nimroud, connected with one of the earliest settlements of the human race.* We cannot better introduce our readers to the general aspect of the Assyrian remains than by giving a passage from this part of his narrative, which will serve also as a specimen of his style, and an indication of the poetical and enthusiastic spirit in which he entered upon his undertaking.

"Were the traveller to cross the Euphrates to seek for such ruins in Mesopotamia and Chaldæa as he had left behind him in Asia Minor or Syria, his search would be vain. The graceful column rising above the thick foliage of the myrtle, the ilex, and the oleander; the gradines of the amphitheatre covering the gentle slope, and overlooking the dark blue waters of a lake-like bay; the richly carved cornice or capital, half hidden by the luxuriant herbage; are replaced by the stern shapeless mound rising like a hill from the scorched plain, the fragments of pottery, and the stupendous mass of brickwork occasionally laid bare by the winter rains. He has left the land where nature is still lovely, where, in his mind's eye, he can rebuild the temple or the theatre, half doubting whether they would have made a more grateful impression upon the senses than the ruin before him. He is now at a loss to give any form to the rude heaps upon which he is gazing. Those of whose works they are the remains, unlike the Roman and the Greek, have left no visible traces of their civilization, or of their arts; their influence has long since passed away. The more he conjectures, the more vague the results appear. The scene around is worthy of the ruin he is contemplating; desolation meets desolation; a feeling of awe succeeds to wonder; for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by. These huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thought and more earnest reflection, than the temples of Balbec or the theatres of Ionia."—Vol. I. pp. 6, 7.

Near the ruins of Nimroud he found the stream of the Tigris broken by an artificial barrier, which the Arab who piloted his raft declared to be the remains of a dam built by Nimrod, and which our author supposes to have been constructed for the purpose of supplying water to canals for irrigation. His curiosity being thus excited, he then formed the project of exploring the ruins of Nimroud, which, however, he was not able to execute till the autumn of 1845. Before this time, M. Botta, the French Consul at Mosul, had led the way in Assyrian researches by excavating a mound at Khorsabad, some miles north of Mosul, with most liberal aid from the French Government. His success still further stimulated Mr. Layard's ardour, and at length, through the generous assistance of Sir Stratford Canning, he was enabled to commence operations. On arriving at Mosul, his first step was to present his letters to the then governor of the province, Mohammed Pasha, a choice specimen of Turkish tyranny.

"The appearance of his Excellency was not prepossessing, but it matched his temper and conduct. Nature had placed hypocrisy beyond his reach. He had one eye and one ear; he was short and fat, deeply marked by the small-pox, uncouth in gestures and harsh in voice. His fame had reached the seat of his government before him. On the road he had revived many good old

* Mr. Layard, in a note, Vol. I. p. 4, rejects the hypothesis of Bochart, that "Larissa" was a corruption of "Resen," with "Al" (the Shemitic article) prefixed. We do not quite see, however, why Nimroud may not have been the site of Resen, which is mentioned in Genesis as one of the cities built by Nimrod, with the addition, "the same is a great city."

customs and impositions, which the reforming spirit of the age had suffered to fall into decay. He particularly insisted on *dish-parassi* (literally, 'tooth-money'), or a compensation in money, levied upon all villages in which a man of such rank is entertained, for the wear and tear of his teeth in masticating the food he condescends to receive from the inhabitants. On entering Mosul, he had induced several of the principal Aghas who had fled from the town on his approach, to return to their homes; and, having made a formal display of oaths and protestations, cut their throats, to shew how much his word could be depended upon."—Vol. I. pp. 19, 20.

It is satisfactory to find that this governor went rather beyond the limits even of Eastern endurance, and was presently superseded and deposed. It may easily be conceived that Mr. Layard was obliged to commence his labours with great caution and secrecy, and had need of all his tact and firmness to proceed with his undertaking, owing to the jealousies of the authorities at Mosul, whom it was difficult to convince that he was not searching for gold. He had also to endure severe hardships in the rainy season, owing to his inadequate protection from the weather. He secured the services of an Arab Sheikh, who amused him with absurd traditions of Nimrod, connected with the ruins, which, however, still further identified them as the site of a great city. By opening trenches in different directions in the great mound of Nimroud, Mr. Layard and his Arab workmen discovered long and rather narrow chambers, composed of large slabs of alabaster, sculptured in bas-relief. They found also among the rubbish ornaments of ivory, beautifully carved, with traces of gilding. The sculptures represented, chiefly, groups of warriors and the operations of a siege, and were accompanied with inscriptions in the cuneiform character. Many of the slabs crumbled away on exposure to the air, as had happened also at Khorsabad, proving that the palaces containing them had been destroyed by fire, which had reduced the alabaster to lime. In other portions of the ruins, however, the sculptures were uninjured, so as to bear removal. At length a palace was discovered at the north-west corner of the mound, which appeared to be the most ancient, slabs having evidently been taken from it to construct the chambers first laid open. The sculptures also differed in character from any previously found, and were more true and careful in their outline, though in lower relief. Among the colossal, winged, human figures, the following is remarkable:

"A human body, clothed in robes similar to those of the winged men on the previous slab, was surmounted by the head of an eagle or of a vulture. The curved beak, of considerable length, was half open, and displayed a narrow pointed tongue, which was still coloured with red paint. On the shoulders fell the usual curled and bushy hair of the Assyrian images, and a comb of feathers rose on the top of the head. Two wings sprang from the back, and in either hand was the square vessel and fir-cone."—Vol. I. p. 64.

Soon afterwards the workmen came upon an enormous human head, which is thus described:

"I saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad and Persepolis. It was in admirable preservation. The expression was calm, yet majestic; and the outline of the features shewed a freedom and knowledge of art, scarcely to be looked for in the works of so remote a period. The cap had three horns, and, unlike that of the human-headed bulls hitherto found in Assyria, was rounded and without ornament at the top."

This discovery made a great sensation among the Arabs. The news spread abroad that Nimrod himself had appeared, and the fears and prejudices of the Mussulmans were so strongly excited, that Mr. Layard was compelled, for a time, in great measure to suspend the excavations. The narrative proceeds,—

"I ascertained by the end of March the existence of a second pair of winged human-headed lions, differing from those previously discovered in form, the human shape being continued to the waist, and furnished with arms. In one hand each figure carried a goat or stag, and in the other, which hung down by the side, a branch with three flowers. They formed a northern entrance into the chamber of which the lions previously described were the southern portal. I completely uncovered the latter, and found them to be entire. They were about twelve feet in height, and the same number in length. The body and limbs were admirably portrayed; the muscles and bones, although strongly developed to display the strength of the animal, shewed at the same time a correct knowledge of its anatomy and form. Expanded wings sprang from the shoulder and spread over the back; a knotted girdle, ending in tassels, encircled the loins. These sculptures, forming an entrance, were partly in full and partly in relief. The head and fore-part, facing the chamber, were in full; but only one side of the rest of the slab was sculptured, the back being placed against the wall of sun-dried bricks. That the spectator might have both a perfect front and side view of the figures, they were furnished with five legs; two were carved on the end of the slab to face the chamber, and three on the side. The relief of the body and three limbs was high and bold, and the slab was covered, in all parts not occupied by the image, with inscriptions in the cuneiform character. These magnificent specimens of Assyrian art were in perfect preservation; the most minute lines in the details of the wings and in the ornaments had been retained with their original freshness. Not a character was wanting in the inscriptions.

"I used to contemplate for hours these mysterious emblems, and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature, by men who sought, unaided by the light of revealed religion, to embody their conception of the wisdom, power and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of the man; of strength, than the body of the lion; of rapidity of motion, than the wings of the bird."—Vol. I. pp. 68—70.

The passage concludes with apt quotations from Ezekiel xxxi. 3, &c., and Zephaniah ii. 13, 14, to which we refer our readers. After an interval spent in visiting the Sheikh of an important Arab tribe, while Mr. Layard awaited necessary assistance from Constantinople, the excavations were resumed with continued success. One of the most remarkable sculptures is thus described:

"Two kings stand facing one another, but separated by the symbolic tree, above which is the divinity, with the wings and tail of a bird, enclosed in a circle, and holding a ring in one hand, resembling the image so frequently occurring on the early sculptures of Persia, and at one time conjectured to be the Zoroastrian 'ferouhar,' or spirit of the person beneath. Each king holds a mace or instrument formed by a handle with a ball or circle at the end, and is followed by a winged figure carrying the fir-cone and basket. This bas-relief is well designed and delicately carved, and the ornaments on the dresses and arms of the figures are elegant and elaborate."—Vol. I. pp. 132, 133.

The enthusiasm of the Arabs at the appearance of the successive sculptures is amusingly told; but our limits warn us that we must restrain, if we can, our constant impulse to quote.

The operation of packing and transporting the sculptures was, as may be supposed, a work demanding no slight labour, skill and care, especially with such appliances as Mr. Layard had at his command. The state of his health compelled him to seek a cooler climate during the greatest heat of the summer months, and he made his excursion into the Tiyari mountains, which we must for the present pass over. On his return to Mosul he received letters from England, informing him that Sir S. Canning had presented the sculptures to the British nation, and that the British Museum had received a small grant of funds for the continuance of the researches. Though feeling crippled by the smallness of his resources, Mr. Layard re-commenced in November, 1846, with continued and even increased success. After sculptures representing battles, sieges, kings receiving captives, &c., we have the following :

"The three remaining bas-reliefs are highly interesting and curious. The first represents a boat containing a chariot, in which is the king. In one hand he holds two arrows, in the other a bow. An eunuch, standing in front of the chariot, is talking with the king, and is pointing with his right hand to some object in the distance, perhaps the stronghold of the enemy. Behind the chariot is a second eunuch, holding a bow and a mace. The boat is towed by two naked men, who are walking on dry land, and four men row the vessel with oars. One oar, with a broad flat extremity, is passed through a rope hung round a thick wooden pin at the stern, and serves both to guide and impel the boat. It is singular that this is precisely the mode adopted by the inhabitants of Mosul to this day, when they cross the Tigris in barks perhaps even more rude than those in use on the same river three thousand years ago. A charioteer, standing in the vessel, holds by the halters four horses, who are swimming over the stream. A naked figure is supporting himself upon an inflated skin,—a mode of swimming rivers still practised in Mesopotamia. In fact, the three bas-reliefs, with the exception of the king and the chariot, might represent a scene daily witnessed on the banks of the Tigris, probably the river here represented. The water is shewn by undulating lines, covering the face of the slab. On the next slab are two smaller boats; in the first appears to be the couch of the king, and a jar or large vessel; in the other an empty chariot: they are each impelled by two men, seated face to face at their oars. Five other figures, two leading horses by their halters, are swimming on skins. Two fish are represented in the water. On the third slab is the embarkation; men are placing two chariots in a boat, which is about to leave the shores; two warriors, one with and the other without support, are already swimming over, and two others are filling and tying up their skins on the bank. Behind them, on dry land, are three figures erect, probably officers superintending the proceedings, one of whom, an eunuch, holds a whip in his right hand, which may have been used, as in the army of Xerxes, to keep the soldiers to their duty, and prevent them flying from the enemy."—Vol. I. pp. 338, 339.

The next remarkable discovery was that of an obelisk, "flat at the top and cut into three gradines," in excellent preservation, the sculptures on which are thus described :

"The king is twice represented, followed by his attendants; a prisoner is at his feet, and his vizir and eunuchs are introducing men leading various animals, and carrying vases and other objects of tribute on their shoulders or in their hands. The animals are the elephant, the rhinoceros, the Bactrian or two-humped camel, the wild bull, the lion, a stag, and various kinds of monkeys. Amongst the objects carried by the tribute-bearers, may perhaps be distinguished the tusks of the elephant, shawls, and some bundles of precious wood. From the nature, therefore, of the bas-reliefs, it is natural to con-
jecture

ture that the monument was erected to commemorate the conquest of India, or of some country far to the east of Assyria and on the confines of the Indian peninsula. The name of the king, whose deeds it appears to record, is the same as that on the centre bulls, and it is introduced by a genealogical list containing many other royal names."—Vol. I. p. 346.

At the same time, the workmen in the south-east corner of the mound discovered many other figures carved in coarse limestone and much injured, differing in some respects from any previously found, and among them a pair of crumbling sphinxes, one of which Mr. Layard scarcely had time to draw before it was reduced to powder. "The whole entrance where they stood was buried in charcoal, and the fire which had destroyed the building appeared to have raged there with extraordinary fury." A small sarcophagus was also discovered, containing a human skeleton, by the side of which were two red jars and an alabaster bottle, resembling those found in Egyptian tombs. The narrative of the excavations is greatly enhanced in liveliness by numerous incidental traits of the Arab workmen and their families, among whom Mr. Layard acted as governor in the settlement of their disputes. The following incident is touchingly characteristic of these "*children of the desert*," as they are truly called, shewing how deeply they were attached to their usual wandering life, even amidst the enthusiastic alacrity with which they had entered into the work :

"I was riding home from the ruins one evening with Mr. Longworth. The Arabs, returning from their day's work, were following a flock of sheep belonging to the people of the village, shouting their war-cry, flourishing their swords, and indulging in the most extravagant gesticulations. My friend, less acquainted with the excitable temperament of the children of the desert than myself, was somewhat amazed at these violent proceedings, and desired to learn their cause. I asked one of the most active of the party. 'O Bey,' they exclaimed almost together, 'God be praised; we have eaten butter and wheaten bread under your shadow, and are content; but an Arab is an Arab. It is not for a man to carry about dirt in baskets, and to use a spade all his life; he should be with his sword and his mare in the desert. We are sad as we think of the days when we plundered the Anayza, and we must have excitement, or our hearts would break. Let us then believe that these are the sheep we have taken from the enemy, and that we are driving them to our tents!' And off they ran, raising their wild cry and flourishing their swords, to the no small alarm of the shepherd, who saw his sheep scampering in all directions, and did not seem inclined to enter into the joke."—Vol. I. pp. 369. 370.

A most exciting scene is described on occasion of the lowering and removal of one of the great winged bulls, which form the subjects of the spirited frontispieces, and which required the exercise of all Mr. Layard's energy, firmness and skill. At length every difficulty was overcome, and the last of the sculptures was safely despatched down the Tigris to Busrah.

"I watched the rafts until they disappeared behind a projecting bank forming a distant reach of the river. I could not forbear musing upon the strange destiny of their burdens, which, after adorning the palaces of the Assyrian kings, the objects of the wonder and may be the worship of thousands, had been buried unknown for centuries beneath a soil trodden by Persians under Cyrus, by Greeks under Alexander, and by Arabs under the first descendants of their prophet. They were now to visit India, to cross the most distant seas of the southern hemisphere, and to be finally placed in a British Museum.

Who can venture to foretell how their strange career will end?"—Vol. II. pp. 104, 105.

Mr. Layard gave a farewell entertainment to those who had assisted him in his labours, which is pleasantly described, and the parting between him and these wild wanderers is deeply interesting. For ourselves, we join in the hope expressed by the latter that they may again meet, to carry on their labours to completion.

We can but very briefly enter into Mr. Layard's treatises on the ancient Assyrians, from the materials now available, forming Part II. of his work. The final conquest of Nineveh by Cyaxares took place 606 B.C., but there is conclusive reason for believing that there was a prior conquest under an older race.

"It has already been seen that there are buildings of various periods in the mound of Nimroud, and I have mentioned that they contain the names and genealogies of several kings. The most recent palace was that discovered in the south-west corner; and it was principally built of slabs and materials taken from the edifices in the north-west, the centre, and other parts of the mound. This can be proved beyond a question; first, by identity in the style of the sculptures; secondly, by inscriptions in which certain formulæ occur; thirdly, by the fact of the sculptured faces of the slabs being turned *against* the wall of sun-dried bricks, and smoothed on the opposite side preparatory to their being used a second time; and, fourthly, by the discovery of sculptured slabs lying in different parts of the ruins, where they had evidently been left, whilst being removed to the new palace."—Vol. II. pp. 162, 163.

Mr. Layard enters into an elaborate argument to shew that of all the known forms of the cuneiform writing, the Assyrian is the simplest and earliest, and that the characters, as formed in the oldest palace at Nimroud, long preceded those of the inscriptions of Khorsabad and Kouyunjik, near Mosul. Respecting the origin of this character, he suggests that in its simplest form it would be accurately produced by the impression of the solid angle of a square rod on a surface of soft clay. The figure of the wedge, however, appears to have been sacred, for it is found represented upon an altar on a Babylonian relic at Paris. Whether it became sacred from its employment in the written character, or whether it was adopted as an emblem, he does not attempt to inquire, though he remarks in a note that learned interpreters may easily find in it a direct illustration of the sacred triad, the basis of Chaldean theology. He is inclined, however, to the opinion that the primitive elements of the letters were merely straight lines, the wedge or arrow-head being a subsequent embellishment. On a slab at Nimroud, belonging to the most ancient edifice, he found one line of writing, in which the characters were thus formed. It was beneath the usual inscription, and but slightly cut. Characters in the form of a hammer also occur. Mr. Layard suggests that the simpler letters may have been used in documents, as being more easily and quickly written, whilst the more elaborate monumental character would require both time and care. Every school-boy knows that those letters can be most easily carved which are formed of straight lines. The first records of the Assyrians, as of most ancient nations, were probably cut either on walls or the face of a rock. Subsequently, the most common mode of keeping records was on prepared bricks, tiles, or cylinders of clay, baked after the inscription was impressed. The characters appear to

have been formed by an instrument, or may sometimes have been stamped, as the inscriptions on the Babylonian bricks evidently were, a practice known also at a very remote epoch to the Egyptians and Chinese, and making a near approach to the modern invention of printing. The Assyrian characters, however, unlike the Babylonian, were evidently made separately, and, from their general irregularity, were most probably cut with an instrument and by the hand, furnishing an additional proof of the greater antiquity of the Assyrian writing. These inscribed surfaces of clay are in accordance with the testimony of ancient authors, and among them Ezekiel, who prophesied near the river Chebar in Assyria, and who was commanded *to take a tile* and portray upon it the city of Jerusalem. (Ch. iv. 1.) In the more recent of the Assyrian sculptures, eunuchs are represented writing the number of heads and the amount of spoil, after a victory, on rolls of leather, or some other flexible material. We cannot here follow Mr. Layard in his interesting investigation of the mode of interpreting the cuneiform inscriptions. He arrives at the conclusion, from a list of ten or perhaps twelve names of kings in succession as founders of different palaces, that the first palace at Nimroud could not have been founded later than 900 B.C., and that it was probably much earlier. There are several indications "that the edifices in one part of the mound of Nimroud were already in ruins and buried under ground before those in another part were founded." Mr. Layard enters minutely into the evidences of an intimate connection between Assyria and Egypt, from the intermixture of their respective names of monarchs, deities and symbols, and shews that this connection must have been subsequent to the earliest period of the Assyrian empire. On the most moderate calculation he assigns a date of 1100 or 1200 B.C. to the erection of the most ancient of the palaces of Nimroud, but thinks it was probably much more ancient still, shewing that every general consideration is in favour of attributing the highest antiquity to the Assyrian empire.

"There is no reason why we should not assign to Assyria the same remote antiquity we claim for Egypt. The monuments of Egypt prove that she did not stand alone in civilization and power. At the earliest period we find her contending with enemies already nearly, if not fully, as powerful as herself; and amongst the spoil from Asia, and the articles of tribute brought by subdued nations from the north-east, are vases as elegant in shape, stuffs as rich in texture, and chariots as well adapted to war, as her own. It is not improbable that she herself was indebted to the nations of Western Asia for the introduction of arts in which they excelled, and that many things in common use were brought from the banks of the Tigris. In fact, to reject the notion of the existence of an independent kingdom in Assyria, at the very earliest period, would be almost to question whether the country were inhabited, which would be directly in opposition to the united testimony of scripture and tradition."—Vol. II. pp. 225, 226.

The hunting scenes repeatedly occurring in the sculptures of the north-west palace at Nimroud, and in that alone, seem to identify it with the palace of Ninus or Semiramis, as described by Diodorus Siculus; and the figures on the obelisk already mentioned, which belongs to the same period, connect it with the Bactrian and Indian expeditions of Ninus and Semiramis, spoken of by Ctesias and other writers. Mr. Layard does not profess to draw positive conclusions from the data he

brings together, but shews that there is already strong probability in favour of his conjectures, which further research may increase.

In reference to the race to which the Assyrians belonged, and which he pronounces to have been, in accordance with the language of their inscriptions, Semitic or Syro-Arabian, Mr. Layard has some striking and eloquent remarks on the leading characteristics of the Shemite, the Indo-European and the Mongolian races, which we regret that we have not space to quote.* Respecting the site of Nineveh, after quoting from ancient authors as to its enormous extent, he expresses his opinion that Nimroud was undoubtedly the site of the original city, and that successive additions were made under different monarchs as the population increased, until it included the four great mounds of Nimroud, Kouyunjik, Khorsabad and Karamles, all on the eastern side of the Tigris, which would imply a circuit of about sixty miles, corresponding with the "three days' journey" of the prophet Jonah (supposing that expression to refer to the circuit of the city), and with the dimensions given by Diodorus Siculus. Much of the enclosed space, however, was probably occupied by gardens and arable land. Within the limits suggested, there are many large mounds, "and the surface of the country is strewn with the remains of pottery, bricks and other fragments." The absence of remains of private houses can easily be accounted for.

"They were constructed of sun-dried bricks, and, like the houses now built in the country, soon disappeared when once abandoned and fallen into decay. The largest palaces would probably have remained undiscovered, had there not been the slabs of alabaster to shew the walls. There is, however, sufficient to indicate that buildings were once spread over the surface above described; for, besides the vast number of small mounds every where visible, scarcely a husbandman drives his plough over the soil without exposing the vestiges of former habitations."—Vol. II. p. 248.

Bitumen and reeds seem not to have been generally used to cement the layers of bricks, as at Babylon, though both materials abound in the neighbourhood, and Mr. Layard found a layer of bitumen underneath a slab. The Assyrians, also, seem to have made much less use than the Babylonians of bricks baked in a furnace. It would appear, therefore, that the story of the building of the tower of Babel (at which it is recorded that the builders used bricks thoroughly burnt, with bitumen for mortar) originated at Babylon, and perhaps at a period later than the earliest Assyrian edifices.

The perishableness of the material principally used by the Assyrians alone prevented them, in Mr. Layard's opinion, from rivalling India and Egypt in the magnitude and magnificence of their buildings. From the comparative narrowness of the long chambers, it would appear that they were not acquainted with the principle of the arch, except on a very small scale, as in a tunnel or vault. Nor do they seem to have made use of the column, though, in some of the later ruins, there are striking indications that they were not unacquainted with it, in a form rudely approaching to the Ionic order. Mr. Layard shews much ingenuity and imagination in picturing the construction of the Assyrian palaces, and their splendid appearance when entire. With reference to the knowledge of the arts among the Assyrians, we find the following interesting observations :

* See Vol. II. pp. 238—241.

"It is very remarkable that the most ancient ruins shew this knowledge in the greatest perfection, attained by the Assyrians. The bas-relief representing the lion hunt, now in the British Museum, is a good illustration of the earliest school of Assyrian art yet known. It far exceeds the sculptures of Khorsabad, Kouyunjik, or the later palaces of Nimroud, in the vigour of the treatment, the elegance of the forms, and in what the French aptly term 'mouvement.' At the same time it is eminently distinguished from them by the evident attempt at composition,—by the artistical arrangement of the groups. The sculptors who worked at Khorsabad and Kouyunjik had perhaps acquired more skill in handling their tools. Their work is frequently superior to that of the earlier artist, in delicacy of execution—in the details of the features, for instance—and in the boldness of the relief; but the slightest acquaintance with Assyrian monuments will shew, that they were greatly inferior to their ancestors in the higher branches of art—in the treatment of a subject, and in beauty and variety of form. This decline of art, after suddenly attaining its greatest perfection in its earliest stage, is a fact presented by almost every people, ancient and modern, with which we are acquainted."

* * * "This decline in art may be accounted for by supposing that, in the infancy of a people, or after the occurrence of any great event having a very decided influence upon their manners, their religion, or their political state, nature was the chief, if not the only, object of study. When a certain proficiency had been attained, and no violent changes took place to shake the established order of things, the artist, instead of endeavouring to imitate that which he saw in nature, received as correct delineations the works of his predecessors, and made them his types and his models. In some countries, as in Egypt, religion may have contributed to this result. Whilst the imagination, as well as the hand, was fettered by prejudices, and even by laws, or whilst indolence or ignorance led to the more servile copying of what had been done before, it may easily be conceived how rapidly a deviation from correctness of form would take place. As each copied the errors of those who preceded him, and added to them himself, it is not wonderful if, ere long, the whole became one great error. It is to be feared that this prescriptive love of imitation has exercised no less influence on modern art, than it did upon the arts of the ancients."—Vol. II. pp. 280—283.

Similar observations have often been made with reference to the *poetry* of different ages, some writers having gone so far as to find in the very fact of the pre-eminent *excellence* of the Iliad of Homer, a proof that it must have been the *first* great attempt of its kind. But, whatever may have been the historical fact hitherto, it is at least to be hoped that there is no necessary incompatibility between the purest genius and the progress of civilization, and that future ages may afford ample proofs of the possibility of combining the glories and the blessings of both. But to return to Mr. Layard: he proceeds,—

"As the earliest specimens of Assyrian art which we possess are the best, it is natural to conclude that either there are other monuments still undiscovered, which would tend to shew a gradual progression, or that such monuments did once exist, but have long since perished; otherwise, it must be inferred, that those who raised the Assyrian edifice, derived their knowledge directly from another people, or merely imitated what they had seen in a foreign land."—Vol. II. p. 283.

After pointing out the essential dissimilarity between the oldest Assyrian and the Egyptian sculptures, he proceeds,—

"We must not lose sight of the assertion of Moses of Chorene,—derived no doubt from ancient traditions, if not from direct historical evidence,—that when Ninus founded the Assyrian empire, a people far advanced in civilization, and in the knowledge of the arts and sciences, whose works the

conquerors endeavoured to destroy, were already in possession of the country. Who that people may have been, we cannot now even conjecture. The same mystery hangs over the origin of the arts in Egypt and in Assyria. They may have been derived, before the introduction of any conventional forms, from a common source—from a people whose very name, and the proofs of whose former existence, may have perished even before tradition begins.”—Vol. II. p. 285.

A mysterious “older race” seems to have left indications of itself in both hemispheres,—in central America, as well as in Asia and Africa. “There were *giants* in the earth in those days.” How far these indications are conclusive as to any thing approaching to a “golden age” in the past, and how much of the impression made by them is due to the principle laid down by Tacitus, “*Omne ignotum pro magnifico*,” we leave our readers to determine for themselves, recommending them, however, if they have not yet done so, to consult Mr. Kenrick’s “*Essay on Primæval History*.” Mr. Layard, however, is far from affecting to believe in any alleged superiority of the ancients to the moderns.

We must pass over the consideration of the influence of Assyrian art on Asia Minor, and the resemblance of its ornaments to the more perfect forms of Greece. Most of the bas-reliefs and sculptures of the Assyrians appear to have been coloured, completely corresponding with the descriptions by the prophet Ezekiel (xxiii. 14, 15). After treating at great length of the evidence of the sculptures as to the costume, arms and pomp of the kings, their enemies, captives and system of warfare and of hunting, and also as to the domestic life of the Assyrians and the various animals known to them, Mr. Layard proceeds to treat of their religion as illustrated by the same sculptures. In the most ancient of them, representations of the heavenly bodies are of constant occurrence, closely resembling symbols found in India.

“It will be observed, that in the earliest sculptures of Nimroud, the king is only seen in adoration before one symbol of the deity—the figure with the wings and tail of a bird enclosed in a circle, resembling the Ormuzd of the Persian monuments. Although there are eagle-headed figures, and other mythic forms, yet in no case do they appear to be objects of worship. The king is generally standing or kneeling beneath this figure in the circle, his hand raised in sign of prayer or adoration. The sacred tree is before him, but only, it may be presumed, as a type. The same symbol is also seen above him when in battle, and during his triumphal return. It is never represented above any person of inferior rank, but appears to watch especially over the monarch, who was probably typical of the nation.”—Vol. II. p. 447.

“This emblem does not always preserve the form of the winged figure in the circle, but sometimes assumes that of a winged globe, wheel, or dish, either plain or ornamented with leaves like a flower. In this shape, its resemblance to the winged globe of Egypt cannot be overlooked.”—Vol. II. p. 448.

“We may conclude from the prominent position always given to this figure in the Nimroud sculptures, and from its occurrence on Persian monuments as the representation of Ormuzd, that it was also the type of the supreme deity amongst the Assyrians. It will require a more thorough knowledge of the contents of the inscriptions than we at present possess, to determine the name by which the divinity was known. It may be conjectured, however, that it was Baal, or some modification of a name which was that of the great god, amongst nearly all nations speaking cognate dialects of the Semitic or Syro-Arabian language.”—Vol. II. pp. 449, 450.

May not the above symbol, which came to be identified with the sun,

especially in its Egyptian form, have been connected with the origin of the expression of the prophet Malachi (iv. 2), "The sun of righteousness with healing in his wings"? The serpent, with which it has, we believe, been found associated, is well known to have been an emblem of healing in Egyptian theology.

A bas-relief of the later Assyrian period represents a procession of warriors carrying on their shoulders four images, which Mr. Layard supposes to denote either gods of the conquered Babylonians, or, more probably, Assyrian divinities.

"The first deity mentioned by Diodorus is Jupiter, the Belus, or Baal, of the Babylonians. He is seen, he says, in the act of walking. The commentators have objected to this description, that the chief of the gods would scarcely have been represented otherwise than seated on his throne. The bas-relief, however, confirms the statement of the geographer; for the god is represented with one leg in advance, as if in the act of walking. That it is the figure of Baal, or the great divinity of the Babylonians, may be inferred from the passage in the Epistle of Jeremy. 'Now shall ye see, in Babylon,' says the prophet, 'gods of silver, and of gold, and of wood, borne upon shoulders. And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country. He hath also in his *right hand a dagger and an axe.*' He is thus seen in the bas-relief; and the introduction of the axe could scarcely have been accidental. The sculpture, therefore, appears to corroborate the authenticity of, and to illustrate the Epistle."—Vol. II. pp. 452, 453.

Reference is here made to the apocryphal book of Baruch (ch. vi. 4, 14, 15), and to Isaiah (xli. 6, 7).

A female winged figure, introduced in the embroideries of robes in the most ancient palace at Nimroud, is identified by Mr. Layard as the celebrated goddess Astarta, Mylitta or Venus, alluded to in the Old Testament as the Queen of Heaven; but there is a remarkable absence of unseemly symbols on the Assyrian monuments, shewing considerable purity of taste and feeling.

One of the most prominent of the sacred types on the earliest monuments, is the eagle-headed human figure before mentioned. It is sometimes represented as contending, and always successfully, with the other mythic animals, whence it may be inferred that it was a type of the Supreme Deity, or of one of his principal attributes. Mr. Layard here quotes from a fragment of the Zoroastrian oracles preserved by Eusebius, commencing, "God is he that has the *head of a hawk.*" Among other emblematical forms, occurs a winged horse, closely resembling the Pegasus of the Greeks. Our author remarks upon the striking similarity of the principal symbolical figures to those described by Ezekiel in his vision (i.).

"As the prophet had beheld the Assyrian palaces, with their mysterious images and gorgeous decorations, it is highly probable that, when seeking to typify certain divine attributes, and to describe the divine glory, he chose forms that were not only familiar to him, but to the people whom he addressed—captives like himself in the land of Assyria. Those who were uncorrupted by even the outward forms of idolatry, sought for images to convey the idea of the Supreme God. Ezekiel saw in his vision the likeness of four living creatures, which had four faces, four wings, and the hands of a man under their wings, on their four sides. Their faces were those of a man, a lion, an ox, and an eagle. By them was a wheel, the appearance of which 'was as it were a wheel in the middle of a wheel.' It will be observed that the four

forms chosen by Ezekiel to illustrate his description—the man, the lion, the bull, and the eagle,—are precisely those which are constantly found on Assyrian monuments as religious types. The ‘wheel within wheel,’ mentioned in connection with the emblematical figures, may refer to the winged circle, or wheel, representing at Nimroud the supreme deity. These coincidences are too marked not to deserve notice; and do certainly lead to the inference, that the symbols chosen by the prophet were derived from the Assyrian sculptures.”—Vol. II. pp. 464, 465.

A lion with eagle's wings is introduced as a type of strength and power by others of the prophets who were familiar with the Assyrian and Babylonian temples. See, for example, Daniel vii. 4. Mr. Layard finds traces of the worship of fire, a corruption of Sabæanism, only in the less ancient edifices, and conjectures that the Persians adopted it from the Assyrians. The fir-cone, so frequently occurring, may have been emblematic of fire from its inflammable nature, and is sometimes painted red; and it has been suggested that the square vessel generally accompanying it was typical of water, the other sacred element. Mr. Layard notices as remarkable the presence of eunuchs at religious ceremonies as principal actors. The priests in the sculptures cannot, at least, be distinguished from the eunuchs represented elsewhere.

In speaking of the burial of the kings, and the apparent statement of Ctesias that Semiramis buried the palace of Ninus with himself, Mr. Layard seems inclined to suppose that the oldest palace at Nimroud may have been purposely covered up. He does not, however, attempt to determine anything either as to the actual place of burial or mode of death of Ninus or of Sardanapalus, the first and the last of the Assyrian kings; nor how much of what we read of them in ancient authors is to be received as historical, or regarded as mythical, or rejected as romantic fiction.

We fear we shall be pronounced sadly wanting in the spirit of antiquarian research, if we confess that, even during the perusal of Mr. Layard's animating volumes,—whilst we have entered deeply into the absorbing interest and delight which must be experienced by an intelligent traveller, lost to all cares and troubles of his own busy age in exploring memorials of the silent Past,—we have felt some misgivings as to the wisdom and propriety of such ardent self-devotion to a pursuit of merely speculative interest, when in the living world around there is so much practical good to be done, so much misery and evil to be mitigated or removed. We read with some degree of sympathy the homely inquiries of the astonished Arab Sheikh:

“In the name of the Most High, tell me, O Bey, what you are going to do with those stones. So many thousands of purses spent upon such things! Can it be, as you say, that your people learn wisdom from them; or is it, as his reverence the Cadi declares, that they are to go to the palace of your Queen, who, with the rest of the unbelievers, worships these idols? As for wisdom, these figures will not teach you to make any better knives, or scissors, or chintzes; and it is in the making of those things that the English shew their wisdom.”—Vol. II. p. 84.

But we are perhaps unreasonable and wrong in our misgivings as to the actual importance of any researches which excite the imagination, widen the scope of the mind, and gratify its natural and strong desire to look back into preceding ages. At all events, it would be very ungrateful to Mr. Layard not to acknowledge that he has most persever-

ingly and ably done the work which seemed given him to do; and we ought to compare him with the multitudes who devote themselves to no great object, as well as with the few whose qualifications and impulses may lead them to undertakings of more practical value in our utilitarian eyes. The actual results, however, even of Mr. Layard's praiseworthy and successful labours, have induced us to recur, with fresh interest and appreciation, to some remarks by the admirable author of the *Essay on Primæval History*, to whose far worthier hands we wish, by the way, that our present task could have fallen.

"When civilization has regained possession of its ancient seats in Asia, monuments now covered by the soil may be brought to light, and patient research unravel the secret of their mysterious characters. But there will still remain, before the earliest inscription, ages which we must be content to know only in their results, the infancy of the human race, too unconscious of its relation to the future, to reflect upon and register the steps by which it was advancing to maturity.

"The causes which have buried primæval history in impenetrable darkness, extend their influence over many centuries, and make our knowledge of them obscure, imperfect, and comparatively uninformative. Were not the impulse to possess ourselves of any information respecting the past irresistible, we might wonder at the eagerness with which we endeavour to establish on evidence, only probable at best, a few insulated facts in the histories of Egypt or Assyria. Their monuments shew by their magnitude and durability the vast amount of labour concentrated in their execution, and hence enable us to infer the wealth and population of the kingdom, and the powers which despotism gave to the monarch, of employing the labour of his subjects for his own gratification, or the authority of the religion, to whose rites these structures were dedicated. But how little can we learn of that which makes history most valuable, of the characters of sovereigns, of civil, military, and religious institutions, of laws and their influence on the happiness of the community! Only nations which have left us *literature*, as well as *monuments*, can be so fully known, as either to be intelligible themselves, or furnish us with any principles of historical philosophy."—*Essay on Primæval History*, pp. 159—161.

It is now high time for us to bring our present remarks to a close. We have omitted to mention that the work before us is amply and richly illustrated with plates, wood-cuts and plans, chiefly from sketches made by the author himself, though, among his other *alleged* deficiencies, he tells us that he was unpractised in the use of the pencil, and greatly felt the want of an experienced draughtsman to assist him. We cannot conclude without joining in his regret that several of the precious specimens of ancient Assyrian art, which he was at so much pains to despatch in safety to the British Museum, have been delayed in their journey, or injured by carelessness and unwarrantable exposure, the most valuable of the smaller specimens being lost; thus, as he justly remarks, causing an *irreparable* loss to the nation, besides being a most unworthy return for the genius and energy of the accomplished and devoted explorer.

J. R.

* * We are glad to learn from the newspapers that Mr. Layard (who was before, we believe, an unpaid *attaché* of the embassy at Constantinople) has been promoted to the rank of a paid *attaché*; and that the Trustees of the British Museum have voted a grant of £3000 for the continuance of the researches at Nimroud.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXIV.

A LARGE portion of the present Chapter must be devoted to a selection from Mr. Aspland's correspondence.

Rev. Thomas Belham to Rev. Robert Aspland.

"Essex Street, Jan. 7, 1818.

"Dear Sir,—I enclose a few remarks upon my friend Heinekin's letter* in your last Repository; and having said my say, I mean now to take leave of the subject. The controversy lies in a nutshell; but the insurmountable obstacle is the want of authority from the New Testament, and the magical effect of the word Tradition. Upon this subject Catholics argue far more rationally than Protestants, who always assume, though they do not explicitly assert, the universal inspiration of the N. T. Let but each book be considered as a separate record, more or less perfect, and resting on its own specific evidence, and the spell is dissolved. All evidence will then be historical, or, if you please, traditional. Till this is done, we shall never appreciate the N. T. rationally or justly, nor value it according to its real and inestimable worth. But I am running into a dissertation instead of a letter.

"In your interesting memoir of Joyce you have fallen into an error—not, indeed, of any moment. He officiated and administered the Lord's Supper at Prince's Street the day when he underwent his painful and hazardous operation. When he returned home, Mr. Cline had been a short time in waiting for him.—With the best compliments of the season to yourself, Mrs. Aspland and your whole family circle, I am, dear Sir, very sincerely yours,

T. BELSHAM."

The severe and anxious duties which at this time occupied Mr. Aspland, as resident Tutor of the Unitarian Academy, as the Editor of two religious periodicals, and as the Secretary of the Unitarian Fund, in addition to those of the pulpit and the pastoral office, were excessive, and in the end seriously impaired his health. During considerable portions of the years 1818 and 1819, he was disabled by serious illness. In ascending the mountain of Cader Idris, in the autumn of 1817, he had given himself a strain, of which at the time he made light, but the effects of which he felt to the close of his life in periodical visitations of acute local disease. His general health also for a time gave way, and he yielded to the urgent remonstrances of his medical advisers, so far as to contract the very wide circle of his public engagements. The financial condition of the Unitarian Academy, from the first unsatisfactory, had latterly become hopelessly bad. He felt it impossible to continue the struggle to maintain the institution, and after the session of 1818, the students did not return to Durham House. The Secretaryship of the Unitarian Fund, which he had held from the establishment of the Society in 1806, was also of necessity resigned,† and was under-

* Mr. Belham's Plea for Infant Baptism was about this time the subject of much criticism in the Monthly Repository.

† At the anniversary meeting held May 13, the following resolution was unanimously adopted: "That the members of this Society learn with deep regret that Mr. Aspland's ill health prevents his again accepting the office of Secretary. His important, laborious and continued services have entitled him to their warmest gratitude. They are convinced that the respectability, usefulness and permanence of the Unitarian Fund; its gradual progress; its present flourishing

taken by Rev. W. J. Fox, whose removal from Chichester to London, as successor to Mr. Vidler, had been earnestly promoted by Mr. Aspland, and had been hailed with general satisfaction by the friends of popular Unitarianism in London.

If pecuniary considerations had been allowed to sway him, he would at the same time have discontinued the *Monthly Repository*, the sale of which, after twelve years' struggle, was announced to be "not adequate to the expense, much less to the labour, required to conduct it reputationably." The nation was now severely suffering from heavy taxation, the consequence of the costly war recently brought to a close. Periodical literature quickly feels the effects of hard times. But experience had increased his conviction of the importance to the Unitarian body of a publication like the *Monthly Repository*, and indeed of "its necessity to enable them to co-operate in their various institutions and associations for common good," and, notwithstanding declining health, he made an earnest appeal to the denomination in behalf of the Magazine, anxious, at all events, to secure its continuance, even if he should find it necessary to resign the conduct of it into other hands. The appeal was answered with great liberality, and in the following year he was enabled to offer both it and the *Christian Reformer*, as successful and in a small degree profitable works, to his friend Mr. Rutt. The agreement to transfer the editorship and proprietorship of the two Magazines to that gentleman was all but completed, when, for some reasons not stated, it was suddenly put aside.—The following is one of many letters addressed to Mr. Aspland on the subject of the *Monthly Repository*.

Rev. John Yates to Rev. Robert Aspland.

"Dinglehead, near Liverpool, Jan. 21, 1818.

"My dear Sir,—It was with concern I learned from the Preface to the last volume of the *Monthly Repository*, that the work has not so extensive a sale as I expected. Some true friends of the cause here have made a point of speaking on the subject during the last fortnight, in consequence of which nearly forty additional copies will be ordered for Liverpool; and as Mr. Freme tells me there is an opportunity of a private conveyance, I write to inform you of this circumstance, that you may order a larger number of copies for January 1818 to be printed.

"I fear, my good friend, you will have the mortification to find that those who have displayed great zeal in words, as if there had been no honest, avowed and zealous Unitarians until they appeared, are not more steady, and more disposed to give their time and money and labour to the cause, than those who were always avowed Unitarians, but were chiefly distinguished in the world as the friends of religious liberty. All the facts at least that come to my knowledge confirm this sentiment in my mind, and particularly the subscriptions to the *Repository*.

"I fear you have more to do than your time and health can bear. Is it

state; the removal of prejudices against its objects and means; the fitness of its plans, and the success of its endeavours, are mainly attributable to his zeal, prudence, ability and indefatigable exertion. It is their hope and prayer that his health may be perfectly re-established, and his valuable life long spared to his family and friends, the church of Christ, and society at large. And although his labours as Secretary of this Society be at present discontinued, they hope that he will continue to watch over its interests, and that he may continue to enjoy the reward of his disinterested exertions in its behalf by beholding the extensive diffusion of just and liberal sentiments of religion amongst the poor of this country."

possible for you to get any help in collecting or writing what is practically interesting? If so, I should be glad to be one of any number to appropriate five guineas each to that object, to enable you to try that plan for the year during which you have engaged to continue the Repository. If the proposal be eligible to you, and yet no other person joins in the plan, you may (if you can get help by it) depend upon me for ten guineas.

"I have done nothing at present for the Christian Reformer, but I will be answerable for the sale of twenty copies more than have been sent to Liverpool.—With all good wishes and brotherly affection, I remain your faithful friend and servant,
JOHN YATES."

Rev. Robert Aspland to his Brother Isaac.

"Hackney Road, March 7, 1818.

"Dear Brother,—You wonder, I dare say, at neither seeing me nor hearing from me. The truth is, I have had another serious fit of illness, from which I am scarcely recovered. And the weather is so unfavourable, that my recovery must yet be slow. In my state of weakness it would be unwise to face the damps of your neighbourhood, and therefore I fear that I must put off my visit until cuckoo time; though, at the same time, so desirous am I of being at Wicken, that, should the weather turn up marvellously fine next week, you must not be surprised at a sudden visit from me at the latter end of it.

"On one account I have been anxious to get to you—namely, that I might see our poor friend John Emons once more in this world. I think about him very frequently. Assure him of this; and say to him, from me, that I trust he can commit himself, with all his everlasting interests, to our merciful Father, the God and Father of our Lord Jesus Christ.

"I have just met with an account of one of our ancestors, John Aspland, who was given, it seems, to the sin of *sleeping in church*, and who was made to do penance for it. This was in the reign of Queen Elizabeth, in the year 1595. On Sunday, the 4th of June of that year, the said unfortunate sinner was obliged to stand forth in the middle aisle of his parish church of Witcham (Isle of Ely), after the reading of the gospel, and then and there in 'a loude voyce' to 'say and confesse as followeth—viz.,

"'Good neighbours, I acknowledge and confesse that I have offended Almighty God, and by my evil example you all, for that I have used to *sleep* in the church, for which I am most harteley sorry; and I aske God and you all most hartey forgiveness for the same, promising, by God's helpe, never to offende hereafter in the like again.'

"I am afraid our unworthy ancestor, the aforesaid John Aspland, was given to good ale on Sundays. His descendants live in better times, and may sleep at church or meeting without molestation or public shame.

ROBERT ASPLAND."

His anxiety to see once more his humble friend John Emons, then like himself depressed by sickness, was repeatedly gratified. From the following letter, written some little time after this period, it would seem that the heart of this worthy old man yearned in his decline towards his friend at Hackney. The reader will notice the playful allusion to his having acted the part of a bishop.

*Mr. John Emons to Rev. Robert Aspland.**

"My dear Friend,—I should like to have something to write to you about religion, but I find so little of it I do not know what to say. I go to hear the

* The Editor has felt himself justified in correcting the orthography, and in one or two instances the grammar, of the original. This village blacksmith was no scholar, but he was something better—a truly wise and good man.

preachers in your brother's chapel;* but, alas! I find but little profit, except to discover a deal of ignorance. I go in hopes of finding grapes, but they almost always prove wild grapes. When I am hearing some of their discourses, I am fit to cry with the sons of the prophets—'Oh! thou man of God, there is death in the pot, for I cannot eat it.' It is true they pipe, but I cannot dance. They oftentimes strive to prove that Christ is God, but they are like John Bunyan's highway-menders—they mar instead of mend. Some of the hearers have said they had better let it alone, for they do more hurt than good. It hurts me, because I sit like a man handcuffed, and cannot defend my own cause. I hope when you come you will preach from those words where it is said, 'Thou hast well said, Master, for there is but one God.' Who knows but your smooth stone may be a means of slaying their boasted Goliath? I long to hear a good sound discourse. My heart pants for it, as the hart pants after the water-brook.

"Mr. Clack has preached at Wicken three or four times this summer, but he preaches at Mr. Lamon's, in his house. I had a letter from him a few days past, and he informs me his mother is very agreeable, and he thinks before it is long she will not be against his preaching in the meeting.

"My dear friend, I have sent you a few apples and grapes. It is but a small gift; but such as I have, I give unto you. That exceeds *other bishops* that give only their blessing.

"Your absence has sadly worn out my patience. I long to see you again. I have expected every time the last [*year?*] either that you would be taken from me, or I from you. But if it were so, I hope we should meet again to part no more.—I remain your old friend,

JOHN EMONS."

Rev. Robert Aspland to a near Relative.

"Nov. 7, 1818.

"You will have heard, before this reaches you, of the melancholy death of *Sir Samuel Romilly*, one of our best public men, if I ought not rather to say, the best. Poor man! hard study and intense grief upset his reason, and he was no longer master of his own actions. Deplorable as is the event, I entertain little concern as to the *manner* of it, except as it may furnish an occasion of triumph to mean and corrupt minds of the Government faction, and as it may be fatal to some weak minds as an example.

"I mentioned to you on my last visit, the subject of your *making a will*: let me again impress it upon you. Life is of all things, you know, least certain, and in the event of your dying intestate, there would be little provision for ——. I should, in your case, I think, give the house and business to ——, binding him to pay —— a fixed sum upon her coming of age, or by convenient instalments. Were your will made, you would be less alarmed at any sudden illness. I know your disposition to *put off* such things, and therefore *beg most seriously* that you would accomplish this most necessary work."

During the latter months of the year 1818, Mr. Aspland's health was sufficiently improved to enable him again to undertake public business. He had with much anxiety observed some symptoms of a growing disposition amongst "orthodox" Dissenters to dispute the right of Unitarians to the continued enjoyment of endowments handed down to them from Presbyterian ancestors. The opinions expressed on the state of the common law with respect to Unitarians, by judges and lawyers of eminence, did not diminish his anxiety. He conferred on the subject with Mr. Edgar Taylor, Mr. Richmond, Mr. Talfourd, with the other

* The humble chapel which had been erected twenty years before for Robert Aspland, on his father's premises, was at this time kindly lent to some Methodist preachers.

members of the Non-con Club, with the Committee of the Unitarian Fund, and with various friends in the provinces, and the result was a general opinion of the desirableness of forming a society for the protection of the civil rights of Unitarians. To such a society it was felt that the Unitarian body could most conveniently delegate the conduct of an application to Parliament for an alteration of the law which compelled Unitarians, on contracting marriage, to use a Trinitarian form of service. Mr. Belsham was of course, in an early stage of the business, consulted. His habitual distaste to popular combinations, and his jealousy (in itself most laudable, though on the present occasion, perhaps, unnecessarily aroused) of any possible encroachment on the independence of individual congregations, prevented his joining or aiding the projected organization.

Rev. Thomas Belsham to Rev. Robert Aspland.

"Essex Street, Nov. 14, 1818.

"My dear Sir,—Though I cannot approve of delegations, I think the method proposed of summoning respectable individuals to meet upon the subject of an application to Parliament for relief in the case of marriage, is highly judicious and expedient.* But would not our friend Mr. Christie be a far better chairman than Alderman Wood? To appoint Wood to conduct an application to Parliament, would be to bespeak a refusal. Mr. W. Smith should by all means be engaged to bring the business before the House. He is looked up to as a veteran senator.

"If I wished the Unitarians to become a powerful political sect, I should be a warm friend to that grand scheme of federal union, of which I heard so much in Lancashire. But as a friend to truth and liberty, which I think much impeded by such associations, I must dissent from them. And as I think our civil rights in no particular danger, a new society for their protection appears to me to be needless. Nor can I approve of any plans for separating Unitarians from their fellow-christians more than is absolutely necessary.

"We are the *salt* of the earth. But a lump of salt lying by itself will never fertilize the ground. It must be mixed and blended with the earth, in order to manure the soil and produce a copious harvest. I was brought up an Independent; and I am unwilling to bow to any authority beyond the limit of my own congregation. But these are the sentiments of an *old-fashioned* Unitarian; and we cannot expect that the new generation will always act upon our views: they must judge and act for themselves; and either way, I have no doubt that the great cause of truth and religion will go on prosperously; and that you may be long continued as an eminent instrument in the hand of Providence for the propagation of pure and uncorrupted Christianity, is the earnest wish and prayer of, dear Sir, yours very sincerely,

T. BELSHAM."

Early in 1819, a meeting of Unitarians, convened by Mr. Fox, as Secretary of the Unitarian Fund, to consider the propriety of forming an "Association for protecting the Civil Rights of Unitarians," was held in London. In proposing to establish such a Society, Mr. Aspland argued that he was proposing no novelty, and pointed to the Deputies

* In a letter addressed by Mr. Belsham to Mr. Aspland, the following year, in allusion to some exertions about to be made by the latter in promoting a reform of the Marriage Law, he wrote thus: "You are going abroad in a good cause, and I wish you good success and a good journey. I think you will probably live to see the marriage ceremony altered to your mind, for an alteration so reasonable cannot long fail of success."

of the Three Denominations, the Protestant Society, the Friends' Committee of Sufferings, and the Committee of Privileges of the Wesleyan Methodists, as existing societies founded on the same principle. That it was expedient for Unitarians to unite in defending their civil rights, he argued from the general obloquy to which they were exposed, and the particular opinions recently expressed concerning their legal position. He alluded in these terms to the opinion of the late Sir Samuel Romilly: "In the discussion of the Wolverhampton case, a very unfavourable opinion had been expressed by that great man whose loss had recently occasioned so painful a shock. He declared this opinion in court; but besides the expression of opinion there, which might be attributed to the warmth of an advocate, he had in private letters since expressed a strong feeling of the insecurity of the basis on which the civil rights of Unitarians rest. I received a note from him not many months before his death, stating his deliberate opinion that Unitarians were not protected at law, and that no other course was open to them than an application to Parliament. He offered willingly to assist and support such an application, but observed that he was not very sanguine as to its success. There was therefore, in the opinion of this great man, a strong ground for action and exertion; and it appeared highly important to associate, with a view both to resist aggression, and to proceed, if necessary, to obtain security by legislative provisions. Nothing can be worse than uncertainty where liberty and property are concerned." He admitted that if no necessity existed for the proposed Association, it would be injurious, by appearing to separate the case of Unitarians from that of other Dissenters; but it was notorious there was no existing society would do what had been and might again be necessary. When Mr. Wright was under persecution, the Deputies were appealed to in vain. He dwelt on the disposition of reputed orthodox Dissenters to deprive Unitarians of their hereditary religious property, and urged that fact as a sufficient reason for the appointment of a standing committee, who should watch over the interests of the denomination, and be ready to act should any emergency arise. He shewed that the proposed Society need not interfere with any other, for no case would properly come within its jurisdiction which was not strictly Unitarian, or which would be within the scope of the Deputies or the Protestant Society. It could not make any separation between Unitarians and other Nonconformists. The question they really had to decide was, not whether such cases should be left to other associations, but whether they should be neglected and abandoned. On the subject of the desired extension of their privileges, he thus spoke: "I am thankful for what the Legislature, in compliance with public opinion, has already done; but if I say I am not contented, I only repeat Mr. William Smith's opinion, declared to Lord Liverpool on that nobleman's expressing a hope that Unitarians would be satisfied with the Trinity Bill: 'No, my Lord,' answered Mr. Smith, 'we shall not be satisfied while one disqualifying statute in matters of religion remains on the books.' This is my feeling also, and I therefore think the proposed Association very useful, not only to protect our rights, but to enlarge them, and those of every class of Dissenters; for in all general measures for that purpose, it would doubtless cheerfully concur with other societies." Mr. Aspland's arguments were seconded, in a speech of great ability and force, by Mr.

Talfourd, and the meeting adopted the resolutions and constitution of the Society by an unanimous vote. The Secretaryship was undertaken by Mr. Edgar Taylor, and the important duties that devolved upon him were discharged, till nearly the close of his valuable life, with eminent ability and zeal.

A review of the hard struggles and important changes that took place in the five-and-twenty years that followed the establishment of the Unitarian Association, is the best vindication of the wisdom and foresight of its projectors. Sixteen or seventeen years of toil and repeated disappointment elapsed before the desired reform in the Marriage Law was achieved. During the greater part of that time Unitarians toiled alone, unhelpt by other Nonconformists. But the fruit of their perseverance was shared at last equally by all the Dissenters of England, and none more rejoiced at this catholic result than the surviving projectors of the Unitarian Association. When the repeal of the Sacramental Test was sought, the Unitarian Association sent its representatives (and they proved efficient auxiliaries) to the United Committee, by which the great battle was fought and won for the Nonconformists of England. For many years the Unitarian Association took a large share of the responsibility and burthen of conducting the defence of the Hewley Trustees; but when the time came for an appeal to the Legislature for that protection, the necessity of which Sir Samuel Romilly saw a quarter of a century before, the existence of this Society did not obstruct, but aided, the formation of the more comprehensive body to which, under the name of the Presbyterian Union Committee, was entrusted the conduct of the Bill through Parliament. The apprehension that the Association must interfere with the independence of Unitarian congregations was in no degree realized.

In the year 1819, several prosecutions were instituted against persons for publishing and selling deistical and other irreligious books. One of the principal of these, R. Carlile, was tried and convicted before Chief Justice Abbot, for publishing Paine's "Age of Reason." In his defence he pleaded that he was protected by the Trinity Bill, recently passed, which, he alleged, included Deists as well as Unitarians, whom he pronounced to be Deists under a cloak. The trial lasted three days, and attracted a great degree of public attention. A clerical correspondent of the *Times* newspaper, in commenting on Carlile's defence, asked the editor's opinion whether the repeal of the Act against the "Socinians" did not give this man some show of defence, and whether there were not some truth in his definition of a Socinian as a "Deist in a cloak"? The Clergyman disclaimed any desire to persecute a sect on account of their principles, but declared that the Act should have been allowed to continue on the Statute-book, because it would act as a barrier against infidelity, and because, if suffered to remain suspended as a sword over their heads, Socinians would be taught that the Legislature, though it did not punish, yet disapproved of their tenets. To the questions of the Clergyman, the editor of the *Times* expressed his opinion that "the Socinians ought to reply." Mr. Aspland immediately wrote two letters, which were inserted in the paper of the two following days. He stated that Unitarians had been so long accustomed to hard language from their theological opponents, that they could scarcely wonder at the Clergyman's readiness to accept of Mr. Carlile as an authority against

them. The Chief Justice had declared his opinion respecting them not to be law, and no one, unless blinded by bigotry, would allow it to be moral truth. In the received sense of the term, Unitarians are not Deists, nor has their system any affinity with Deism. Unitarians, he thus argued, have been zealous defenders of Christianity. "Their ministers have always been accustomed to discuss and enforce zealously from the pulpit the evidences of Christianity. The work of Socinus that is best known is his *Demonstration of the Truth of the Christian Religion*. This book was translated into English, in 1731, by Combe, a dignitary of the Church of England, with a commendatory Preface by Bishop Smallbrook, and a dedication to the then Queen. Several volumes of Dr. Priestley's works are devoted to the same subject; and I question whether any book be so well adapted to remove the prejudices and conciliate the affections of a sceptic of superior intellect, as his *Letters to a Philosophical Unbeliever*. And (not to multiply authorities, though many more names might be cited) who is it that is universally appealed to as (by way of distinction) the *Champion of Christianity*? Is it not Dr. Lardner?" The creed of the Unitarian is the New Testament, interpreted by the best lights that biblical learning can supply. Christianity, he argued, was not the religion of a party, but of the universal church. Adducing the testimony of Mr. Charles Butler in his *Life of Fenelon*, as to what constituted the common Christianity received by all sects, he shewed that it was identical with Unitarianism. In confutation of Mr. Carlile's defence, Mr. Aspland remarked,—“His pleading the 53rd of the King (the Act for relieving those that do not believe the doctrine of the Trinity from certain pains and penalties) no more implicates them in his cause, than his appealing to the Toleration Act would have identified with himself the whole body of Protestant Dissenters. It is sufficiently clear that it protects the Unitarian Christian in the conscientious avowal of his opinions and observance of his worship; whether it have any collateral operation, it is not for him, but courts of law, to determine. But it is very strange that the Act should be considered, by either Mr. Carlile or the Clergyman, as commixing Deists and Unitarians; when the true state of the case is, that they were confounded in the 9th and 10th of William and Mary, but are separated by Mr. Smith's, which takes Unitarians from under the operation of the statute, but leaves all other persons contemplated by it in the precise condition in which they stood before.”

The “Age of Reason” was first published when the statute now repealed was in full force. Unitarians shared the disgust felt by other Christians at its ribaldry and daring falsehoods. From their pens proceeded some of the earliest answers to it, and their societies have habitually distributed the defences of Christianity by Hartley, Clarke and Bishop Law. In commenting on the Clergyman's desire to evoke exploded *pains* and *penalties*, Mr. Aspland reminded him of the saying of his predecessor South, that Unitarians “were fitter to be crushed by the civil magistrate than to be merely confuted;” and of Dr. Jortin's comment on the saying—“Such is the true agonistic style or intolerant spirit; such the courage of a champion who challenges his adversary, and then calls upon the constable to come and help him.” He quoted also Mr. Fox's remark, that “if the statutes were too bad to be put into practice, they ought not to be suffered to exist.” After character-

rising the alarm respecting the prevalence of Deism as extravagant, he thus expressed his disapprobation of religious prosecutions: "Nothing, in my humble judgment, can give even a momentary triumph to infidelity, unless it be the angry zeal of Christians in prosecuting its advocates, and placing them on the vantage-ground of suffering for their principles. This is, I am aware, an unpopular sentiment; but I trust I may be permitted to say, with the immortal Chillingworth, "I have learned from ancient fathers of the church, that nothing is more against religion than to force religion." The Letters concluded with the quotation of a noble passage in behalf of free inquiry by Bishop Lowth, and by exposing the misnomer of styling Unitarians *Socinians*.

To these Letters the Clergyman offered no rejoinder, but kept a prudent silence.

In the pages of the *Monthly Repository*, Mr. Aspland, while he reprobated the prosecutions going on, and declared his conviction that the New Testament sanctioned no other proceeding against unbelievers than the use of argument, remonstrance and persuasion, and that there could be no religious liberty if men were denied the liberty of rejecting religion, felt himself called upon to express his disapprobation of Paine's mendacious and scurrilous book, and the absence of all sympathy with booksellers who braved the law merely for the sake of gain, and courted persecution as the means of notoriety and advancement in business.

By some who failed to observe the distinction between the case of an author publishing that which he believed to be truth, and that of a bookseller trading in a forbidden article, this censure of Carlile and his associates was resented as harsh and inconsistent with true liberality;* while there were not wanting men of unquestionable candour who entirely approved the course he had thought it right to pursue.

Rev. Thomas Belsham to Rev. Robert Aspland.

"Essex Street, Nov. 17, 1819.

"My dear Sir,—I have just been reading your admirable and seasonable Letters in the *Times*. I rejoice in their extensive circulation and the strong impression they have made, and wish it had been tenfold wider and greater.

"I have just received a letter from Dr. Parr,† in which he says, 'I am much pleased with Mr. Aspland's judicious and temperate reply to the clerical accuser.' And he wishes we would republish Bishop Lowth's celebrated *Assize Sermon*. Qu. Is there any such sermon? I strongly suspect that he means the Visitation Sermon from which you quote so pertinent a passage. What should you think of reprinting it, with a short preface suited to the times, and which you could so well draw up? But I will shew you what he says when I have the pleasure of meeting you at Mr. Le Breton's on Tuesday. I hope your sore throat is quite well. We all very much regretted your absence on Friday.—With compliments to the ladies, I am, dear Sir, very sincerely yours,
T. BELSHAM."

* Dr. Charles Lloyd published a letter of remonstrance, addressed to Mr. T. T. Clark, of Swakeleys, which he entitled, "*Monthly Repository Extraordinary*," &c.

† Dr. Parr paid to these Letters the remarkable compliment of reading them from his pulpit at Hatton, interspersing the reading with his own extempore comments. This singular substitute for a sermon was given, as the learned and eccentric Dr. afterwards explained, not to gratify a friend of the author of the Letters, who chanced on that Sunday to attend the church at Hatton, but to enlighten the ignorance of a "Birmingham bigot" whom the Dr., after the commencement of the service, observed amongst his audience.

Rev. Thomas Belsham to Rev. Robert Aspland.

"Essex Street, Nov. 26, 1820.

"My dear Sir,—I return your son's letter, with many thanks. I truly lament the death of that eminently learned man, Professor Young.* But what a highly privileged lot was his, to have life protracted to advanced age, in the full possession and exercise of his superior talents and powers, and then to be translated in a moment without any sense of pain! It is evident, however, that he felt something within which reminded him that death was at hand. I heard him say that J. Kenrick was the man best qualified to succeed Dugald Stewart. I am inclined to think that many will be of opinion that he would be the best successor to Professor Young. Dr. Rees told me of what passed at the Library, and Dr. Pett of what happened at the Mermaid. You should have had a Churchman in the chair, even if he were a blockhead. It is the artifice of the enemy to lay all blame upon the Unitarians. Is there mischief in the city, and a Unitarian hath not done it?

"The Professors† must be not a little mortified at the triumph of Jeffrey. As the students possess the power, I am glad they employed it so well. My sister joins in kind respects to you and the ladies, with, dear Sir, yours most sincerely,
T. BELSHAM."

The political condition of England during the last years of George III. and the first years of the reign of George IV., was depressing to every patriotic mind. The Ministers were utterly indifferent to the constitutional liberties of the people; and the mingled severity and imbecility which characterized the administration of public affairs, made the rulers hateful to the mass of the people. As a counterpoise to the very general expressions of discontent, loyal addresses were got up by the supporters of the Government of the day, expressive of loyalty to the King, attachment to the Constitution, and utter abhorrence of the blasphemous and seditious doctrines alleged to have been industriously disseminated amongst the people. An address of this kind, got up at Hackney, was signed by some eminent Hebrew capitalists, who, unlike their sons and successors, were willing, at any cost of profession, to rank themselves amongst the friends of the powers that were. This circumstance led to the following note and letter:

Lord Holland to Rev. Robert Aspland.

"Lord Holland presents his best compliments to Mr. Aspland, and many apologies for the abruptness of this application. But he should feel much obliged to Mr. Aspland if he could inform him with certainty of the two following facts: first, if 'the Christian Religion' is named in the Loyal Address which has lately been signed at Hackney; and, secondly, if Mr. Rothschild and his partners have signed the Address which contains those words?

"Lord Holland is really ashamed of troubling Mr. Aspland so suddenly;

* Professor Young died suddenly, while taking a warm bath, at Glasgow, Nov. 18, 1820. He had lectured that morning as usual; and in the junior Greek class, in illustrating the lesson of the day, he alluded more than once to death, as if the subject were irresistibly present to his mind. See Mon. Rep. XV. 682.

† A few days previously the students of Glasgow College had, very much against the wishes of the Professors, elected by a large majority Mr. Francis Jeffrey (now Lord Jeffrey) as Lord Rector. This office had been previously filled by generals, Tory placemen and obscure merchants. This election was the first of a series—including Thomas Campbell, Sir James Mackintosh, Sir Walter Scott, Lord John Russell, and more recently Mr. Macaulay—which have done honour to a literary and scientific corporation.

but he is very desirous of ascertaining the fact before twelve o'clock; and Lord Holland has no acquaintance at Hackney who is likely to be able to ascertain the fact.

"Old Burlington Street, January 21, 1821."

"Old Burlington Street, Jan. 23.

"Dear Sir,—I ought to have thanked you ere this for your obliging attention to my note and for your enclosure, which I assure you diverted even the High-Churchmen of Oxford not a little."

"I shall, my dear Sir, be most ready and happy to attend to any suggestion from you on the subject of the Education Bill.

"Though a member of the Church of England, I am well aware of the strong tendency of all Establishments to accroach power to themselves, especially over those who are not of their communion, and who consequently ought to be entirely exempt from their interference or authority. For these reasons it is very desirable that the effect of any plan of Education should be well considered by the Dissenters; and I assure you I am disposed to resist any thing, even for so desirable an object as Education, which can in any way be considered as oppressive or vexatious to the Protestant Dissenters.

"I am, Sir, with many thanks, your obliged and obedient,

VASSALL HOLLAND."

* Lord Holland, with that courage and respect for constitutional rights which marked his whole political course, attended a meeting of the Freeholders of Oxfordshire on January 22nd, and by his eloquence induced the meeting to put aside a very objectionable address which had been prepared by the "mock loyalists," as the *Times* newspaper termed them. The following passage in his speech, as reported by the *Times*, will shew the use made by Lord Holland of the information furnished him by Mr. Aspland.

"He was inclined to believe that many signed these addresses without reflecting on the importance of their signatures. As a proof of this, he hoped they would excuse him while he told them a London story, which, cockney like, he had just brought down with him. (A laugh.) There were two loyal declarations now circulating in the metropolis. (Here the noble lord drew copies of them from his pocket and commented on them.) The first was 'from the undersigned inhabitants of Hackney, which complained of the prevalence of blasphemy and sedition, as tending to subvert the faith of Christ.' In looking into the column of signatures, the second name he found was 'Zachariah Levi, Stamford Hill.' It first struck him that this gentleman might have been one of the worthy persons who go about, converted from the errors of Judaism to Christianity; but no, that was not the case. (Loud laughter.) The next name, however, was that of a Jew beyond all question; for it was that of M. N. Rothschild, the great Jew contractor, who comes forth in this time of peril to express his excessive dread of the prevalence of any opinion calculated to impair the stability of the pure Christian faith. (Peals of laughter for some time.) Mr. Rothschild's dread appeared most alarming; for in another loyal declaration, privately concocted among some merchants of London, there was this paragraph—'We declare it to be our firm and unalterable purpose to maintain our holy religion in all its purity.' To this declaration among the uncircumcised he (Lord Holland) again found Mr. Rothschild's name attached. (Loud laughter.) He begged not to be understood as lamenting that Jews mixed themselves up with Christians in asserting their opinions, for he, on the contrary, rather wished the Jews had more rights than they had, than that any they reasonably wished should be withheld from them. He merely stated this fact to shew the inconsiderate manner in which these addresses were got up and signed; and it was this that induced him to think that when the Jews and the Gentiles were all mixed up together, there was some little profit in the rear of all this expression of loyalty and Christian piety. The Jewish gentlemen could not have read these addresses when they signed them: that was his (Lord H.'s) opinion in charity, for he could not wantonly accuse any man of hypocrisy. In the language therefore to be found in that fine play of his late friend Mr. Sheridan, he would say with Moses in the School for Scandal, 'My principal is a Christian.' (Laughter.)"

"P. S.—I should prefer waiting till the Bill is in the House of Lords, or at least in Parliament, for I know by experience that when one's first impression of a measure of much detail is received from the shape in which it is first drawn up, one is apt, in discussing it in the future stages, to confound the provisions which remain with those that have been dropped or rejected in the course of it."

An explanation of Mr. Aspland's views and conduct in regard to the question of National Education as introduced into Parliament in 1821, is reserved for the next Chapter.

The miserable and disgraceful proceedings consequent on the accession of George IV. and the return of his unhappy Queen to England, excited in Mr. Aspland's mind strong feelings of disgust and abhorrence. It is not necessary to describe particularly the part he, in common with nineteen-twentieths of the people of England, took to uphold the cause of a deeply-injured woman. In the following letter, written immediately after the death of Queen Caroline, there are some allusions to the subject.

Rev. Robert Aspland to Mrs. Aspland.

"Hackney, Aug. 17, 1821.

"My dear Wife,—My journey with the *two* doctors was very agreeable, and we were all received with the usual hospitality of my good friend Ebr. Johnston. He expressed himself disappointed in not seeing you. Our public services went off pretty well, though the Wednesday was a continued heavy rain. The wet, exertion in preaching, or something, aggravated my rheumatic complaints, and brought them down into my throat, so that Friday and Saturday I was laid up; and Friday night was a sleepless one. However, I contrived to preach twice at Lewes on Sunday, and, thanks to a good constitution (under Providence), I was able on Monday morning to set out tramping with Richard and Edgar Taylor. We walked fourteen and rode eight miles, were literally starved upon a cross-road, and got to our friends, the Jansons, at Tunbridge Wells, in the evening, all fatigued, but myself bettered in point of health. Next morning, Edgar Taylor, frightened at our strong exertion and hard fare, left us by coach for the great city. Richard and I passed the day at the Wells, a good part of it spent walking in the rain. The evening allowed Mrs. Janson to accompany us in a little home excursion. Wednesday morning, Richard Taylor and I left the Wells and walked seven miles to breakfast at *Penshurst*, the ancient seat of the Sydneys. The road is a succession of beautiful scenery, and Penshurst is holy ground. We visited a Spanish chestnut planted on Sir Philip Sydney's birth, and by great good fortune we got down into the vault where that distinguished family lie in their resting-place. Our devotions (for such they were) were chiefly paid over *Algernon Sydney's* coffin, which we drew from its retirement in order to read the inscription. It is of stone. The corner of it was chipped off, though yet remaining in its place, and this (against the will of the guide whom we had over-persuaded to let us see the vault) I put in my pocket and brought home, as a memorial for our Sydney. Leaving Penshurst, we crossed the noble Kent hills and traversed Knowle Park, the seat of the now headless Dorset family, and so into the little known but exquisite vale of the Darrent, on which Dartford is situated, and which opens into the Thames a little below that town. In all we walked this day twenty-five miles. You may follow us on the map, and imagine us resting at night at Farningham, a pleasant village on the Maidstone road. Yesterday morning we walked to Erith, nine miles, to breakfast, and then took the Gravesend boat for London. After all this, I am quite well; rheumatism gone, and nothing personal to complain of.

"I say nothing personal, for I have suffered beyond expression for the poor

Queen. I dare not give full vent to my feelings. No indignation, no loathing which I ever before remember, is an image of my present sentiments with regard to this low-minded * * Court. Feeling so much, I cannot attempt a funeral sermon. Our committee had met before my return, and resolved to allow me to put the pulpit in black. But this I will not do. Without a sermon, it would be preposterous; and, as Dr. Pett and I agreed this morning, no man ought to speak of the event in language less than treason. We might, let me say, have been mourners of a different description, for Brook and Lindsey were on the spot where the soldiers committed the murders.* They, thank God! escaped; but the scene has read them a lesson on a standing army which I hope they will never forget. R. A."

NOTES ON THE GOSPEL OF ST. LUKE.

I KNOW not that it can be well questioned that the third evangelist is the person called by St. Paul, in his Epistle to the Colossians (iv. 14), "Luke, the beloved physician;" that he was the fellow-traveller of St. Paul in the second part of his apostolical journeys, the time of his joining that apostle being marked by the use of the first person plural, Acts xx. 5, 6; and that he is the author also of that remarkable treatise to which perhaps the title of a work by Dr. Benson† may be applied with more appropriateness than that which it actually bears. The *Acts*, being brought down to the conclusion of St. Paul's imprisonment at Rome, without giving any detail of that imprisonment or any subsequent event of Paul's history, is placed in the year 63, according to Dr. Lardner's Chronology. Whether the Gospel was published very shortly before, according to Lardner, or eight years previously, according to Burton, is not quite so clear.

There is no proof that St. Luke was acquainted with the Gospels of Matthew and Mark. So far from his preface proving that he was, it may be easily shewn that it proves the reverse. Luke seems rather to refer to the attempts made by persons to put together those short written accounts of certain actions and discourses of Christ which would naturally come early into existence.‡

Ch. i. ii.—After considering for many years the question of the genuineness of the two introductory chapters, I unhesitatingly receive them. The late Dr. Carpenter, a sound and discriminating critic, is well known to have defended them as genuine. Mr. Belsham's reasons,§ the chronological difficulty, ch. ii. 2, and that arising from the state of Marcion's Gospel and others, vanish into air when correct criticism is applied to them.

Yet, with Dr. Carpenter, I am strongly inclined, at the same time, to

* At Cumberland Gate, on the occasion of the Queen's funeral. The authorities attempted to carry the remains of the persecuted Queen by back roads, so as to avoid the procession passing through the city. The people, roused with a chivalrous feeling of indignation, successfully resisted this intended indignity, but with the cost of a life or two.

† History of the First Planting of Christianity by the Apostles.

‡ See Schleiermacher's Critical Essay on Luke, and the interesting Introduction to a Series of Questions by Mr. Field.

§ Improved Version in loco.

reject the two first chapters of the Gospel of Matthew, the original of which in the language of Palestine has never been known to the moderns. Very strong evidence is at hand to shew that the Syro-Chaldaic copy was deficient in the account of our Saviour's birth. I know the intricacies of this part of the subject, and shall be glad if any of your learned readers can remove all doubt upon it. At present, I am most inclined to think that these two chapters were added by the Greek translator of St. Matthew, which was the opinion of Dr. John Williams (who, says *Rosenmüller*, "was refuted by *Vélthusen*"). Since the time of Priestley, and Pope, the Classical Tutor at Hackney College, no English writer seems to have more satisfactorily investigated the question of the original copy of St. Matthew's Gospel than the Rev. James Martineau, in his Notes to one of the Liverpool Lectures.

Ch. ii. 1, 2.—"A decree went forth from Cæsar Augustus, that all the world should be enrolled. This enrolment was first made when Quirinius was governor of Syria."

The contrariety of interpretations here is well known. Can Dr. Lardner's rendering of the Greek be even supported, though adopted by Archbishop Newcome and the Improved Version? At any rate, I apprehend that the Common Version is much preferable.

Why should we not follow St. Luke's dates implicitly? Roman history enables us to fix the date of Quirinius, i. e. Cyrenius, coming into Judea, viz. A. D. 6; that is the true date of the birth of Christ. Now, Luke tells us* that Jesus was thirty years old when he began (to teach); therefore, the ministry of Christ began A. D. 36; and according to the true theory of its duration, the crucifixion took place at the Passover, A. D. 37. Perhaps this date will be found consistent with all the phenomena.

Ch. iii. 21.—Mr. Sharpe's rendering, "while all the people was being baptized," I take not to be the true one. The verb might be expected to be, in that case, in the present tense; but it is in the 1st aorist, and accordingly Mr. Wakefield has rendered it, "when all the people had been baptized." Perhaps the majority of male Jews submitted to baptism. Christ was not forward to present himself, but modestly, it would appear, allowed the others to precede him; and it may be fairly argued from this that a considerable time must have been occupied by the introductory ministry of John the Baptist—much longer, I believe, than is usually allowed for it.

Ch. iii. 22.—"And Jesus himself began to be about thirty years of age, being, as was supposed, the son of Joseph," &c. A clear proof, then, that the evangelist Luke regarded Joseph as the father of Jesus,—else why give his genealogy? None of the attempts to avoid this conclusion are, I believe, successful. There are various methods of reading and pointing the original of this passage. Griesbach, in his note to the third edition (1805), reprinted by the Unitarian Association, has given a greater number of various readings than is contained in the margin even of his larger second edition. I have no doubt that *ὡς ἐνομίετο* refers to the precept of the law, Numbers iii. 47, that a Levite should be thirty years old when he entered on his office. Grotius, cited in the

* Ch. iii. 23.

Improved Version in loco, makes this application and reference; but this annotator appears not exactly to have appreciated its force. The conflict of readings may give some plausibility to the conjecture that *ων* should follow, instead of preceding, *ὡς ἐνομίζετο*. The construction *ἀρχόμενος ὡν* for *εἶναι** seems to be of more than doubtful authority, and accordingly late editors, e.g. Lachmann, separate the two words by a comma. I lay no stress on the conjecture, but believe the interpretation to be valid, and that the common one, "as was supposed"—as if he were not really so—suggested by the doctrine of the miraculous conception, is contrary to the meaning of the sacred writer. Let the era of our Lord's birth be determined by Luke alone. *His* introduction need not be understood as implying that Jesus was born within the life-time of Herod the Great, which of course Matthew's does. The late Dr. Carpenter was inclined to defend the correctness of the common or Dionysian computation, which was not made till 500 years after Christ's ministry. I think it must have been incorrect, but in the direction opposite to the present opinion of chronologers, and that it was ante-dated instead of post-dated.

Ch. iv. 31.—"To Capernaum, and taught them on the sabbath-days;" "sabbaths," Mr. Sharpe. It is the Hebrew plural form for singular, and should be rendered "sabbath."†

Ch. vi. 1.—*ἐν σαββατῷ δευτεροπρωτῷ*, translated in the Common Version, "the second sabbath after the first." All succeeding translators that I have been able to consult, have changed this rendering; but appear to me to have been following a will-o'-the-wisp. In no other author has the original word been found, hence numerous conjectures as to what it may have been supposed to mean. What did our translators, or rather those whom they followed, understand by their words? I propose that it should be taken to mean, on the sabbath second to the first, i.e. after the first, the first sabbath being that mentioned ch. iv. 31, in which the demoniac in the synagogue at Capernaum occurred, which happens to be the very place assigned to it in Dr. Priestley's Harmony. This is just the interval which my interpretation of *δευτεροπρωτῷ* will require. It will not be generally known that Hugo Carenensis, the inventor of our present chapters in the thirteenth century, had nearly stumbled on what I apprehend to be the true meaning; for he imagined the word to mean *second* (a trace of which idea will be found in one ancient version), the very sabbath after the first. This I learn from the Latin paraphrase of the learned Erasmus, who finds it easy to refute this interpretation, yet without perceiving any glimpse of the true meaning. I took occasion in a note to Mark ii. 23 (p. 276), to suggest that the walk through the corn-fields occurred before the Pass-over,—I mean that at which Christ was crucified; and hence it can be shewn to present no obstacle to the ancient bipaschal hypothesis, without requiring the more than doubtful conjecture of Mann and Priestley, John vi. 4, frequently advocated in your pages by an admirable scrip-

* The reading of the Cambridge MSS. adopted in Dr. Harwood's Greek Testament, would exactly suit the interpretation which I propose: *ἀρχόμενος ὡς ἐνομίζετο εἶναι*, &c.,—when he began his ministry,—as it was customary to be,—son of Joseph, (son of) Heli.

† See Schleusner in loco.

turalist, Mr. Field, to whose Questions on the Gospel History I yet confess myself throughout life to have been under the greatest obligation.

Ch. x.—xvii. 11.—This large portion appears to be a kind of appendix to St. Luke's Gospel. This may be made evident from a comparison with the other Evangelists. That acute critic, Bishop Marsh, has pointed this out in his Notes to Michaelis. He was followed by Dr. Carpenter in his New-Testament Geography, and in the first edition of his Harmony. In the second edition of the latter excellent work, he aims to find a place for the contents of this portion pretty much in chronological order, a minuteness which I think cannot be defended. Some of the instructions there recorded were no doubt delivered between Christ's setting out on his last journey to Jerusalem and his arrival at Jericho; and we learn from the Gospels of Matthew and Mark, that on his road he passed through the Peræa, which is not contradicted by Luke.

Ch. xxiv. 18.—This verse has been peculiarly unfortunate in the hands of the translators. The Improved Version renders, after Archbishop Newcome, "Art thou the only sojourner of Jerusalem that hast not known the things," &c. (not grammatical English, by the bye).

Mr. Sharpe: "Dost thou alone sojourn in Jerusalem, and hast thou not known," &c.

Mr. Wakefield: "Art thou alone so great a stranger in Jerusalem as not to know," &c.

Common Version: "Art thou only a stranger in Jerusalem, and hast not known," &c.

Obvious objections present themselves to some particulars of these renderings.

1. The correct reading of the original is, *σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ* ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις*, which I render thus, "Dost thou reside near Jerusalem by thyself, and hast not known the events which have happened in it during these days?" Griesbach rejects the preposition *ἐν* before Jerusalem on the most competent authority, viz. that of eleven Uncial MSS., a fact scarcely exemplified. Though it is retained by Lachmann on the single and assumed authority of the Vatican, that authority is, I think, quite inadmissible.

2. For the sense given to *παροικεῖς*, consult Liddell and Scott, who give *dwell near* as one of the senses, and refer to the following passages of Thucydides, i. 71, iii. 93, vi. 82.

M.

RELIGIOUS ZEAL.

THE experience of many ages proves that men may be ready to fight to the death, and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey.—*Macaulay*.

* The Cambridge MS. omits *οὐκ*, which is better, though this variety is not noticed by Griesbach. Dr. Harwood, following the Cambridge, omits both *καὶ* and the preposition *ἐν* noticed above.

CRITICAL NOTICES.

Memorials of the Civil War; comprising the Correspondence of the Fairfax Family with the most distinguished Personages engaged in that memorable Contest. Now first published from the Original MSS. Edited by Robert Bell. Forming the concluding volumes of the Fairfax Correspondence. 2 vols. 8vo. London—Bentley.

IN noticing the former volumes of the Fairfax Correspondence, we complained somewhat of the manner in which the editor had overlaid the letters with his own prolix and not always accurate introductory observations. The new editor of these volumes is not liable to this criticism. He has performed his work modestly and intelligently. The materials now presented to the public do not add any thing important, previously unknown, to the history of England. Their chief value is in assisting to place the events of the civil war directly before us, and giving us many local and personal details which antiquarians and county historians will hereafter make good use of. The bulk of the letters in this moiety of the Correspondence are from and to the great Parliamentary general, Thomas, the third Lord Fairfax. Many of the letters, as might be expected, are from his secretary, John Rushworth. This noted historical collector, by birth a Northumbrian, was related to the Fairfax family, was educated at Oxford, read law at Lincoln's Inn, was called to the bar, but gave up the practice of his profession to embark in State affairs. He devoted himself for several years to writing short-hand notes of the proceedings of Parliament. The reputation he thus acquired and his family connections obtained for him, in 1640, the post of Assistant-Clerk to the Commons. He was entrusted with messages and addresses between Parliament and the King during the latter's stay at York; and such was the energy of Rushworth, that he is said often to have ridden between London and York, a distance not far short of 200 miles, in twenty-four hours,—a surprising feat when the state of the roads at that day is taken into account. It was upon Sir Thomas Fairfax's becoming Generalissimo, that Rushworth received the office of his Secretary. He represented the town of Berwick after Cromwell's death; but his closing years were darkened by adversity, the fruit of improvidence, and his last years were spent in the King's Bench, where he was a prisoner for debt, and where he died in May, 1690. Intemperance was alleged against him, but at least it did not much shorten his days, for he lived to be eighty-four years of age.

Rushworth's fidelity and accuracy as an historical collector have been disputed by Nelson and other Royalist writers, but the revelations of time have rather strengthened than weakened the impression of his contemporaries, who respected him for his integrity. One instance, however, is brought to light in these volumes of a suppression in his collections. In a letter written by Ferdinando Lord Fairfax, from Selby, December 10, 1642, to the Committee of Safety, which is now printed entire, it appears that Rushworth omitted nearly two-fifths, being the whole of the concluding portion. The suppressed passage is a remarkable one, giving an account of the great difficulties and embarrassments at the commencement of the war, from which the Parliamentary general suffered, with "not above a week's pay provided beforehand," and without the means of maintaining the army, except by permitting them free quarter upon the country,—a course full of danger to troops in the midst of the enemy, and calculated to alienate and exasperate the yeomen and citizens of Yorkshire. The Parliament had voted the troops in Yorkshire £2000, but the money could not be safely transmitted, and it lay in London, urgent as were the wants of Lord Fairfax's troops, "*for want of exchange or convoy.*" How much do these words reveal to us of the feeble and distracted state of the whole country at this period! Leeds, Halifax,

Bradford, and other adjacent clothing towns, appear at this crisis to have acted an important part.

"I have hitherto supported this army by the loans and contributions, for the most part, of the parishes of Leeds, Halifax and Bradford, and some other small clothing towns adjacent, being the only well-affected people of the country, who, I much fear, may now suffer by this Popish army of the North, merely for their good affection to the religion and public liberty. Out of the rest of the country I was not able to draw any considerable help, the enemy having garrisons in so many places, who threatened to ruin any who should assist the Parliament and the cause with money or other helps."—I. 28, 29.

Having spoken of the Secretary, we must proceed to give a few particulars of his chief, whose correspondence forms the staple of these volumes.

Thomas Fairfax, the eldest son of Ferdinando (the second Lord Fairfax) and the Lady Mary, daughter of Lord Sheffield, was born at Denton, January 11, 1611. At the termination of his school education he entered at St. John's, Cambridge, a college to which he afterwards became a benefactor. The times were not favourable to the quiet of study, and notwithstanding his possession of talents and aptitude for learning, he left the university for the army, when little more than sixteen years of age. He served first in the Low Countries, under General Vere, Baron Tilbury, who felt a warm interest in the young soldier. He returned to England in 1637, and married the Lady Anne, daughter of the Countess Vere, whose husband was now deceased. "The Veres," says the author of the *Historical and Biographical Memoir* prefixed to the first volume of the *Correspondence*, "were zealous Presbyterians, and his connections with the family inflamed that enthusiasm on the popular side which he had inherited from his father. He shewed so much eagerness to distinguish himself in the cause, that when Charles made his first attempt to raise a guard for his person at York, young Fairfax was commissioned by his party to present a petition to the King, imploring his Majesty to abandon his design of raising forces, and to listen to the wishes of the Parliament. "The King endeavoured to avoid the reception of this petition; but Fairfax was resolved at all hazards to discharge the duty which had been entrusted him, and following his Majesty on horseback to Heworth Moor, he presented the petition on the pommel of his saddle, in the presence of nearly 100,000 people." When the civil war broke out, Sir Thomas (for he had been knighted in 1640) took a commission under his father, the General of the Horse. From this point commenced a brilliant career of victories, the recital of which would be nothing less than a summary of the great events of the war. So distinguished were his services, that in the thirty-fourth year of his age he superseded the Earl of Essex, and was appointed Generalissimo of the Parliamentary forces. He was twice severely wounded,—once at Helmesly Castle, and again at Pontefract Castle. "It was said of Lord Vere, his master in the art of war, that he was remarkable for doing great things with few men; and that Fairfax did great things with the loss of a few." It is recorded to Lord Fairfax's honour, that when he took the city of Oxford, he shewed his love of learning and the institutions sacred to its cultivation by repressing the outrages of the soldiery. Through his exertions the Bodleian Library was protected from pillage. When the republican party proceeded to aim at the life of the King, Fairfax ceased to act with them. His name was placed at the head of the commission for the trial of the King; but he absented himself from all the proceedings therewith connected. Lady Fairfax, when his name was called out, exclaimed audibly, "He has more wit than to be here." He remained nominally in command of the army till 1650, but his power was virtually at an end before this. He was succeeded by Oliver Cromwell, between whom and Fairfax there was little good-will. He retired to his estate in Yorkshire, and, in common with the bulk of the Presbyterian party, sighed for the return of the monarchy. He married his only daughter and child Mary to the Duke of Buckingham. In

consideration of this distinguished marriage, Lord Fairfax cut off the entail of his estates, and in doing so fulfilled a prophecy of his grandfather, uttered shortly before his death, to Charles, a younger son. Speculating on what would become of his family when he was gone, he said, "I have added a title to the heir male of my house, and shall leave a competent estate to support it. Ferdinando will keep it and leave it to his son; but such is *Tom's* pride, led much by his wife, that he, not contented to live in our rank, *will destroy his house.*"

The sequel of the story of the daughter of Lord Fairfax is, as the Editor observes, "miserable enough." During the life of her profligate husband, the leading spirit of the most profligate Court (that of Charles II.) that ever disgraced royalty, it may be well believed her wrongs and sufferings were unintermitted. She survived him; but so irretrievable was the ruin of his pecuniary affairs, that his helpless widow found the estate absorbed by fines and recoveries, and was driven to the last extremity to sustain herself. The hapless victim of her father's ambition and her husband's profligacy died in 1704, in the sixty-sixth year of her age.

To return to Lord Fairfax: he lived to see and to promote the Restoration. He spent the last years of his life at Nun Appleton, near York, in retirement and sickness, much given to the performance of religious duties and the reading of good books. He died, after a short sickness, of a fever, at Appleton, November 2, 1671.

In selecting passages for quotation from these volumes, we have first marked Rushworth's narrative of the tumult of the London apprentices in 1647, consequent on the vote of Parliament, July 20, dismissing Holles and ten other members for the space of six months. The narrative is much more graphic and more in detail than that of Waller, or that found in Whitlocke.

"To the Right Hon. Ferdinando, Lord Fairfax, at Denton, Yorkshires."

"Upon Thursday last we marched from Reading to Aylesbury, and staid there all Friday, and came to Bedford on Saturday last. The cause of our marching this way was the confidence we had in the Parliament and city, both the Houses of Parliament having voted the militia of London into those hands it was formerly. But upon Friday last, there being a Common Council, petitions were delivered to several hands, that the militia might continue in the hands of the malignant party (as we call them); and there was then set on foot several petitions, as also a solemn vow and engagement, in the nature of the Scots' Covenant Oath, mutually to assist one another that subscribed it to bring home the King, &c., as you will see it in print. The Commons declared against this, and that they should be proceeded against as traitors, that proceeded therein. The Lords concurred also. It was sent to the well-affected militia, who were newly re-invested, with power to proclaim it; but they durst not do it. The Lord Mayor refused to give his assistance. The people threatened to tear any that should attempt the publishing of it. The Common Council then sitting, being Saturday night, the multitude cried to have them up to the House that night with a petition for the malignant militia to continue. The House being up, all businesses were put off until Monday, July 26th. The House was no sooner set that day, but up came the Common Council with a petition as aforesaid, for the malignant militia to stand; and there followed apprentices, seamen, reformadoes, malignants and tag-rag, flocking in abundance to the Houses. The Lords first gave the answer to the Common Council, that they did adhere to their ordinance lately passed concerning the militia, and also to their declaration against those who should proceed in the new Oath and Covenant. The apprentices and the rest of the rude multitude, understanding this, they broke into the House of Lords, and told them that they should either recall both the said ordinances and declaration, or they should never come out. And one of the boldest, standing up at the bar, said, 'Where is Manchester? We must call him to an account.' The House replied he was gone down; and so, with fair words, they got them to be quiet, until they had passed the votes for recalling both the said ordinance and declaration. Thereupon the multitude departed, and the Lords adjourned until Friday next; and

they thought themselves well that they got so away. Then down came the multitude to the Commons, about two of the clock, and they having the like answer to the Common Council which the Lords had done, the multitude told them that they must pass what the Lords had done. But the Commons were stout, and put off till four, five, six, seven of the clock. Messenger after messenger was sent to the militia, to the Lord Mayor and Sheriffs, to come down with the posse of the city, to rescue the House and relieve them. The militia stirred not, and the Lord Mayor would not come. The Sheriffs came in person with some forty halberdiers, which was all the militia of the city that appeared for the Parliament.

"The guards that were there stood still and suffered the House to be thus abused, and let the scout-master General Watson be seized upon by the tumult and afterwards carried to prison in the city, where he now is in custody; the servants of some of the army were abused by pulling them by the ears and noses, and so leading them up and down, and saying, 'These are the Independents.' The Sheriffs coming and making this show to little purpose, the Commons' hearts began to fail them for want of relief, and the apprentices grew more bold, and broke into the House of Commons and told them they must pass what the Lords had passed, or should not stir out of the House. Towards eight of the clock, the Commons passed the votes to recall the declaration and ordinance for the late alteration of the militia. When this was done and the House adjourned, the Speaker being out of the chair, many of the multitude went again into the House and thrust the Speaker back and the rest of the members, and told them he must go to the chair again and pass another vote, or else they would not go away; thereupon the Speaker was glad to take the chair and the question was put that they held it fit the King should presently be brought up to London, and to which there was an answer given by some of the members, with the help of the tumult who stood by the table till the Clerk wrote down the order and gave them it under his hand. This unparalleled action is such as indeed we may dread what the event is like to be. The House of Commons adjourned, and was no less joyful of their liberty than the Lords were," &c.—*Bedford, Tuesday, July 27, 1647.*—Pp. 379—388.

Rushworth goes on to say that "the King is at Woburn, not much troubled at these news," and adds, "We must not suffer the Parliament to be thus enslaved, nor the kingdom destroyed." These things decided Fairfax, and he marched into London on the 6th of August.

The alliance of the hapless Mary Fairfax brings the celebrated Duke of Buckingham into these volumes. His reckless life destroyed his own magnificent estate, which he valued at £30,000 per annum, and the estates which had been the portion of his amiable Duchess. It was probably her influence (for there were times when, sated with wickedness, he found pleasure in the society of his virtuous but not lovely wife) that made him a kind protector to the persecuted Presbyterians of Yorkshire, of which county he was the Lord-Lieutenant. In 1675, he pleaded in the House of Lords for religious liberty, alleging that "*persecution was a very gross mistake*," both as related to government and religion. Protestant Dissenters, remembering this, must be permitted to differ from the poet who declared Buckingham

"Stiff in opinions, *always in the wrong.*"

In the letter which, after his disgrace, he wrote to Charles II., he describes his whole estate as mortgaged, and pleaded for the poor privilege of selling the freehold to pay his debts. He died April 16, 1687, in the 60th year of his age. The circumstances of his death were grossly exaggerated by Pope in the well-known lines—

"In the worst inn's worst room, with mat half hung,
The floors of plaster and the walls of dung;
On once a flock bed, but repaired with straw,
With tape-tied curtains, never meant to draw;
The George and Garter dangling from that bed,
Where tawdry yellow strove with dirty red,
Great Villiers lies," &c.

His death was occasioned by a fever, which he caught by sitting on the damp grass at Kirby Moorside, in Yorkshire, when heated by the chase. His last days were passed at the house of his steward there. In the following extract from a letter written by Mr. John Gibson to Brian Fairfax, we have some particulars of his death. The letter is dated nearly twenty years after the event described, viz. Feb. 27, 1707 :

"As it fell to my share to know as much of the last moments of the late Duke of Buckingham as any then about him, so, at your instance, I shall readily give answer to satisfy any that he died in the best house in Kirkby Moorside (which neither is nor ever was an ale-house); and that when he was moved to receive the sacrament, he consented to it, and received it from the hands of the minister of the parish, with great decency and seeming devotion; while we, who received with him, were somewhat doubtful of his swallowing the bread, because of his weakness and pain. Hence we had reason to conclude he had died in the communion of the Church of England, and none about him at that time ever questioned it that I heard of. Indeed, my Lord of Arran (who was then there) could not be prevailed with to communicate with his Grace and us. What my Lord's reasons were for that unwillingness, I know not; but my Lord (now Duke of Hamilton) is a witness of the truth of his Grace's thus receiving, his Lordship being (if I am not much mistaken) in the room then.

"I omit at present many particulars which I could give some account of, as to making his will, his naming his heir, &c., which his Grace would not be persuaded to. If you please to command any further account of the very last passages of his life, the respect and honour I had from him and for him, engage me to answer you, in favour of his memory. I had not the honour to converse with him any long time before his dying days; but so far as I ever had any discourse with his Grace, he was always pleased to express a love for good men and good things, how little able soever he was to live up to what he knew."—II. 268, 269.

The unhappy Mary Fairfax survived the Duke nearly twenty years. Some of her letters are given. They relate to matters of business, and shew her full of pecuniary anxiety and trouble. In announcing her death, Mr. Charles Fairfax, then a student of Christ Church, Oxford, says, "She was an example of virtue and piety in a vicious age and a debauched Court; and in all her pains and sickness, of great patience and Christian courage."—II. 240.

We shall probably return to these volumes, to cull a few more illustrations of biography and history.

Lectures on the Development of Religious Life in the Modern Christian Church. Part IV. By Henry Solly. London—Mudie.

THE subject of this lecture is the personal history and religious system of John Wesley. In his survey of Methodism, Mr. Solly is candid and liberal in the expression of praise, and yet distinctly marks his own divergence, and the reasons for it, from Wesley's creed and discipline. The lecture is more simple in its style than the previous discourses, and this we think an improvement.

The great defect of Methodism seems to us to be, that for its successful working it requires constantly a John Wesley. It was admirably suited to *his powers*. He has never had a suitable successor. In the hands of little and mean men, Methodism becomes an oppressive engine of priestcraft. The quotation which we add points to this thought.

"The evil of errors held by great reformers is often diminished by the living earnestness and truthfulness with which these reformers preach them. But the case is widely different when those great men pass away, and leave only a servile herd of copyists, who tread, generation after generation, in their leaders' steps; when class-leaders, lay preachers, travelling preachers, and all who believe themselves specially favoured by God, 'the true elect,' become filled with arrogance, prejudice and spiritual pride; when the progress of education enlarges men's minds and elevates their tastes and feelings; when the opposite errors no longer need a violent remedy."—P. 197.

PERIODICALS.

The North-British Review, No. XXI., May.—The bill of fare is various and tempting. In the first article Mr. Morell's *Philosophy of Religion* is discussed, and little does the reviewer find to commend in it,—sometimes objecting to the author that he has been amongst the Socinians, then confuting his exaltation of intuitions above reason in religion, and finally hinting that there is a startling parallelism between Mr. Morell's *Philosophy* and Mr. Newman's *views of Development*. We pass over an article on *Poetry* to reach one on *Ragged Schools*, which is written in an earnest and fine catholic spirit. The article is a review of Rev. Thomas Guthrie's *Second Plea for Ragged Schools*. We must indulge ourselves with a pretty long extract both from the review and the book reviewed. The subject is *John Pounds*.

"John Pounds, the Founder of Ragged Schools, was the son of a workman employed in the Royal Dockyards at Portsmouth, and was born in that town in 1766. At the age of fifteen, he met with an accident which crippled him for life. A cobbler by trade, he spent the greater part of his benevolent career in a small workshop, measuring some six feet by eighteen, in St. Mary Street, Portsmouth, where he might be seen day after day seated on his stool, mending shoes, and attending at the same time to the studies of a busy crowd of ragged children clustering around him. In addition to mental instruction, he gave these children industrial training, and taught them to cook their own victuals and mend their own shoes. He was unusually fond of all kinds of birds and domestic animals, and amused himself with rearing singing-birds, jays and parrots, which he trained to live harmoniously with his cats and guinea-pigs. Sometimes he might be seen seated in the midst of his school, with a canary bird perched on one shoulder and a cat on the other. But he was too poor to be able long to indulge in all his benevolent fancies. When his scholars became numerous, he gave up his cats and canary birds, and devoted the latter part of his life exclusively to the more intellectual employment of taming and subduing the 'wild Arabs of the city.' How applicable to him the immortal lines of Coleridge!

"He prayeth well, who loveth well
All things, both great and small;
He prayeth best, who loveth best
Both man and bird and beast;
For the dear God who loveth us,
He made and loveth all."

"The candidates for admission to John Pounds' school were always very numerous; but he invariably gave preference to the worst as well as poorest children—to the 'little blackguards,' as he called them. He used to follow them to the quay, and offer them the bribe of a roasted potatoe if they would come to his school. Well was he repaid for his unwearied labours by the love and affection which these children bore to him! It is said that John Pounds' ragged school had the following origin:—In early life he adopted a young nephew of his own, whom he thought he could educate better with a companion than alone, and he accordingly enlisted in his service the son of a poor woman. Then another and another child was added, until at last he had collected around him a large school of boys and girls. Poor as he was, he established his nephew comfortably in the world, and during the latter years of his life he had no less than forty scholars. He died on the 1st of January, 1839, aged seventy-two. There was much weeping and shedding of tears at Portsmouth. The children had lost at once their father and best friend and most amusing playfellow,—Portsmouth had lost one of her noblest ornaments,—England one of her most illustrious patriots. * * How beautiful is the following tribute to his memory!

"'Were we' (says Mr. Guthrie, in his *Second Plea for Ragged Schools*) 'to make a pilgrimage any where, as soon as to the lowly heath where the martyr reposes, we would direct our pilgrim steps to the busy streets of Portsmouth, and, turning aside from the proud array of England's floating bulwarks, we would seek out the humble shop where John Pounds achieved his works of mercy and earned an imperishable fame. There is no poetry in his name, and none in his profession; but there was more than poetry, the highest, noblest piety,

in his life. Every day within his shop he might be seen cobbling shoes, and surrounded by some score or two of ragged urchins, whom he was converting into useful members of the State. Honour to the memory of the patriot cobbler, beneath whose leathern apron there beat the kindest heart—there glowed a bosom fired with the noblest ambition—and who, without fee from scholar or reward from man, while he toiled for his hard-earned bread with the sweat of his brow, educated not less than five hundred outcasts before they laid him in the lowly grave! Honour, we say again, to the memory of this illustrious patriot! Nor is there in all the world any sight we would have travelled so far or so soon to see, as that self-same man when he followed some ragged boy along the quays of Portsmouth, keeping his kind keen eye upon him, and tempting the young savage to his school with the bribe of a smoking potatoe. Princes and peers, judges and divines, might have stood uncovered in his presence; and now marble monuments might be removed from the venerable walls of Westminster—poets, warriors and statesmen, might give place to make room for him."

These posthumous tributes to the memory of this good man will, we hope, reach the eyes of the curate who, a few years before John Pounds' death, declined to recommend him as master of the National School in Green Row, Portsmouth. It was the pleasant office of Rev. Henry Hawkes, and of the members of his congregation and the conductors of the High-Street Sunday-school, to appreciate, foster and second the philanthropic labours of their humble townsman. His remains rest in the ground belonging to the Unitarian chapel, and the funeral discourse on the occasion of his death was preached by the worthy minister whom we have just named.—The article (7) on the *Voyage and Shipwreck of St. Paul*, is an admiring account of Mr. Smith's (of Jordanhill) interesting volume on this subject. In the prefatory remarks the reviewer, after speaking of the cultivation by laymen of biblical theology, complains of the indifference shewn by the dispensers of patronage in the English Church to those who have distinguished themselves by theological learning.

"It is a notorious fact, that attention to, or proficiency in, biblical studies is an actual bar to a clergyman's advancement in the Church—not, we apprehend, from any undue motive or feeling, but from the doubt which arises whether a person of studious habits is qualified for the active duties of the pastoral office; though we must confess that the advantages secured in the Church by classical scholarship somewhat compromise this admission, as it would seem that the latter demands no less studious habits than the former, and is certainly not more, and we should fancy far less, consistent with the solemn responsibilities of the pastoral office. Is proof of this wanting? Look to the Episcopal Bench, upon which we shall not find one man of any eminence in biblical scholarship, although there are not wanting men of renown in classical Greek."

Next follows an article on Layard's *Nineveh*, the most remarkable feature of which is the personal history of the author, who is stated to be the grandson of Dr. Layard, Dean of Bristol, and descended from a French Protestant family which took refuge in England on the revocation of the edict of Nantes. The reviewer speaks very highly, from his own personal knowledge, of Mr. Layard's eminent qualifications for his work, and states that he commenced his education for the law, but had an irresistible longing for foreign travel and adventure. Some observations of his on horrible atrocities of which he was once an eye-witness in Persia are referred to. The reviewer ascribes the curious process (mentioned by Layard) of restoring firmness to the frail and crumbling ivory ornaments discovered at Nimroud, by supplying gelatinous matter, to a suggestion of Dr. Buckland.

The British Quarterly Review, No. XVIII., May.—Although seriously disappointed and grieved by the tone of one important article in this number, we will not withhold from its contents, as a whole, commendation for variety, talent, and, with one capital exception, some liberality. The number opens with a very elaborate essay on the life and works of Schleiermacher.

Every one will be prepared for a somewhat depreciatory estimate from this quarter of the distinguished German as a biblical critic. In the view of an English Independent, "he failed to apprehend evangelical truth in its fullness and its certitude." Considering this, we are agreeably surprised at the interest which the reviewer has shewn in his subject, and at the fairness with which, on the whole, he has executed his task. We can only make room for a very short extract.

"Schleiermacher takes a prominent place among those who have pursued the investigation of what the Germans call the higher criticism. Verbal or practical exposition he seldom attempted, but he loved to try his skill in that art of critical divination which seeks to separate, on internal grounds, the spurious from the genuine in the N. T. canon. He has displayed much ingenuity; the well-covered assumption, the plausible hypothesis, the skilfully-directed objection, evince the dexterity and scholarship of the critic; but the results are worse than useless. . . . Classical scholars have admired the labours of Schleiermacher in this department; but such praise is of a very equivocal description. . . . Schleiermacher criticised the Gospels in the spirit of Niebuhr, and the Epistles in the spirit of Bentley. It was obviously a rule with Schleiermacher to presuppose in his author a strictly logical course of thought and manner of expression."

The reviewer does that, for which Unitarian expositors have been not a little censured,—hinting that Paul is sometimes illogical. So intelligent a critic ought not to have written a sentence like the following—"He did not, with the Unitarian, regard Christ as an example only." If some modern Unitarians have appeared to countenance this low estimate of Christ's work, he surely knows that it is repudiated by the bulk of the Unitarians of England and America as unscriptural and derogatory to the august character of Jesus as the Sent and divinely-inspired Son of God.

An article, abounding with facts of an interesting kind, follows on the staple manufacture of this country, and on the cotton of America and England. What a train of thoughts rise in the mind by the statement of such facts as these—that, in 1784, so little was cotton known to be an American product, that a ship was detained in Liverpool "on the ground that eight bags of cotton in her cargo could not be of American growth;" that now England pays to America for this single product of her fields not less than thirty-five millions of dollars; and that our cottons now amount to more than one-half of our export trade; that the total value of our cotton manufactures exceeds thirty-six millions per annum, finding employment for more than a million and a half of our people. But for the cotton manufactures, how could our expanding population have found employment and food? and but for this wonderful development of national industry and wealth, England must have sunk with the terrific weight of its debt—the just retribution of its iniquitous wars. A trade of such national importance as this ought not to be made the sport of heedless and ignorant legislation, set on foot by unworthy agitators, supported on the one hand by their unconscious dupes, and on the other by exasperated squires, anxious to retaliate on the manufacturers for having wrenched from them the monopoly in the sale of their home-grown corn.

Next comes an article on Thomas Campbell. The critic foretels the vitality of Campbell's works. "Rogers's insipidities have perished. Byron's fire now seems putrid (?) and pale; but there are sentences and lines in Campbell which have taken hold of the ear and heart of humanity."

Art. 4, on "Nineveh and the Bible" is interesting and able. As addressed to the *extreme* opinions advanced by modern scepticism, it contains much that is pertinent and forcible, and may be justified in its triumphant tone. But the more moderate and rational of historical critics, such as Mr. Kenrick (whose Essay on Primæval History is referred to in a note) cannot fairly be included among those whose speculations have been exploded by Mr. Layard's

discoveries. In attempting to shew the historical character of suspected *myths*, the reviewer seems to overlook the distinction between the truth of a legend and the antiquity of the state of things which it *may* have been invented to explain. Thus he remarks that the lofty mounds of brick in the Assyrian plains tend to shew that the building of the tower of Babel was an historical fact; whereas all that they can be said to *prove* is, that the story is in conformity with an ancient practice; they throw no new light upon the question whether the story is a true account of the origin of the practice, or whether *the practice suggested the story*. Mr. Kenrick remarks in his Essay (p. 36), that "there is hardly a remarkable remnant of antiquity to which tradition has not attached some false explanation." The reviewer's inference, however, from the statement in Genesis (that the builders of the tower of Babel "had brick for stone and bitumen for mortar")—that the story probably originated in *Palestine*, where stone and mortar were the common building materials—is striking and acute. Again, the reviewer adduces Mr. Layard's observations on the three great races and their strongly-marked distinctive characters, as confirmatory of the statement that they were descended from Noah's three sons, and eloquently comments on the fulfilment in Mr. Layard's own person of the prophecy, Gen. ix. 27—"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." But nothing more is *proved* than that the distinctions now observable very anciently existed. No new light is thrown upon the question, whether the alleged descent from Noah and his three sons was historically true, or whether it was merely an imaginative fiction to account for observed facts. In the same way, with regard to the alleged fulfilment of other prophecies, the great question to be decided always is, whether the prophecy was a real prediction, or only a poetical invention after the event was known.

The next article we would gladly have never read. Respecting Dr. Vaughan as we do very highly, and regarding his Review as one calculated by its general tone, spirit and power, to improve and adorn English Nonconformity, we cannot but be surprised and grieved that he should have opened his pages to a writer so little influenced by the right historic spirit, so evidently seduced by hero-worship, or, worse still, inflamed by sectarian animosity, as to palliate the share which Calvin had in the death of Servetus. An Attorney-General, when opening a case against the liberty of the press, generally begins with a panegyric upon it. With equal candour, our reviewer disclaims at every step in his argument all sympathy with persecution. "Our readers," he says, "will not suppose for a moment that it is our intention, in this age, and with principles such as ours, to be the apologists of intolerance." He is influenced solely by *justice* and *commiseration*—justice to Calvin, and commiseration, not for his victim, but for Calvin, in consideration of the load of infamy with which the reviewer alleges his memory is wrongfully burthened. From the elaborate opening of his case, we imagined that the reviewer had been enabled to dig out of the historic remains of the sixteenth century some circumstances in mitigation and extenuation of Calvin's deep guilt, never before heard of. Such is not the case. Little or nothing is alleged which had not previously been urged by M. Rilliet and his translator, Tweedie. Our readers will remember that we fully discussed this subject in a former volume (see C. R. III. 1—21), and that we saw no reason for disturbing the verdict returned by men of all parties, by which Calvin is condemned as guilty of the murder of Servetus. There is a considerable amount of indifferent rhetoric in the reviewer's plea for Calvin, but new arguments there are none. He attributes the death of Servetus to the spirit of the age. The substance of his plea may thus be stated:

It was the misfortune of Calvin to live in an age when persecution of heretics to death was deemed right and proper. He was not worse than others. Cranmer, in putting Joan Bocher to death, was far more guilty. He made no efforts to save, though he did to hasten the destruction of his victim—that

victim a defenceless woman. Calvin, though he was not sufficiently in advance of his age to wish to save the life of this heretic, yet did wish to soften the horrors of his death. It is doubtful whether Calvin could have saved him if he wished. The Council of Geneva were exasperated against Servetus, whom they punished for his resistance to their civil authority, as well as for his religious heresy. Besides, Servetus was a Pantheist, and a very coarse and vulgar opponent of Calvin, whom everybody disliked: he had not a single virtue; except in the article of his death, he was a dastard.

But unless we quote the reviewer's own harsh words, written, be it remembered, of a man who died with heroic courage at the stake in the assertion of what he deemed truth, our readers will be unable to appreciate the bitterness of this portion of the apology for Calvin.

"Superfluous offensiveness characterized Servetus in every thing." "He was everywhere and by everybody regarded with detestation." "Of dignity, modesty, humility, integrity, truthfulness and firmness (except in the closing scene of the last act of his life), he does not seem to have possessed one particle." "With all his arrogance and virulence was conjoined a singular pusillanimity in moments of danger. His timidity was equal to his arrogance. Both alike shewed a want of intellectual and moral soundness."

There is much more in this strain; but our readers will scarcely thank us for continuing our quotations, or for any further remarks on this article. One remark we cannot forbear. The reviewer complains of a disposition on the part of the world to attribute to Calvin's theological system a tendency to bigotry and persecution. With such an exhibition of unrestrained bigotry as this apology for Calvin's crime before their eyes, the world may stand excused for imputing persecution to the Calvinistic faith. If it were Calvin's misfortune to live in an age when men and women were burnt for their theological errors or presumed errors, it is the good fortune of his apologist to live in times when the law and public opinion happily restrain him from the commission of the last excesses of persecution.

It is a very singular circumstance that in this same number of the *British Quarterly Review* (the character of which will suffer by this article not less than did the *Eclectic* by Robert Hall's half insane revilings in the article on the Life of Theophilus Lindsey) is an elaborate and finely-toned article on Giordano Bruno. He, too, was a martyr, and the reviewer writes with genuine admiration of his heroic courage in dying for what he deemed truth. A single passage (all that we can now quote, though we may perhaps return to the article in a future notice) will serve as a specimen of the article:

"Bruno perished a victim to blind intolerance. It is impossible to read of such a punishment without strong revulsions of feeling. There is, indeed, no page in the annals of mankind which we would more willingly blot out, than those upon which fanaticism has written its bloody history. Frivolous as have often been the pretexts for shedding blood, none are more abhorrent to us than those founded upon religious differences."

We can scarcely imagine a more timely rebuke than this, administered by a fellow-contributor, to the apologist of Calvin.

INTELLIGENCE

*Manchester New College.**

We are enabled, by the joint permission of the Committee of this institution and the Rev. J. J. Tayler, its Professor of Ecclesiastical History, to present to our readers some interesting documents respecting an additional Course of Lectures which he proposes to deliver to the students in theology, and which promise to be equally interesting and useful. It will be no small privilege to the students of the College, and to such of the inhabitants of Manchester as value learning in combination with a philosophical spirit and refined taste, to listen to the proposed series of Lectures by the author of the "Retrospect of the Religious Life in England."

The document No. I. is a letter from Mr. Tayler to one of the Secretaries of the College, and No. II. is the Syllabus of the proposed course.

No. I.

Manchester, March 12, 1849.

My dear Sir,—I have long felt (possibly I may have alluded to the subject in

* In the last Report it was stated that the funds of the institution required assistance. We are pleased now to be able to report that, to supply the deficiency of the current year, some congregational collections have been already made, and several others are promised. At the New meeting, Birmingham, after an able sermon preached by the Rev. Samuel Bache, a collection was made of £60 and upwards. At the Cross-street chapel, Manchester, a sermon by the Rev. J. G. Robberds was followed by a collection which amounted to £25, the chief part of which is to be applied to the purchase of books for the College Library. To the same purpose it is probable that a sum of £30, being the unappropriated balance of the "Kenrick Testimonial Fund," will be devoted; such an application, suggested by the gentleman in honour of whom the fund was raised, will, it is believed by the committee of management, be cordially approved by all the contributors. In lieu of a congregational collection at Belper, Mr. John Strutt has offered a donation of £20. Two legacies to the College are also reported—one of £100 (duty free) by the late Thomas Dyson, Esq., of Diss; and the other by the late Mr. Parsons, of Dudley.

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conversation with yourself), both in connection with my own Historical class and in relation to the whole Theological course of the College, the want of some further instruction which should deal with Christianity as a *present fact* in the moral condition of the world, and (as a preparatory discipline for young men who are publicly to inculcate its doctrines and administer its ordinances) should exhibit the fundamental principles of our faith, and the usages and institutions which embody them—in *immediate* relation to the wants of our existing society, as grounded in universal reason, corresponding to the permanent necessities of our moral and spiritual nature, and enforced by a still higher sanction in the life and doctrine of Christ, as a power of divine authority, brought down to us by the joint instrumentality of Scripture and the Universal Church. I have observed that the studies to which the attention of young men are chiefly confined in our Academies, have sometimes the effect of leading them to view Christianity as altogether a thing of the *past*, lying almost dead in the interpretation of ancient books, whose *spirit* indeed is imperishable, but whose *letter* cannot be completely penetrated without a vivid apprehension of the spiritual wants and interests of our actual life:—so that frequently when a young preacher, even of the most industrious habits and serious spirit, first enters on the ministry—though he may be familiar with the canons of criticism and interpretation, can read the Greek and Hebrew of the Scriptures readily, knows the strong points of the Evidences, and has a tolerable acquaintance with the principal eras of the history of Christianity (all branches of knowledge to which I attach the greatest value in their place)—the field of vision opening before him, where his actual duties lie, and where he has to apply principles to the solution of great practical questions, seems to spread out as a confused and pathless waste, in which he often knows not how to take his way, and where possibly his best feelings may unconsciously commit him to views and courses which he afterwards sees reason to regret. I can recal not a few instances of this sort in the earlier records of my ministerial experience. It is true, only years and personal observation can effectually provide against these difficulties. Still it appears to me a defect in our Academic arrangements, that they offer no *provisional* help and guidance in this respect,

nothing that the young mind can rest upon till it has wrought out independent support for itself,—especially at a time when there are so many temptations to *one-sided* extravagances of all kinds. Considerations of this sort, long dwelling on my mind, have induced me to draw up the accompanying Synopsis of a Course of Lectures, which I am desirous to undertake, and which I shall feel obliged by your submitting to the approval of the Committee. It contains the sort of review which would form the natural termination of my History of Christianity; but from its great practical importance, I wish to anticipate it. Still, though I beg the Committee to admit this Course as merely an extension of the work properly belonging to the Department I already fill, it is, to all intents and purposes, a distinct Course, looking at Christianity from quite a different point of view, and cannot supersede, but must go on along with, the lectures on Ecclesiastical History. I propose to give *one* lecture a week in the 4th and 5th years only, commencing next session; which will make a very slight addition to the work of the Divinity students, especially if the proposed extension of the Theological Course to three years be adhered to. In working out my idea, for the sake of theoretical completeness, I have, in the accompanying scheme, approached in some places the limits of the Departments of my colleagues. These parts of my Course I should do little more than *indicate*, accepting the *results* of my colleagues' labours, and referring my pupils to their classes for *details*. I mention this to avoid misapprehension. I have thought it right, before submitting this plan to the Committee, to consult my colleagues in the Theological Department, as well as the Principal of the College. They have all expressed their approval of the plan, and their sense of its desirableness: Mr. Robberds very kindly and cordially in verbal communication; Mr. Smith in a letter which I take the liberty to enclose. Mr. Kenrick favoured me with a full and friendly criticism of the scheme, of which I shall of course gladly avail myself in reducing it to practice. After suggesting the propriety of abbreviation in certain parts, he adds, "I do not doubt that, whether you condense your scheme according to my recommendation, or work it out in its amplitude, you will produce a very interesting Course of Lectures. You are at full liberty to say to the Committee, that I approve of such an addition to the Theological Course, and generally of the plan which you have sketched for carrying it

out." I have entitled these Lectures, "A Supplementary Course on Christian Principles, Doctrines and Institutions." I shall be gratified by the Committee's acceptance of my proffer of an additional Course, and still more by finding that they think it calculated to add to the completeness and efficiency of our whole system of Theological Instruction. After the enclosed Synopsis has been submitted to the Committee, and you have made what use of it you think proper, I shall be obliged by your returning it to me, as it is the only complete copy of my scheme that I possess.

I received from Mr. Aspden, a few days since, a request from the College Committee, that I would preach a sermon in Upper Brook-Street chapel on behalf of its funds. I will take the liberty of saying to the Committee through you, that I shall be happy to concede the use of my pulpit for this purpose to any gentleman whom they may think proper to select; but that, as well on general grounds, which I need not here further specify, as from my connection with the Institution as a salaried Teacher, I must decline very respectfully making any such appeal in my own person.

I have taken up, my dear Sir, a great deal of your time; and now subscribe myself, with sincere regard, and hearty good wishes for the prosperity of the several Institutions in which we have a common interest, ever truly yours,

JOHN JAMES TAYLER.

Rev. R. B. Aspland,
Sec. of Manchester New College.

No. II.

Supplementary Course on Christian Principles, Doctrines and Institutions.

I.—Principles.

§. (1.) Investigation and determination of Christianity as an existing fact—What is the distinctive character of the belief so designated, which is still active as a principle of sentiment and conduct in some portion of the inhabitants of the Western world—Not to be inferred from creeds, usage or profession, since these may be dead and formal.

a. Induction from the aspirations and efforts of eminently religious persons in all denominations, and from the aim and tendency of sects which, since the Reformation, have effected from time to time a great revival of the Christian life, especially in the period of their first fresh energy and zeal—Observation of the points of thought, feeling and action, wherein such individuals and sects agree—Elimination of the peculiarities which

obviously result from local or transient influences, and produce exaggeration or one-sidedness.

b. Further limitation of the idea of a common Christianity still existing among men—in the objections made to sectaries and spiritual innovators, by earnest and religious members of long-established and quiescent Churches.

c. The distinctive features of the idea of Christianity so obtained, brought out and placed in still clearer light, by contrast with Deistical systems of belief and practice, with the religious life of Jews and Mohammedans, and of such educated and intelligent Heathens (Parsees, Buddhists, &c.,) as may still be found in the countries of the East.

d. General Result—Christianity a consecration of the whole life—will, affections, habits—to God, through faith, holiness and love, brought home to the believer's mind, and implanted as living principles within him, by the mediation of Christ.

§. (2.) Relation of Christianity to Religion in general—Origin and foundation of religious belief: intuitive or inferential?—Worship the sympathy of Spirit with Spirit, modified by a sense of dependence and awe—Definition of Spirit—Inquiry whether any and what attributes can be absolutely predicated of all Spirit as such, so as to afford a ground for *a priori* conclusions as to the character and purposes of the Sovereign Spirit—Importance of these, if attainable, as completing the *a posteriori* argument from the evidence of design—What is meant by the Personality of God—Discrimination of proper Monotheism from Pantheism.

§. (3.) Ordinary distinction of Natural and Revealed Religion—to what extent valid—Investigation of the idea of Revelation (*ἀποκάλυψις*)—Scriptural uses of the term—Inspiration (analysis of such terms as *θεόπνευστος*, *θεοφώρητος*, *πνεῦμα*, *πνεῦμα ἁγίου*, *πνευματικός*, &c., &c.)—its source and evidence—*inward* witness—*outward* effects—Prophecy, Miracle—Ultimate grounds of belief—Extent of authority *external* to the believing mind—required proof of it—Christ's words (John xv. 16), "Ye have not chosen me, but I have chosen you."

§. (4.) Source of the Christian Religion, *immediately*, the writings of the New Testament; *mediately* and *ultimately*, the mind and life, or, in one word, the *spirit* of Christ—Evidence that we have in the New Testament a trustworthy representation of the *spirit* of Christ—Genuineness, authenticity and credibility of the Christian Scriptures—Idea of a Canon—principles operative in its formation—Rela-

tion of the Old and New Testaments—Messianic expectations—Origin and development of the idea of a Christ—its signification and wide diffusion—in what sense fulfilled by Jesus of Nazareth—Historical reality and personal influence of the Christ of the Gospels.

§. (5.) The Religion of Christ expressed in his Person and his Life, and in the Apostolic conception of them—Analysis of it, as so disclosed in the New Testament—Spiritual principles of permanent authority and application involved in it [a, Habitual consciousness of the presence of a Heavenly Father—b, Entire self-abandonment in submission and endeavour to His requirements and guidance—c, Energetic and trustful co-operation with God, from the belief that good must prevail over evil in the issues of His providence—d, To be and do good, and to make others good, Man's chief business in this life, the brotherly tie which unites him to the family of God—e, Sin the only separation between Man and God—f, Death no proper object of terror to good men, but only the means of transition from one state of existence to another (*ὁ αἰὼν οὗτος*, *αἰὼν ὁ μέλλων*—*τὰ ἐνεσῶτα*, *τὰ μέλλοντα*), where they that are worthy will be admitted to closer intercourse with Christ and God]—The whole *Person and Life* of Christ invested with the power and the wisdom of God—Significance and efficacy of his *Death*—Relation of Christ's word and work to *present* believers in Him—Analysis of the nature and operations of Christian Faith—its transforming influence on the affections and the will.

II.—Doctrines.

§. (1.) Distinction between Principles and Doctrines—Doctrine the conception of Principle, as modified by the *idiosyncrasy* of individual minds, or by adaptation to the ideas and beliefs of a particular condition of society—Doctrines as well as Principles contained in the New Testament—hence a basis for *Biblical* Dogmatics—Discrimination of the Transitory and the Permanent in the Christianity of the New Testament—Distinction of Form and Spirit in the religious utterances of Christ and his Apostles—Difference between simple Exegesis and the practical application of Christian Principles.

§. (2.) Review of Doctrines and Institutions indispensable to a full comprehension of the historical fact of Christianity—Doctrines taught in the Scriptures, or deduced by different Christians from them, conveniently referable to three principal heads—God, Christ, Man.

1. God—his nature (question of the Trinity—review of its origin and progress), his character and relation to his creatures—*a*, Examination of Scripture Testimony on this head—*b*, Exhibition of the Articles of Faith of different Confessions—*c*, Comparison of them with each other and with the Scripture doctrine—*d*, Residual truth, its value and significance, and relation to the fundamental principles of Christian belief.

2. Christ—his nature, rank, office, work (Pre-existence, Mediatorial function, Kingdom of Christ or Heaven, Atonement, Satisfaction, &c.)—*a*, Scripture—*b*, Articles of different Confessions—*c*, Comparison of the same—*d*, Residual truth—*A*, Supplementary Inquiry into the nature and operations of the Holy Spirit—relation of *λόγος* and *πνεῦμα* in the Jewish theology.

3. Man—his relation to God and Christ—nature and condition (Divine Decrees, Original Sin, Grace, Free-will, Faith, Repentance, Conversion, Regeneration, &c.)—duties (outline of Christian Morals)—destination (Future Judgment, Heaven, Hell, design and duration of Future Punishment)—*a*, *b*, *c*, *d*, as under the former heads.

4. Supplementary. Demonology of Scripture and the Church, with the associated beliefs.

III.—Institutions.

§. (1.) The Church—Idea of a Church—its need and reasonableness—founded in the spiritual capacities and affections of the human soul—its equivalents under the Mosaic Dispensation and in Heathenism—Church and State—their relation and reciprocal influence.

§. (2.) Worship—simplicity of the earliest forms—Synagogue model (Justin Martyr)—influence of Heathenism in introducing pomp and terror—predominance of the sacrificial idea—Canon of the Mass—Return to primitive simplicity—Question of Free Prayer and Liturgies—Admissibility of the Arts for the embellishment of Worship.

§. (3.) Ordinances. Analysis of the idea of a Sacrament—Seven Sacraments of the Catholic Church—Reasons for the retention of the Ordinances observed by Protestants—*a*, Baptism—*b*, Lord's Supper—Question how far the *Spirit* of Christianity might beneficially revive or institute other occasions of rejoicing and solemnity—*e. g.* Confirmation of the Young—Service at the Settlement of a Minister (Nature of the *will-worship* condemned, Coloss. ii. 23).

§. (4.) Modes of Church Government—How far Scripture furnishes any rule in

this respect—Constitution of the Apostolic Churches—Independency—Presbytery—Episcopacy—Non-recognition of a separate Ministry in some Churches—Quaker system—Relation of Minister and People—Source and seat of ecclesiastical power, so far as needful for the maintenance of order and discipline.

§. (5.) Means of religious influence—Preaching in the pulpit and elsewhere—private visiting—*indirect* promotion of religious objects—final aim the awakening and preservation of a true Christian life—all methods of action to be modified by circumstances.

§. (6.) Relation of the Church to Society at large and to the Civil Power—Education—Philanthropic Organizations—Question of Religious Establishments.

Bolton District Unitarian Association.

The half-yearly meeting of this Association was held at Bolton, April 26th. The devotional service was conducted by Rev. Archibald Macdonald, M. A., and a sermon was preached by Rev. C. B. Hubbard, from John vii. 48, "Have any of the rulers or of the Pharisees believed on him?" From these words the preacher advocated the claims of Revelation as the word of Truth. He contended, 1st, that the rejection of the Scriptures by individuals of eminence or station did not prove them unworthy of belief; 2ndly, that their rejection by men of learning and genius was insufficient to invalidate their claims to a divine origin; and, 3rdly, he insisted that objections from such sources ought only so far to exercise an influence over our minds as to stimulate us in the search after truth, and, if our convictions were strengthened, to make us hold fast that which is good.

The members of the Association assembled afterwards at the Temperance Hall, where tea was provided, and upwards of three hundred persons partook of it. The Rev. Franklin Baker, the minister of the chapel, presided over the meeting, and was assisted by his brethren, the Revs. John Ragland, John Cropper, Franklin Howorth, F. Knowles, C. B. Hubbard, W. Probert, Henry Clarke and A. Macdonald, many of whom addressed the meeting. Two Petitions to the House of Commons were adopted—one for the admission of the Jews to the councils of the nation, the other for the substitution of international arbitration for the destructive and costly arbitrement of war.

The proceedings were enlivened by beautiful glees and anthems, sung by the choir belonging to the chapel.

The autumn meeting of the Association will be held at Park Lane on Oct. 4th, when the religious services are expected to be conducted by Revds. Henry Clarke and C. B. Hubbard.

Padiham.

The annual Sunday-school sermons were preached here by the Rev. J. Wright, of Macclesfield, on Sunday, May 6th. The congregations were very good, that in the evening quite crowded; the collections amounted to £21. 14s. 3d., a large sum, when it is remembered that the congregations of that district consist entirely of persons belonging to the humbler classes, and that they were not, on this occasion, assisted by any wealthier friends from a distance.

It would be well for some of our friends who are almost disheartened with the present state of our denomination, or who think that "the old Unitarianism" has done its work, and that we require some new thing for the present day, to pay a visit to Padiham. They would there find a large congregation, destitute of wealth, but full of zeal, — without artificial cultivation, but abounding in native intelligence, — independent thinkers, industrious readers, and, better than all, full of devotion, and leading spotless lives. They would find no lack of philanthropic effort, no coldness or deadness, and yet an earnest sense of the value of the *doctrines* of Unitarians, and a warm interest in their dissemination. We are much mistaken if they would not come away better from such a visit, with more hope for the issue of the present state of things in the establishment of truth, more faith in man and in religion, and quickened affections for the really great and noble, as distinguished from the conventional.

Every one who visits this district is struck with the rich field it offers for missionary effort. Neglected as it is, fresh congregations are springing up in it; were one labourer enabled to spend *all* his time upon it, it would not be long before the whole community might be evangelized, and thousands of souls, now sickening under the influence of Methodism, or pining in a barren scepticism, might be brought to a rational belief and a piety and zeal awakened by truth and founded on knowledge.

University Reform.

(From the Edinburgh Review.)

Towards the close of last year, to the astonishment of those without and the partial horror of some within her gates, the University of Cambridge herself pronounced against the system which she had so long maintained, in favour of one more liberal, and more wise, and in its spirit, we believe, more ancient. The non-academic world is aware that, under the mysterious operations of such cabalistic words as Syndicates, Graces, Triposes, an important change of some sort has been introduced at Cambridge into the academical system of England. The change, translated into ordinary language, is in substance as follows: In the first place, every candidate for the degree of Bachelor of Arts, in *addition to the amount of mathematics and classics* required for a degree at present, must attend the lectures of one or more of the professors of the *moral or natural sciences*, during one term at least, and must produce a certificate from the professor of having passed a satisfactory examination. In the second place, two new Honour Triposes are established, one for the moral, the other for the natural sciences; the candidates for these honours being arranged in three classes, according to their aggregate merits in all the subjects, with particular marks of distinction in each class for eminent proficiency in particular subjects. The sister University is preparing to follow, though more slowly, and at a little distance. The Oxford scheme, which we are sorry to say has been as yet only partially accepted by convocation, was a little different in its details, but its principle and object were the same; each University proposing to retain the distinctive elements of its previous system at the moment of enlarging them. * * * The alteration looks a simple one, and is so. But it imports a recognition of the great fact, that, in the present state of knowledge and of society, something more is required in a college education than mathematics and classics; and it admits, for the first time, the professors, by whose learning and abilities the University has hitherto been more adorned than aided, into their just influence in its system and its degrees. * *

The Universities have done far less for the education of the youth of England than they might have done; but the majority of students whom they have trained are neither barbarous

ignoramuses nor contemptible dunces—some of them, indeed, the most accomplished of men. Their common error was their exclusiveness. Meantime the manner in which, both at Cambridge and Oxford, this their common error was followed out, was so different, that two such opposite courses could scarcely possibly be right; and the reformations now in progress are as much of an admission as generous censors will require that they have both been wrong. The illiberality of one University was abundantly reciprocated by the illiberality of the other. We have seen high wranglers who could not for the life of them have construed the first chapter of St. John's Gospel: on the other hand, we have also gazed upon first-class men who could not have worked a rule-of-three sum, and who would have been perplexed to explain how two sides of a triangle are together greater than the third. Beyond this there was little or no choice. The University of Cambridge, in senate-house assembled, has resolved at length that the time was come when its circle of knowledge must be enlarged. It has declared that it is no longer fitting that it should limit its instruction to mathematics, or even to classics and mathematics only. * * * The time has come when an ordinary Oxford scholar, in addition to his Aldrich and Greek Testament, must have some opportunity of learning accurately the import of those mystic terms, "pump," "lever," "pulleys," "galvanism," &c. &c., or of that strange language which deals in the symbols, "rent," "value," "exchangeable value," "labour," "currency," "taxes." * * * We hope that an Oxford classman will not much longer have just cause for repining, as a "Country Schoolmaster" does, when he contrasts the standard of his University examination with that of the Training College at Battersea.*

The education of the upper classes is strikingly improved within the last twenty years—miraculously within the last half century. This has been partly brought about by the action of the old Universities themselves; partly, and more than is generally acknowledged, by some of the public schools; partly also by rival and ambitious institutions, like the London and Durham Universities; partly, and perhaps chiefly, by the impossibility of standing any longer still, in the midst of an advancing world. * * * Henceforward, let us hope, the Cambridge, and soon we trust also the Oxford, graduate will be in some measure qualified by his college career to enter on the functions of his "faculty;" to contend successfully with ignorance and presumption; to disabuse prejudice, to refute error, and to illuminate the darkest dens of bigotry with a torch lighted at the altars of Science and Humanity. Henceforward, let us hope, England will owe to her splendid and time-honoured institutions, a long race, not only of scholars, divines and mathematicians, but also of chemists and geologists, jurists and political economists.

* We certainly share the "Country Schoolmaster's" admiration of the examination-papers set in this institution. Comprising, as they do, questions in the elementary points of geometry, arithmetic, algebra, geography, church history, Scripture history, English history, and agricultural chemistry, we doubt whether one half τῶν πολλῶν at Oxford or Cambridge could answer them creditably off-hand. The "Country Schoolmaster" is a zealous Oxonian, and complains bitterly that in the course of many years he has not been able to provide himself from Oxford with an assistant competent to instruct his boys in the elements of natural science.

MARRIAGES.

April 25, at the Presbyterian chapel, Gee Cross, by Rev. James Brooks, Mr. GEORGE SLATER to Miss MARY NEWTON, both of Flowery Field. At the close of the service, the minister presented to the bride a handsome Bible, in commemoration of the first marriage solemnized in the new chapel.

April 26, at the Old meeting-house, Bessels Green, by Rev. John Briggs, BERNARD PIERCE BRENT, Esq., to LAURA,

youngest daughter of the late Mr. Edward MARSH, of Dover.

April 29, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. SAMUEL RAMSDEN to Miss JANE DARBYSHIRE, both of Dam Side, near Bolton.

May 8, at the Old chapel, Mansfield, by Rev. J. G. Tegg, Mr. JOHN JESSE HANDLEY, of Mansfield, to MARY ANNE, eldest daughter of Mr. J. BIRKS, of the same place.

OBITUARY.

1849. March 3, at Sidmouth, in her 84th year, Mrs. HARRIET ROSE.

April 1, at Stanningley, near Leeds, Mr. RICHARD VARLEY. Mr. Varley was born December 15, 1815, and was brought up as a Wesleyan Methodist. When he began to think and read for himself, he gradually discovered that the ordinary doctrines received in the religious connection to which he belonged, did not accord with the teachings and general spirit of the New Testament, and he was led to give up, *seriatim*, the doctrines of the Trinity, vicarious sacrifice, and eternal life in torments. There being, however, at that time no religious society in the village with which he held a nearer agreement, and his desire for religious fellowship being very earnest, he remained for many years united to this body. Mr. Barker's preaching led to the assembling together of several whose opinions on theological subjects he found to be very much in accordance with his own; and though they were all working men of little education, and he belonged to the great family of the village, he joined himself to them, and continued to death their adviser, friend, instructor and brother inquirer. It is to his steady excellence of character and piety of disposition, that the little society at Stanningley mainly owed the elements of their strength, and that they were not carried away by that mere love of debate and excitement which has led to the dispersion and overthrow of so many of the societies which originated in the same manner as their own. Mr. Varley was very anxious that it should be distinctly understood that he held firmly to his religious sentiments to the last hour of life. He said, within a day or two of his death, to his wife, who wrote down his words at the time—"It is the general belief that my religion does not make people happy, but" (with great emphasis) "*it does*. There is one God, and one Mediator, Jesus Christ."

His thoughts had long been absorbingly turned in the direction whither his spirit has now fled; and his eager desire to penetrate the mystery of the future state, and to know of its nature and its employments, latterly seemed to occupy his whole mind. His resignation and devout piety in his last

sickness were equal to the purity and simplicity of his life. His funeral sermon was preached on the afternoon of Sunday, April 16, by the Rev. Charles Wicksteed, of Leeds, in the presence of the members of his family and a large and crowded audience of friends and neighbours of different persuasions.

April 1, at Plymouth, aged 58, Miss SARAH LANG, sister of the late Samuel Lang, Esq., of Bristol, whose death we recently recorded. Miss Lang had for many years been a much-esteemed member of the Plymouth Unitarian congregation, always feeling and manifesting a deep interest in its prosperity, and desirous to aid the Sunday-school and other institutions. She sincerely valued the faith which she professed as a Unitarian Christian, and experienced its sustaining and salutary influence in many periods of sorrow and suffering, and in the prospect of death. In her regular and serious attendance on public worship, her example is well worthy the imitation of those who permit either indifference or some trifling obstacle to prevent their being present in the house of prayer. Worldly possessions were considered by her as talents and means of usefulness, for which an account will be required at the tribunal of the final judge. She was a warm-hearted and generous friend; and her memory is endeared to many by acts of kindness which will not soon be forgotten. When appealed to on behalf of any benevolent object or useful institution, the appeal was never made in vain. So long as her health and strength permitted, she was a teacher in the Sunday-school and a welcome visitor to the poor, who by her death are deprived of a sympathizing friend and kind benefactor. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

April 8, at Widcombe, in the Isle of Wight, in her 29th year, ANNE LONG, the beloved wife of William HUGHES, Esq., and daughter of the late Alexander Kellet, Esq., of the 1st Royals.

April 26th, at Framlingham, aged three years, THOMAS, the eldest child of Mr. SAMUEL KERR BARKER.

May 3, in his 75th year, THOMAS HARDY, Esq., of Berksgate, near Huddersfield, whose elevation to the magistracy we recently recorded. [We trust in a future number to be supplied with a suitable obituary of this intelligent and excellent man, whose services to the Unitarian cause, both in London and Yorkshire, were neither few nor unimportant.]

"Died, on Monday last, in his 66th year, Mr. JAMES BELCHER, of High Street, in this town."—*Birmingham Gazette*, May 7, 1849.

He was, for a few years junior, and through the larger portion of nearly half a century, the surviving partner in the very respectable firm of James Belcher and Son. Long before the elder Mr. Belcher engaged in trade as a Printer and Bookseller, the literary state of Birmingham had greatly improved upon what it was at a period when that busy town "did not contain a single regular shop where a Bible or an Almanac could be bought."* With an increasing and better-educated population, the number of readers, and of authors likewise, had increased.

The late Mr. Belcher, on coming of age, joined his father in the office and the shop, where he had served his apprenticeship; and here he sustained an hereditary† reputation for skill, assiduity, intelligence, and yet higher qualities, by the exercise of which he won no ordinary regard, and secured extensive and honourable patronage.‡

There are those who delight in calling to mind his filial piety; his love and cultivation of the sweet charities of the parental home; his earnest and successful aim at fulfilling his obligations to those who, under God, were the authors of his being. Conscientious kindness and probity distinguished him in other walks of social intercourse; and, though his life was comparatively private and secluded—the more so because, during several years of it, he was

prevented by deafness from receiving and communicating some of the best of pleasures—he by no means lived to himself.

His talents and attainments would have adorned and blessed a yet wider circle than that in which he moved. His stores of knowledge were ample, various, and well considered and arranged: his powers of memory, judgment and discrimination, strong, clear and exact, beyond what are commonly witnessed. In the days of his prime and vigour, ere he was incapable of joining freely in conversation, he imparted to others, ungrudgingly yet unostentatiously, the fruits of his careful thought and reading. But this he did with much deliberation and good sense: for he was extremely averse from discoursing on subjects which had not previously occupied his attention.

I believe that, from youth to age, he acted upon the best and highest principles. He was just to his own convictions on themes of moment, and just also to the convictions of others; and habitually mindful of his fallibility, dependence and accountableness.

Who can wonder that he was much honoured while he lived, and that he is proportionably lamented in death?

The time, manner and circumstances of his removal* from among us, were not under human control. Be the will of Heaven unreservedly obeyed in whatever it appoints: and be it the grand purpose of survivors to copy after whatever was truly good in the characters of their departed associates and friends!

N.

May 18, at Wolverhampton, in the 29th year of his age, of typhus fever, caught whilst engaged in his professional duties, Mr. WILLIAM GRUNDY, surgeon, of that place, and grandson of the late Rev. Thomas Grundy, fifty years Dissenting minister of Lutterworth and Ullesthorpe, in Leicestershire, and nephew of the late Rev. Thomas Mitchell, of Kingsdown, Bristol, many years minister at Leicester and Stoke Newington.

* Macaulay's Hist. of England, &c., Chap. iii.

† Mon. Repos. for 1810, p. 148.

‡ Among the steadiest of his patrons and friends, Dr. Samuel Parr is to be specially noticed.

* This was sudden and unexpected; although he had, for many weeks, been a sufferer from complicated disease.

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MR. BARLING ON THE ATONEMENT.

[The article that follows is the substance of a lecture recently delivered to a crowded congregation at the Unitarian chapel, Halifax, by Rev. John Barling, who formerly exercised his ministry amongst a congregation of Independents in that town. It is sometimes alleged that Unitarians in controversy misstate and exaggerate the opinions of their 'orthodox' opponents. Mr. Barling is entitled from his past position to speak with authority concerning the opinions actually held in 'orthodox' churches on the subject of the Atonement. This circumstance gives peculiar value to his statements. We hope in a future No. to give a second article on the subject from the same able pen. ED. C. R.]

1 Pet. iii. 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God."

THE subject announced for this evening's lecture, is the common doctrine of Atonement. I am glad to have an opportunity of giving some public account of the considerations which have led me to alter the views which I once held on this subject. That alteration has not been of sudden growth. When, fifteen years ago, I resigned my pastoral charge in this town, my mind, although disturbed on several points of Christian doctrine, was yet not so unsettled as to forbid a very sanguine hope that a short recess would restore me to my usual confidence. In this I was not altogether disappointed, and hence engaged freely in occasional labours for my brother ministers of the Independent denomination, though declining to accept a settled charge. But as I pursued my inquiries, and that with less restraint than was possible as the salaried advocate of the opinions I wished to examine, doubts again came over me, and with greater force than before, until, about six years ago, I felt I could no longer officiate in the pulpits of my brother ministers without giving offence, or exposing myself to the serious temptation of dishonest concealment. I have thus been debarred the opportunity of explaining myself in those places where it may be presumed explanation would have been the most interesting and useful.

Should any of my former hearers be in the congregation of this evening, desirous of knowing what their pastor of fifteen and twenty years ago (for I can speak almost as an ancient) has to say on a doctrine which he has often handled before them under other auspices, I trust they will hear me with that attention and seriousness which the subject demands, and consider that forty years may not be less entitled to a hearing than thirty or twenty.

The doctrine we are to examine is the following—that all mankind having broken the laws of God, it was incumbent on him, as the Moral

Ruler of the universe, to put in execution the threatenings by which his laws had been guarded, which are supposed to have been no less than everlasting exclusion from his presence and favour, with all the untold and inconceivable miseries which must arise from such a loss, without hope of reparation. This frightful calamity overhung, as it is supposed, the whole race,—men of every clime and of every age, children as well as adults, infants who have never seen the light, as well as men who have grown old in sin. One indiscriminate doom awaited all; or, if discriminate in respect of the degree of suffering, yet indiscriminate in respect of duration—the one appalling feature which casts every other into the shade, and shuts up the whole human race to despair.

In this extremity, divine mercy interposes with the following expedient—that Jesus Christ, who is held to be very God as very man, and pure in his human nature as in his divine, shall undergo certain grievous sufferings both of body and of mind, and yield up his human life on a cross; in consideration of which, the penalty overhanging the race (vast, horrible and inconceivable as it is) shall be revoked, and a free pardon issued to as many as shall repent and believe.

It is allowed that between the redemptive sufferings and those averted no proper proportion exists in respect of magnitude. A feather weighed against a mountain or against the globe itself—aye, or the universe entire, would not sufficiently represent the infinite disparity which exists between them. But it is held, that what the former want in respect of magnitude, they gain, and more than gain, in respect of value and importance by the dignity of the sufferer. And therefore it has been argued that one drop of the Saviour's blood, or one pang, would have been sufficient to cancel the sins of all mankind, if it had appeared to Divine Wisdom that the ends of punishment could have been answered by such a modicum of suffering. As, however, it is supposed that the special design of the atonement was to produce an *impression* on the minds of creatures, it was judged expedient to subject him to great sufferings. Accordingly, it is usually held, that over and above the natural evils which befel our Saviour as a partaker with us of flesh and blood, and those which were brought on him by the malice of his enemies, and which issued in his cruel death, there was laid upon him, towards the close of life, an extraordinary and peculiar chastisement by the hand of God himself—a chastisement spiritual in its nature, but of so terrible a kind as utterly to eclipse all his other sufferings, and to have overwhelmed a mere creature. In this the satisfaction is supposed to have mainly centred.

Let me give you a quotation or two from a sermon by the late R. Hall: "While we accompany the Saviour through the successive stages of his mortal sojourning, marked by a corresponding succession of trials, each of which was more severe than the former, till the scene darkened, and the clouds of wrath from heaven and from earth, pregnant with materials which nothing but a Divine hand could have collected, discharged themselves on him in a deluge of agony and of blood, under which he expired,—we see at once the sufficiency, I had almost said the redundancy, of the atonement."

Again: "This is the mirror which reflects the true features and lineaments of moral evil, and displays more of its demerit than the

most profound contemplation of the law, of the purity of its precepts or the *terror* of its *sanctions*, could have done. In pouring out its vials on the head of that innocent and adorable victim, it evinced its inflexible severity, its awful majesty, to an extent and in a form never conceived before."—Serm. on Substitution, I. 515, 522, 523.

Against this doctrine I shall urge to-night two objections. This is all I can do conveniently in the compass of a single discourse. The subject will be continued in a subsequent lecture.

I. The first objection is this—that Jesus is improperly spoken of as God in the absolute sense of the word. The reasons which have led me to alter my views on this point are already before the public, and I need do no more this evening than thus briefly refer to them. Jesus was a man; and though wonderfully endowed with divine power when on the earth, and now exalted to an elevated rank in the scale of being, yet is always to be distinguished from the Infinite Being who *made* him what he is, and *gave* him all the authority which he holds. His sufferings, therefore, must want that element of grandeur which is supposed to compensate for their essential insignificance, as contrasted with the eternal miseries from which they are supposed to deliver.

This, you perceive, is a Unitarian objection; that is to say, an objection arising out of what I cannot but deem to be scriptural views of the unity of God and the person of Christ. But I believe it lies against the doctrine we are examining, even as held by many Trinitarians. And, first, let me speak of those who agree with the Unitarians in saying that there is but one Infinite Agent, as one Infinite Being, one Infinite Mind, one God, but who differ from them in holding that there is a certain triune distinction in the mysterious nature of this Great Being; of which, however, they say they can form no conception, and which, therefore, one would think, must be utterly devoid of every practical influence. The only idea they can form of the divinity of Jesus, is that of the indwelling (as it has been called) of this Great Being in the man Jesus. Whenever, therefore, they conceive of him as God absolute, they must identify him with that Being whom Unitarians unite with them in worshiping; and whenever they distinguish between him and this glorious Being, his Father and God (as the New Testament perpetually does, and the exigencies of their creed compel them to do too), he, i. e. Jesus, cannot be in their eyes any more than the *agent*, *representative* and *servant* of the Father; that is to say, they must conceive of him after the manner of Socinus and his friends. Now, as it is in his mediate capacity alone that he can be supposed to suffer and make atonement for our sins, these Trinitarians are as certainly debarred the plea of an infinite atonement as the Socinians themselves. The personality (as divines speak) must, on their principles, reside in the human nature. The person, the Jesus, that was born of the Virgin Mary, suffered under Pontius Pilate, &c., can only be, on their principles, a man, wonderfully endowed, it is true, but still a man, to whose actions and sufferings a truly divine grandeur cannot be supposed to appertain without annihilating his person, or confounding it with that of the Father,—the old Patripassian belief, which has been condemned over and over again as heresy. Swedenborg in modern times has perhaps done most to revive it. There is also much in the Moravian theology to countenance it. But if any dependence at all is to be placed

on church censures, this doctrine is heretical to the core, nor has it ever been able to maintain its ground when brought into free collision with its Trinitarian antagonist. Indeed, with the exception of some few texts easily capable of a different interpretation, the distinction drawn in the New Testament between Jesus and the Father is so marked and broad, that to deny it is rather to contradict than to mistake its testimony. Hence the advocates of this doctrine are always found either falling off to the Unitarians, or retreating again within the more defensible lines of Orthodoxy.

I now turn to those Trinitarians who ascribe to the Son, as divine, a real and intelligible personality; regarding him as an agent *in se*, having powers distinct from those of the Father and the Spirit, and all that is necessary to absolute godhead. These Trinitarians do not suppose that the Eternal Son suffered in Jesus, but only his human spirit, which they regard as perfect, having its own will, its own understanding and consciousness; in fact, wanting, as they allow, nothing to constitute it a distinct person, excepting to be divorced from its august companion. But that union does not obliterate distinct personality, is evident from what these same men believe of the Trinity, in which they suppose that absolute *unity* and *identity* of nature actually consists with distinct personality. And how is this distinct personality proved, or attempted to be proved, but by shewing that the Father, Son and Holy Spirit have their own distinct powers of thought and action? This is the way in which the personality of the Holy Spirit is proved; and we say that if the argument is good to prove this point, it is equal to prove also the personality of the human spirit in Jesus.

It is poor arguing to say in reply, that we have in ourselves a union of two natures in one person. Our bodies, if separated from our spirits, would not be persons, but corpses. They have no distinct consciousness of their own. They are but the vehicles, the unconscious organs, of conscious spirits. But in Jesus there are supposed to be two conscious principles, which, as we have said, need only to be separated in order to become two distinct persons. We contend, then, that their union cannot make them one person, so long as their powers and consciousness remain distinct, but only two persons united.

Yet that Jesus is not two persons, is certain. If, therefore, he is a human person, it follows inevitably that he is not also a divine person; that is to say, his *personal* deity cannot be maintained. His divinity must be resolved into an *assistance* and *presence* of the Eternal Word in him, just as the former class of Trinitarians conceive of the presence of the Father in Jesus. Neither class, therefore, can with justice plead the *infinite* value of his sufferings. This can only be done in connection with the doctrine of his personal deity,—the doctrine which makes the *I* that suffered on Calvary the identical *I* that made the world, and now upholds the universe by his power,—the doctrine that makes the Virgin Mary, in good truth, “the Mother of God.” Yet I apprehend there are few Protestants, if we except a certain party in the Church of England, who would choose to apply this title to Mary, although it has been vindicated to her by a council which Protestants no less than Catholics have been wont to honour. How comes it to pass that this title has fallen into such general disuse, and that good people now-a-days prefer to call her “the Mother of *him that was God*,” or, with Nestorius him-

self, "the Mother of Christ"? How is it to be accounted for, except on the principle that Nestorianism (the heresy so called which divides the person of Jesus Christ, or makes him only a human person, wonderfully favoured and enlightened by the Eternal Word, and associated with him) has diffused itself widely, though covertly, among Trinitarians? So Mr. Newman, of Puseyite notoriety, avers, saying that we live in a time when Socinians, Sabellians, Nestorians, abound, without themselves knowing it. The fact is, our conceptions of Deity have burst the limits which a confined view of the universe had before prescribed to them; so that thinking men find it simply impossible for them to predicate of God whatever is predicated of Jesus in the New Testament, or may with truth be predicated of him on the principle of his strict humanity. The consequence is, that one class of Trinitarians falls unawares into Nestorianism, and the other into downright Socinianism, with neither of which systems can an infinite atonement consist.

II. My second objection is, that the doctrine involves the idea of vicarious punishment in the strictest sense; and that punishment of this kind is in the highest degree repugnant to the natural sentiments of the human mind, and ordinarily but ill adapted to answer the ends of government. Vicarious punishment is punishment suffered by one in place of another, and so suffered as to release the other from punishment.

That inflictions of this kind are ordinarily unsuitable to the purposes of government, seems to be allowed on all hands. The late Robert Hall, in the discourse from which I have already quoted, says, that "to attach the penalty to the person of the offender is as much the provision of the law as to denounce it." Accordingly he remarks, "If the principle" (that is of vicarious punishment) "be at all admissible in the operations of criminal law, it is too obvious to require proof that it should be introduced only on very rare occasions, and never be allowed to subside into a settled course;" and, "Though there are some traces in history of persons supposed to have presented themselves as vicarious offerings for relatives and connections, yet they are feebly attested; while among the well-attested records of judicial authority we have no instance probably of any person, who was himself innocent, being admitted as a substitute in behalf of the guilty."—Works, I. 492, 493, 516.

Suppose the case of a criminal cast for execution on a charge (let us say) of high treason, clearly brought home to him, and of such enormity that every one concerned in the preservation of order acquiesces in the sentence pronounced against him. He escapes from his cell by means of a friend who has found means to deceive the keepers of the prison, and who remains in the fugitive's place. Would the purposes of justice be answered by sending this man to the scaffold in lieu of the criminal? Make the supposition that he is so dealt with. "The peace and well-being of the State," it is said, "has been placed in jeopardy. A blow has been struck at its vitals. Nothing but death can atone for the injury." He is led forth—the innocent for the guilty; nor unwillingly on his part, for he is generous enough to rejoice in saving his friend, even at the expense of his own life. I can conceive of a Domitian or a Tiberius decreeing such a thing, under the influence of exasperation at the escape of the real offender, and of a brutalized

people, under the influence of exasperation too, witnessing it with savage exultation; but in a right-minded community such an exhibition would only awaken a mingled feeling of horror and consternation. Such punishment as the laws might award to one who had aided in the escape of a criminal from justice, might justly be inflicted; but to drag the friend to execution in place of the escaped culprit, is a proceeding which would suggest itself only to minds in the lowest stages of civilization and morality.

Sufferings endured for the benefit of another, the mind can easily tolerate; and even when they are so circumstanced as to form *constructively* a punishment, and a vicarious punishment too. But then they are never supposed to operate *as* punishments. Were an individual, actuated by the benevolent desire of reforming the convicts who are yearly transported from our shores, to exile himself with them, submit to their restraints and share in their labours, he would become a partaker of their punishment; and were the Government, pleased with his self-denying exertions and gratified with their results, to select some of those who had best profited by his instructions as objects of the royal clemency, he might be improperly or metaphorically spoken of as having suffered a vicarious punishment for them, they being liberated from punishment in consequence of his labours and privations. And yet no one would think of blaming the measure on this account. The plea that what he had suffered was submitted to voluntarily, and that, properly speaking, it was not in his case punishment at all, and did not by any means operate as punishment in the liberation of the criminals, would be accepted on all hands. But were the Government to declare that the liberation of these reformed convicts should not take place unless the reformer himself would consent to pass a certain number of months or days in solitary confinement for each criminal liberated, or to work for such a length of time in irons, or to receive such a number of lashes on his naked back,—every one would cry shame at the proposal, and pronounce that such a barbarity, if inflicted (though nothing more than strict vicarious punishment), would not only extract all grace from the act of pardon, but would actually defeat its own end, if that end may be understood to be the cultivation of reverence either for the laws or the governing power.

This illustration will serve to shew that the abhorrence we feel towards vicarious punishments is not confined to those of a capital nature. The same feeling, varying of course in the degree of its intensity, usually attends them in every grade. Perhaps the story of Zaleucus, of which so much is made by theologians, affects the mind with less of this feeling than any other. He was a jurist, and, as is reported by Diodorus, a disciple of Pythagoras. Modern research, however, appears to have detected an anachronism in this. It makes Zaleucus the senior of Pythagoras by near a century; so that Pythagoras might have learned from Zaleucus, instead of Zaleucus from him. But however this may be, Zaleucus was a philosopher, and employed by a Grecian colony in Italy to digest for them a code of laws. Among the laws drawn up by him, and assented to by the colonists, was one making a certain crime punishable with the loss of both eyes. His son was the first to bring himself under the lash of this terrible law. According to Valerius Maximus, the father (whom this writer describes as the

king as well as legislator of this people) would have inflicted the penalty; but they earnestly entreating him to spare the criminal, he compounded the matter by putting out one of his own eyes and one of his son's. It is probable he saw in the earnestness of the appeal made to him that the law was not in favour, and that in fact the people, or some of them, were on the alert for an occasion of getting rid of it. This, however, they were deterred from proposing directly, because, if another ancient writer is to be credited, Zaleucus had procured that no one should be allowed to propose any alteration of the laws except with a rope round his neck; that is to say, he had made it death for any one to propose an alteration not subsequently approved.* There was a risk, therefore, in making any direct proposal for the abrogation of this law. But the dissidents were acute enough to see that if they could prevail on Zaleucus to forego the penalty in the case of his son, the law would be in effect repealed, since no one afterwards could have suffered under it without an outcry being raised against the flagrant partiality of the legislator. Resolute, therefore, not to relinquish the law, yet with a heart bleeding for his son, whom it doomed to spend the residue of his life in irremediable blindness, he compounded the matter in the way named.

Now, I can easily imagine that the immediate effect of this determined act was to produce a salutary fear of the law. Report says the crime was not repeated during the presidency of Zaleucus. And yet I suspect that the ultimate effect of this act must have been fatal to the law; for suppose the next culprit to have had a father, equally tender and equally generous, could the authorities have refused to him the indulgence which Zaleucus had claimed for himself? "He was spared the sorrow," might the agonized father have said, "of seeing his son languish in total blindness, though himself the author of this law. It is true Zaleucus was of more importance than myself, and therefore that his loss of an eye may be looked upon as a greater tribute to the sanctity of the laws than mine. But so was the example of his son of greater weight than that of mine, and more likely to injure the public morals; nay, in dividing the penalty between himself and his son, he did in truth what he wished to avoid. He repealed the law, for he deprived it of its most appalling feature, namely, the total blindness to which it dooms the offender. I stand upon precedent, and claim that the law shall not be made more flexible for the author of it than for me."

It is not easy to see with what show of equity such a plea could have been resisted; and it would have grown stronger with each new concession to its force. What, then, must have been the consequence? Could this liberty of commutation have been suffered to pass into a law? Impossible. Both the interests of the community and the sympathies of the public mind would have forbidden it. What, then, would ensue? Either an arbitrary stop must have been put to the practice of substitution, contrary to the equity of the case, or the law itself must have been modified. One eye must have been made the forfeit, or the penalty changed altogether.

* Dr. Smith, in his *Dictionary of Greek and Roman Biography*, says it may be doubted whether the law was actually as here stated; but he admits the probability that there were regulations in force designed to put a check upon innovation.

Nothing is known, that I am aware of, as to the real history of this law—how long it held sway, under what circumstances it was repealed, or whether any but the two first sufferers ever fell under its sanction. But little is hazarded in saying that something like what I have imagined must have been its fate; so that it may be fairly questioned whether, if the whole history were before us, the lesson it would teach would not be of a different kind from that which is usually deduced from it, and more in accordance with the ordinary experience of human laws.

In fact, I cannot look upon this act of Zaleucus as that of a wise legislator. It was rather the act of a proud, inflexible man, who knew well that he was compromising the law, and yet would maintain a show of keeping it. For, as I have heard it remarked, the law was not that two eyes should be forfeited, but that the criminal should be blinded for life. His taking part of the penalty on himself was, therefore, a plain evasion. But his master passion had been brought into collision with one as strong, namely, parental affection; and the result was a compromise, which will ever stamp the character of the man for resolution, but which has not, that I am aware of, been thought worthy of imitation by any succeeding legislator. The act well corresponds with what is recorded of Charondas, a philosopher employed by a neighbouring state in a work similar to that of Zaleucus. Indeed, the story is told by some of Zaleucus himself; which shews the impression which the character of the man had left on the minds of his contemporaries, and also the uncertain nature of this part of ancient history. The story is, that Charondas or Zaleucus, whoever he was, returning from the pursuit of some robbers, and finding a tumult in the city, came armed into the public assembly, contrary to a law which he had himself obtained. Being reproached on this account, he drew his sword and killed himself, saying, "I do not put contempt on my own laws, but thus I seal them with my blood." It is plain these men lived in turbulent times,* and among a people whose history, were it known, would, I doubt not, supply us with many anticipations of the Lynch law which still prevails in some of the back settlements of America. They were both of them men well adapted to the times in which they lived, and no doubt were the authors of many and great improvements. But the parent states of Greece were as far from imitating this vicarious experiment of Zaleucus, as we some of the border practices of our American descendants. For the advocates of the popular doctrine, therefore, to derive their capital illustration of vicarious punishment from the history of Zaleucus, only shews the paucity of the materials from which they have to cull, and (as we have heard R. Hall admitting) the absence of any available instances in the well-attested records of judicial authority.

And now let me ask, why should not the law of precedent hold in the Divine as well as in human governments? It is plain to me it must; and therefore that the introduction of strict vicarious punishments into that government, if not proper to be carried out, would be no less objectionable. I stand on sacred ground, upon which, I trust, I

* "The account preserved by the scholiast on Pindar, from Aristotle, indicates that a period of civil strife and confusion was the occasion which led to the legislation of Zaleucus."—Dictionary of Greek and Roman Biography, art. Zaleucus.

have not ventured without awe. But when divines argue from the nature of the expedient for our salvation (as understood by them), the unlikelihood of its ever being repeated, and make this unlikelihood an essential requisite in a valid substitution, I feel indeed that an immense antecedent improbability lies against the first employment of such a method. But, once employed, I could not repress the thought that it might be employed again. Nor could any thing but a positive declaration to the contrary, hinder this idea from strengthening into an expectation, supposing a similar juncture to arise. But would such a declaration wear no appearance of what is arbitrary and partial? "See," might the erring inhabitants of some other sphere exclaim, "how leniently the inhabitants of that guilty world were treated! One of themselves, received into close and mystic union with the Deity, was allowed to pay the penalty for them all, and that but a small fraction of it too; while we, not more guilty than they, must feel the full weight of Divine wrath. True, it was an act of pure grace. But are the fountains of Divine grace frozen? See, they are even more honoured than they would have been had they not fallen, while we are crushed unrelentingly beneath the iron rod of vengeance."

God forbid that I should use rash or presumptuous language. But he has himself taught me that he is "*no respecter of persons*;" and it must be evident to the most common understanding, that, embracing all things in his capacious mind, the principles of his government must be of the broadest and most comprehensive description, utterly opposed to that narrow, time-serving policy which too often disgraces human legislation. Seeing every thing in its relation to all things, time present in its relation to time past and future, the same, moreover, in all his judgments, his administration cannot but be the very perfection of *consistency*. So that in his government we are warranted to look for even a more marked regard to the law of precedent, than in human governments. Far be it from him that he should relax his laws on behalf of one and not on behalf of another; that he should admit of substitution in one case and not in its fellow; that he should now yearn with compassion over the distant prodigal, and anon look with coldness on his despair. These are the fickle ways of erring, changeable men, and not the ways of Him who is described as the "Father of lights, with whom is no variableness, neither shadow of turning."

The bearing of these remarks must be obvious to all; for it is universally admitted that the practice of vicarious punishment cannot be allowed to subside into a settled course.

On this point let me quote from a sermon on the Atonement by the late Dr. Hamilton: "It is necessary that the distinctions of conduct should be preserved, and its consequences be traced, if we would retain any vivid sense of virtue. But a frequent interchange of parties would tend to confound all such discriminations. If it be permitted to take place, it must be reserved for some signal conjuncture, in which it can neither be pleaded for impunity, *nor drawn into precedent*. As an exception it may emphatically vindicate its singularity, and yet confirm the necessity of the ordinary course from which it solitarily deviates. It could not become a frequent, not to say an ordinary allotment, without *disturbing every relation and frustrating every law*." (Sermons, p. 349.) These remarks are very strong. Vicarious punishment cannot become

a frequent, much less an ordinary measure, "without disturbing every relation and violating every law." If it be permitted to take place, it must only be in such a juncture as shall forbid its being "drawn into a precedent."

R. Hall expresses himself in a similar manner: "Viewed in itself it (vicarious punishment) would seem the height of injustice, and, in the room of improving, would give a violent shock to our moral sentiments. Punishment inflicted on the offending party speaks for itself, and, when ordained by law, impresses the spectator with an instantaneous conviction of its justice and propriety. With vicarious punishment it is exactly the reverse. It is a spectacle so far removed from the usual course of events, that nothing can reconcile the mind to it but a clear exposure of its origin and design, and the peculiar circumstances of the crisis which determined its adoption."—Vol. I. p. 519.

What, then, are these "peculiar circumstances"? Of course, if any such can be pleaded, they would go in abatement of any claim which might be set up by subsequent offenders. R. Hall, however, does not explain them; and Dr. Hamilton is equally remiss. Both talk largely of "signal conjunctures," "great crises," "an extraordinary combination of difficulties," and so on; but what these difficulties are, and wherein the peculiarity of the crisis consists, the reader is left almost entirely to conjecture.

Will it be said that the peculiarity consists in this, that a whole race has become obnoxious to guilt and punishment on account of the sin of one man? I reply, that the Adamic constitution is usually spoken of by writers of this class as something that was highly advantageous to the race. It can hardly, therefore, be used as a plea for indulgence. Beside, the assumption that man was put under a constitution different from that which obtains in other planets, is altogether gratuitous. We know nothing of the economy of other worlds except by inference from what we witness in this. So far as our knowledge of the works and operations of God extends, we observe a surprising unity of plan. It is, therefore, more reasonable to presume that the course which Divine Providence has seen fit to adopt in this world, is the same as he has seen fit to follow in other worlds. When men (the inhabitants of earth), angels (inhabitants of heaven) and devils (inhabitants of hell), were supposed to comprise the whole universe of intelligent beings, nothing could be more natural than to suppose a peculiarity in the constitution under which man was placed. But, now the universe has expanded into a thousand worlds, and ten thousand times ten thousand, nothing strikes the mind as more probable than that there may be some at least whose inhabitants are under a constitution similar to our own.

Will it be said that the fall of man was the effect of temptation, and that by a power with which he was ill able to cope? This will not be insisted on.

Will you then say that man is a creature composed of body and soul, allied to animal natures, and but half spiritual? This were a good reason why he should not be subjected to too severe a trial; but no reason at all why, having failed in a trial proportioned to his strength, he, above every other creature, should be restored in the extraordinary and even questionable way supposed. Beside, can any one imagine that we are the only intelligent beings who are allied to matter? If

among the inhabitants of other worlds intelligent beings are found, surely the material nature of their abodes must be held to indicate that they are of compound make like ourselves.

What, then, are these "peculiar circumstances"? For my part, I cannot discover them; and therefore can see nothing whatever to prevent the measure adopted in the case of mankind from growing into a precedent; whence it follows, by the concession of these eminent writers themselves, that it cannot be one of proper vicarious punishment.

It may seem presumptuous in me thus to oppose myself to men so immeasurably my superiors. But great intellect is no security against error; and not unfrequently does it fall to the lot of inferior minds to correct the errors of superior. Beside, there are great names on the side which I now espouse, which may well fortify me against the prestige even of such names as those of Hall and Hamilton.

I must add, before I conclude, a word or two more on the distinction between vicarious punishment in the proper and in the improper sense.

There is nothing which the advocates of the popular doctrine are more studious of confounding than this distinction, and yet it is one of which we have almost an intuitive sense. Vicarious punishment, improperly so called, is of every-day occurrence in the operation of our own laws. When a working man is sentenced to a short imprisonment for some minor offence, his family loses for the time the benefit of his daily labour, and so may be said to be punished for his misconduct. When recognizances are forfeited, owing to a person's absconding who was bound over to appear and take his trial at the assize for some alleged offence, it may happen that his too confiding friends, unable to discharge their pecuniary obligation, may be reduced to expiate (as it may be said) his offence in a debtor's prison. And yet the mind does not revolt at this. Figuratively they would be punished in his stead; but really they would be punished for their own breach of covenant in not producing the person of the offender at the time appointed, or paying the fine they had engaged to pay, and which the law was willing to accept as a composition in some sort for the punishment of the guilty party, he not being as yet proved guilty. But let the accused appear, take his trial, be convicted, and then let one of his friends offer to take the sentence of the court on himself, and he would not be heard,—so contrary would such a proceeding be to the spirit of our laws.

And yet Dr. Hamilton, in the sermon already quoted, supposes he has done enough in the way of analogical reasoning when he has shewn that the principle of one suffering for another is of common occurrence in the operations of Divine Providence. "The annals of patriotism," he says, "glow with bright names of self-sacrificing renown. Present good has been surrendered by a generous disinterestedness for the welfare of posterity. And when we look more minutely into the framework of every human community, we cannot fail to notice that almost all its good is purchased by necessary or voluntary inconvenience and pain. The parent denies himself repose and many a comfort for the better equipment of the child in the race of life; the child has often to repay the care which watched his infancy, by debarring himself of the recreation which labour requires and competency might command. * *

There are occasions when we should be accounted unnatural, did we not endanger health and existence for others. * * *

"The fact that innocence often incurs the consequences of guilt is apparent, and proves that the actual case in question (that of Jesus) is by no means unknown to the present constitution of things. It is sufficient answer to the charge of any peculiar principle, that every observer is equally required to explain a similar one in surveying the history of communities and the progress of events. It is no more the embarrassment of revealed, than of natural, religion."—Pp. 299, 300.

Now I contend that this is not to state the matter fairly. The case of Jesus, as one of proper vicarious punishment, is declared to be unique; and necessarily so, or it would not answer its end. It stands in the Divine government alone, "like a pyramid in the desert," as this writer eloquently says, "abrupt and incomparable." But if so, how can the principle of strict vicarious punishment be said to embarrass natural as well as revealed religion? Plainly it is the embarrassment of the latter alone, and that only as interpreted by theologians of Dr. Hamilton's class.

None of the instances cited by him come up to the mark. They are such only as have been already noticed in the administration of our laws, from which, nevertheless, proper vicarious punishment is altogether excluded. A man offering himself as a substitute for some convicted criminal in one of our courts of justice, might plead exactly the same analogies as are pleaded in the extract just quoted on behalf of the vicarious punishment of Jesus. And yet all would not weigh a feather. The law, which, on account of the complicated relations of human society, can hardly inflict a single punishment on a guilty person without causing incidental suffering to some innocent party, yet will not recede a hair's breadth from its resolution to lay the primary (which is the only proper) punishment on the guilty head alone. And can there be a doubt that in this the sympathy as well as the understanding of the nation go with it?

Now if these analogies fail to reconcile us to vicarious punishment in our own jurisprudence, it is vain to urge them in defence of the same thing under the Divine administration,—unless, again, some peculiarity in the case can be pleaded, guarding it, on the one hand, as I have already said, from being drawn into a precedent, and, on the other, vindicating it from that abhorrence with which such punishment is ordinarily regarded.

We have seen that, with regard to the former point, no such peculiarity can be pleaded; and now, with regard to the latter, what is there to allege?

Will you say the victim went voluntarily to the altar? Of course he did. Vicarious punishment without the consent of the substitute would be the foulest wrong and injustice. Consent is supposed in every case.

Will you say, then, that the sufferer has been compensated by a large reward? I doubt whether this would avail to reconcile us to vicarious punishment in ordinary cases. But, whether or not, what can be more evident than that in proportion as the sufferings of Jesus have been compensated, they must lose their efficacy as a punishment?

In this respect the case of a substitute will not differ from the case of a criminal; and what would be the effect of the punishment of a criminal, if he were afterwards compensated for his sufferings by a reward proportioned to their severity?

The strongest thing that can be said is, that the sufferings of Jesus are so ordered as that a small amount of suffering is made to counter-balance a much greater—nay, an infinitely greater. But here the difficulty is to make good the allegation; against which there lies the whole of my first argument this evening; while it must be allowed that whatever tends to abate the feeling of abhorrence with which vicarious punishment is regarded, must increase its liability to be drawn into a precedent.

I must say, therefore, that to my apprehension the doctrine which makes the sufferings of Jesus a proper vicarious punishment, is repelled on all hands. The abettors of the doctrine can neither shew cause why it should not be drawn into a precedent, nor can they allege any thing of value to rescue it from that feeling of abhorrence which vicarious punishment usually excites.

While, then, I recognize in Jesus the great Reformer of our race, himself the glorious pattern of the excellence to which it was his aim to raise us, the divine idea of human perfection realized, and so in an important sense the reconciler of God to man, as well as of man to God; and see him, in the prosecution of his work, led through scenes of trial the most severe, scorned and rejected even by those he came to save—nay, murdered by them,—and, to try him to the utmost, denied for a time in his extremity those spiritual consolations which have enabled many to rejoice in the midst of mortal anguish; and when I see him patient in all, submissive, trustful, resolved, I can sympathize; I feel the contagion of his piety and love; I hail him, first of men, Redeemer of the race, greatest of benefactors, Saviour of the world; and rejoice in the assurance that he shall one day “see of the travail of his soul and be satisfied.” His case lies clearly within the compass of those analogies which may be pleaded in the ordinary operations of Divine Providence. But when I am told that that mental distress which he suffered—aggravated, moreover, to a degree which to us is inconceivable—a degree which, I have heard, might have had its parallel only among the damned—was a direct and special punishment laid on him for our sins, my feelings suffer a strange revulsion. I am affected as I should be had Howard been put on the rack, in some petty state abroad, as a punishment for the crime of some prisoner whom it had been his happiness to reform, and whom the government wished to liberate. Every principle in my moral nature rises up in alarm, as at the news of some gigantic wrong or outrage, and the words burst uncontrollably from my lips, It cannot be!—it cannot be!

But, should any of you think this language too strong, at least you must permit me to say, that if Jesus suffered such a punishment, it is one of the darkest of mysteries; and that, instead of extolling it as the brightest manifestation of the Divine character, it becomes you rather to bow your heads in wonder and self-abasement, saying “How unsearchable are his judgments, and his ways past finding out!”

PAPERS OF THE LATE MISS POPPLE.

SIR,

IN your No. for October 1847, p. 634, there appeared a brief memoir of the late Miss Popple, more familiarly known to your readers under the name of *Miriam*; and it having fallen to my lot, as one of the trustees named by her in her last illness, to look over the manuscripts which she left behind her, I beg to forward some of them to you, for insertion, if you please, in the *Christian Reformer*. Her papers were very voluminous, consisting of an account of her change of opinion; Reasons for not attending the Public Worship of the Established Church;* copies of letters to those whom she wished to interest in the affairs of her infant church and school; remonstrances, firm yet courteous, against the bigoted interference of those who would not allow her to do good in her own quiet way; comments on passages of Scripture; sermons, prayers, essays, and a great number of poems. The latter are chiefly occasional, and shew with what depth of feeling she entered into all the great public questions of the day, and what a happy facility she possessed of clothing in appropriate verse the sentiments of a sympathetic and a finely-toned spirit. One of the best of these pieces is "The Negro Mother's Appeal," which I inclose, and which will enable your readers to judge for themselves of her poetical powers.

The Negro Mother's Appeal.

"White Lady, happy, proud and free!
Lend awhile thine ear to me;
Let the Negro Mother's wail
Turn thy pale cheek yet more pale.
Yes, *thy* varying cheek can shew
Feelings none save mothers know;
My sable bosom does but hide
Strong affection's gushing tide.
Joy, lady, when to thee the name
Of Mother with thy first-born came;
Joy, unmingled with the fear
Which dwells, alas! for ever here.
Safe within thy circling arms,
Thou mayst watch the opening charms
Of the babe who sinks to rest
Cradled on thy snowy breast.
Confiding in thy right divine,
Press his rosy lip to thine;
By no force nor fraud can he
Snatched from thy embraces be.
Gently nurtur'd shall he grow;
Bitter toil shall never know,—
Never feel the gnawing pain
Of the captive's hopeless chain.
And thou wilt bid him fix his eye
On a bright home in the sky,
And teach him how to lift his prayer
To a Father dwelling there.

* This will be offered to the Committee of the Unitarian Association, in the hope of its being published by them as a tract.

But, lady, when *thy* look so mild
Rests upon thine own fair child,
Think thou of one less fair indeed,
But one for whom thy heart should bleed.

Born to his parents' wretched fate,
Him no smiling hours await ;
Toil and scourge and chain his doom
From the aradle to the tomb.

When bowed beneath his earthly woes,
His fainting heart would seek repose,
And listen to the holy call
Which bids him trust the Lord of all ;

When he in lowly prayer would bend
Before an Everlasting Friend ;
Learn how to reach those mansions blest
Where even he at length may rest,—

By a stern master's jealous pride,
That boon itself may be denied ;
He may forbid his care-worn slave
To look for hope beyond the grave.

And if that blessed law be true
They tell me Jesus preached to you,
'Twere well, perhaps, to veil its light
From the poor bondsman's aching sight,

Lest too clearly he might trace
The records of a Father's grace ;
Read his own wrongs in words of flame,
And his lost birthright proudly claim.

Yes, White men, fear not ; even we,
Despis'd, degraded though we be,
Have hearts to feel, to understand,
And *keep* your Master's great command.

That faith your kinder brethren bring
Like angels on their healing wing,
With glimpses of a brighter home
To cheer us in the hour of gloom,—

That faith beneath whose hallowed name
Ye work the deeds of sin and shame,
Which bids the sinner turn and live,
Can teach the Negro to forgive.

For all the gems of Afric's coast,
And fruits her palmy forests boast,
I would not harm that boy of thine,
Or bid him groan and toil for mine.

I would but on my bended knee
Beseech that mine may be as free ;
Child of the same indulgent Heaven,
Share the common blessings given.

I would but when the lisping tone
Of thy sweet infant mocks thine own,
Thy voice should teach his earliest thought
To spurn the wealth by Slavery bought.

I would but when thy babe is prest
 With transport to a father's breast,
 Thy gentle voice should plead the cause
 Of Nature and her outrag'd laws,—

Should bid that father break the chain
 In which he holds his brother man;
 And, by the love to thee he bears,
 To dry the Negro Mother's tears.

Oh! by thy pure maternal joy,
 Do bid him spare my helpless boy;
 And thus from God's all-righteous throne
 Draw down a blessing on his own."

Besides this, "The Mother's Grave," "The Condemned," "Lines to a Calvinistic Friend on presenting me with a Lily of the Valley," and some "To the Memory of Mrs. Barbauld," are among the best: they all bear evidences of a feeling heart, a wakeful and observant spirit, and a mind familiar with the classical models of our language.

There is among her papers, as I have already intimated, an account of the process by which she was led to doubt the truth of the sentiments in which she had been brought up, and at length fully to embrace, and openly to profess, the Unitarian faith. The casual reading of Belsham's "Memoirs of Lindsey" first shook her faith; and meeting soon after with Grundy's "Lectures" and Dr. Carpenter's "Unitarianism the Doctrine of the Gospel," she was not long in yielding assent to the truth of what they advanced. In this paper, and in others which will be quoted, the struggles of her mind as to how she should act when her first impressions were changed into convictions,—her unwillingness to absent herself from public worship, and to run counter to the known wishes of those whom she loved,—and the strong and unwavering determination, at which she at length arrived, to abstain from it altogether in the Church of England, rather than give even a tacit sanction to doctrines which she could not believe,—these are all so beautifully depicted, that every candid reader will readily acknowledge that there was in her a purity of feeling, a strictness of principle, a depth and warmth of piety, and a high regard to the interests of truth, which would have done honour to the firmest martyr that ever suffered at the stake. The paper above referred to begins thus:

"Wise, indeed, and mysterious, are the ways of that overruling Providence which directs all our actions, and various are the means by which it silently, perhaps, yet surely, accomplishes its designs; and how little are any of us aware at our entrance into life of the changes that may await us in our progress through it! How should I have been shocked a few years since at the bare possibility of my ever wishing to dissent from the communion of the Established Church, or embracing principles which now appear the result not only of reason, but of revelation,—principles which now form the chief happiness of my life, and for which I daily thank that God 'from whom cometh every good and perfect gift.' I can even remember the time when I regarded a meeting-house with contempt, and Dissenters as needless disturbers of the harmony of the Christian world, and as having no right to separate from that Church, which I forgot was only established by human laws. But my attachment to what I had been accustomed to consider as the essential doctrines of Christianity, did not arise from a conviction of their truth; it was the prejudice of education and habit. I was a member of the Established Church

because my father was a minister of it; and it never occurred to me that what I had learnt in my Catechism, and repeated every Sunday in my Prayer-book, what was inculcated in every sermon which I read or heard, could be otherwise than true, or that it was necessary to examine whether the Scriptures agreed with it, which of course was taken for granted.

"I was, indeed, inclined to read and reflect on religious subjects; not that I ever thought of doubting any of the established articles of faith, but sometimes endeavoured to comprehend them. Often have I tried to imagine the distinct personality of the Holy Spirit and the union of two natures in Christ; and after having placed the doctrine of the Trinity in various lights, and endeavoured to find some existing resemblance, which might render it intelligible, bewildered in the vain attempt, have given it up as a mystery I was bound to believe, but which in this world must for ever remain so. My ideas of the meek and blessed Jesus were very confused: he appeared a being to whom I owed a kind of indefinable reverence; but with whom, from the distance between us, I could not connect so many practical associations as at present.

"Whether inquiry would ever have succeeded to reflection, whether I should ever have dared to examine for myself the principles of Christianity, I know not, had not chance, or rather the All-wise Disposer of events, excited the spirit of investigation. My attention was attracted by some publications which fell in my way, in defence and explanation of the principles of Unitarians—a sect of which till then I knew little but the name, and certainly not much in their favour.* The first which I met with was a work dedicated to the memory of Theophilus Lindsey, a name I have since learned to venerate, as connected with every thing favourable to truth, piety and liberty of conscience. The name of the author I cannot remember. I opened it, as I frequently did any thing relating to the subject of the Trinity or the doctrines of different sects, far from suspecting the consequences that were to follow; and could not avoid being struck with the force of argument drawn both from reason and scripture, though prejudice did not then allow them their due weight. But neither willing nor quite sure that I was at liberty to be convinced, I only read occasionally; but as I proceeded, my curiosity at least was awakened; doubts succeeded; and by the time the book was gone, I regretted not having read the whole. An impression, however, was made, never to be erased; though perhaps at first, in proportion as the force of truth sank deeper, the more fearful and reluctant I was to acknowledge it. Not at all inclined to renounce on slight grounds principles rendered sacred by habit, I wished to hear all that could be advanced in opposition to them; and an opportunity soon occurred. I met with two other works on the same subject,—one by Dr. Carpenter, entitled, 'Unitarianism the Doctrine of the Gospel'; the other, 'A Course of Lectures' by the Rev. J. Grundy. As I read these more attentively, I began unconsciously to take a delight in them. They seemed to speak the simple language of the gospel; and while they inculcated the superiority of practice to mere speculation, they taught me to consider the importance of truth, and the obligation all are under to examine the Scriptures and think for themselves. And let me not be considered as unjustly biased, if

* "Though frequently urged, either by curiosity or some indefinable impulse, to the perusal of any thing connected with the doctrines of Christianity, I had never till meeting with the following works, as far as I can recollect, seen any work on the same principles, nor had my faith in any received doctrine, I believe, ever wavered. I read on these subjects whatever came in my way, I imagine with the wish to comprehend and admire, yet as it were in search of something I never had found, overruled, as it seems, by a benevolent Power, which guided me at last to that on which alone the sole of my foot could find any rest, and which, from the moment I began to study it, irresistibly rivetted my attention, and told me I had at last found what would satisfy all my desires."—March 2, 1824.

the pure, exalted spirit of benevolence which beamed in every page led me to regard with complacency the principles that produced such fruits."

After explaining the principal grounds of her sentiments, discussing the question of attendance on Trinitarian worship, and vindicating the boldness of her inquiries, she thus concludes :

"I thank God that my attention has thus early been led to this important subject. Whatever anxiety I may have experienced in the inquiry, has been fully compensated by the result. My persuasion of the truth of Christianity, my admiration of its beauty and simplicity are such, that, as a Unitarian Christian, I could wish that all were as I am, except the circumstances which at present prevent me from joining in public worship formed on what I conceive to be the genuine Christian system."

This paper is dated April 20, 1817. The Prayers which I shall now quote shew through how many years the painful struggles of her mind still continued, and with what an "admirable spirit of conscientious truthfulness" she sustained them.

"Make me ever grateful to Thee, O my Heavenly Father, that in my early years, ere yet my mind was too deeply involved in error and prejudice to give way to the light of truth, Thou didst graciously call me out of great darkness into Thy glorious light; that through the appointment of Thy guiding hand, I was disentangled from the inextricable and perplexing mazes of the Trinitarian doctrine, and led to the pure and simple faith of Jesus as it is delivered in the Scriptures, to the acknowledgment of Thee, the only true God, and of Jesus Christ whom thou hast sent; that Thou hast caused me to know that there is indeed but one God, even Thee, O Father, and not, as men have vainly imagined to themselves, a threefold compound Deity, a Being of which the human mind in vain endeavours to form to itself a conception sufficiently clear for the purposes of adoration.

"How beautiful, how sublime in comparison of this, is the true revelation Thou hast made of Thyself as 'One God and Thy name One,' the Creator of heaven and of earth, who wilt not give thy glory to another! As the God of Abraham, Isaac and Jacob, as the God and Father of Jesus, as the God and Father of all his faithful followers, O! be thou indeed *my* God. Grant that, having been called to the knowledge of this truth, I may walk worthy of this vocation; that I may not disgrace the profession of this holy faith, but be enabled to bear my testimony to its supporting, its ennobling, its purifying influences. So, fortified by a conscience void of offence, may I boldly make my profession to the world, and dare to encounter calumny and reproach under every form rather than not confess and maintain the truth I have received. So may I be supported by Thy strength through the trial which lies before me; overcome every temptation to duplicity, hypocrisy and inconsistency; and, withdrawing from that worship which my heart and understanding condemn, await with patience the reward of the victory I have accomplished."—Oct. 5, 1827.

"I see before me the path which I ought to pursue, and with God's help I will pursue it; yet forgive me, O my God, if a few tears of human weakness are shed over what seems to me the prospect of human trouble which my conduct may produce. I know, indeed, that none could in the end be benefited by *my* sin, by the forfeiture of *my* integrity. I know that I may not do evil that good may come, even to my dearest connections; that I should be following a false and blind path if I attempted to serve them by such means. And yet pardon me, O Thou compassionate and gracious Being, if the thought of the *present* unhappiness I may bring on any, is sometimes almost enough to shake my resolution. O support me, lest the trial be too hard for my faith!

"I ask not that Thou wouldest save me from the calumny, the reproach, the misconstruction which may be put by the world upon my conduct and its

motives. I know that I must expect to be accused of impiety where most I would be pious, of hypocrisy where most I would be sincere, of inconsistency where most I would be consistent, of unkindness where most I would be kind, of narrow-mindedness and uncharitableness where most my spirit yearns to live in unity and love, of setting an evil example where most I strive to 'let my light shine before men to the glory of Thy holy name,' of the want of all religion where most I would be religious, at the very time when I am making to religion a most difficult, however imperfect sacrifice. I ask Thee not to save me from this: in Thy strength I will try to bear it, if it must be my portion. The blessed Jesus and thousands of his followers have borne it before me; and am I better than the least of them, that I should claim exemption from their cross? But if it might be, I would ask thee to save me from bringing trouble on those I love, to spare me the anguish of beholding their unhappiness, with the knowledge that I could not remove it without sin. Do with *me* what seemeth best unto Thee. On *my* head let all the scorn, disgrace and trouble rest; but O, spare *them*! But if even 'this cup may not pass away from me except I drink it,' give me strength even to bear this without failing in my loyalty and submission to Virtue, Truth and Thee! May I even then say with the blessed Jesus, 'Thy will be done,' and firmly trust that even this trial, severe as it may be, must be for the best, both for myself and them."—November 2, 1827.

"O, Thou great Omniscient God, who didst foresee my humble being long before Thou didst call me from the dust of earth, and who hast in mercy sustained me through so many years of existence, with a grateful heart, although in much trouble and weakness, I bow down before Thee this day. Thou alone knowest what another year will bring forth; whether it will find me still paying Thee a cold and heartless and hypocritical service, in compliance with the evil maxims and customs of a mistaken world, or enduring anguish and worldly reproach as the price of integrity and consistency; whether it will find me shut out from Thy courts, from all public acknowledgment of Thy name, or going up into Thy sanctuary with joy to pay Thee the sincere and cheerful '*offering of a free-will heart*.' As yet, darkness and doubt and perplexity are before me. Oh, let Thy light shine in upon my clouded soul, and guide me to unutterable peace! Forgive me if I have erred, and do still err, in granting some space to the tears and anxieties of others, as well as to my own fearfulness of taking a rash and irretrievable step, uncalled for, unsanctioned by Thy command. Forgive me if I err in not daring to trust my own judgment, and in seeking for further counsel and assistance before I adopt my final resolution. But when that resolution is once formed, on full conviction of its righteousness, may I have strength to accomplish it, even though it involves the most severe and painful struggles! Let not another year find me hesitating on the brink of my duty, or wavering between my ease and my obedience. Yet were it *my* ease only, O Thou Searcher of hearts, Thou knowest how gladly I would sacrifice that, if it could save one hour of suffering on my account, to those to whom, under Thee, I owe my being and every earthly comfort. Thou knowest the agony of my spirit at the thought of what they do and may suffer. Oh that Thou wouldst send forth Thy light and truth to guide and comfort them!"

The following has no date, but appears to be a natural sequel to the last: the latter part of it, being in short-hand, is not legible.

"Blessed be Thy name, O Thou God of strength and consolation, that on this evening, which completes another year of my existence, I appear before Thee in peace of mind so far beyond the state in which this day found me in the year that is past. Then I trembled and wept as I prayed, and my soul could find no comfort, for I was in the midst of trial, temptation and sin, and I had not found courage to trust myself and all I loved to Thee, and at once reso-

lutely to choose the good and reject the evil. I then continued to transgress against my better knowledge, to dissemble in the sight of man, and, as it were, mock Thine all-seeing Power. I thank Thee, fervently thank Thee, that Thou hast brought me out of this snare. Bitter was the conflict; but Thy strength hath supported me, and removed to a distance the evils which I so much dreaded. Yet, while I rejoice in the victory attained, let me not be lifted up as though I had done some great thing; but let me reflect with shame how long I delayed to do right, and how weakly I dared to doubt Thy power to save. And O forgive Thy servant if even yet she scarcely can exult in a triumph obtained at the cost of so much suffering to those she loves, if she even still at times looks forward with anxiety to the [result?]; but O, let me learn more and more to cast all my care upon Thee, and to remember that as Thou hast, so Thou canst support me through every trial; that Thine ear is not yet heavy that it cannot hear, nor Thine arm shortened that it cannot save."

The three pieces which I shall now quote shew how ardently she longed for the privilege of a worship congenial to her newly adopted faith, and how bitterly she reproached herself for even a partial and occasional conformity.

"Having been long accustomed to dwell with an admiration almost amounting to enthusiasm on the exalted piety, virtues and usefulness of such characters as L——y, J——b, P——ley, Mrs. C. C——ppe, B——m, and others, either their personal friends or their fellow-labourers in the cause of truth and virtue, I have formed around me, as it were, a little world of my own, within which, when oppressed by the consciousness of knowing no human being with whom I can hold a *perfect* communion of sentiment on important religious subjects, I can retire for a while and escape the solitariness of the feeling. The enjoyment of this fancied intercourse is indeed mingled with regret that the greater part of them, as far as this world is concerned, are for ever beyond my reach, and cannot know how I have sympathized in all their feelings, in all their ardent researches after truth, in their sufferings for its sake, and in the unspeakable happiness they derived from that simple and despised form of Christianity which they embraced. One glorious consolation indeed remains, that if I emulate their virtues, if *their* God be indeed *my* God, if my life and my death be like theirs, I *shall* meet them hereafter in the society of all the wise and good, purified from every earthly imperfection, and taste with them that communion of spirit which could not be my portion here.

"Great God! if Thou shouldst see fit that during the remainder of my pilgrimage here I should continue my course alone, if it should not even be expedient for me [permitted me?] ever to associate with those who have lived with these eminent followers of their blessed Master, or share in the privileges of Christian worship possessed by them, grant that I may at least profit by the trial thus allotted me, that I may at least endeavour to render myself less unworthy of such blessings, and, meekly bowing to Thy decrees, may be ready either to receive with gratitude the accomplishment of my prayers, or await their fulfilment in that state where the wisdom of all Thy dispensations shall be fully acknowledged, and I may confess and adore Thee without constraint as the only God over all, blessed for ever!"

"Grant, O my Heavenly Father, that I may learn more completely to resign myself to Thy will, and to await with greater patience the appointed time, when 'in mercy Thou shalt return and visit me,' and recompense me according to the years wherein I have suffered adversity; wherein I have been excluded from Thy courts, and from all outward encouragement in the ways of truth. Though hope should indeed be deferred, and Thy mercy appear far distant, yet let me not murmur as though I was utterly forsaken, but remember that Thou art not slow as men count slowness; but that past, present and future are alike unto Thee, and alike fraught with blessings, though we in our blind-

ness perceive them not. Oh, let me reflect upon the mercy which has guided me from my youth upward even until now; that when I, young, foolish and inconsiderate, thought but little upon Thee, or upon the path which might lie before me in life, Thine eye was upon me, and Thou wast even then perhaps preparing me a way to escape from future troubles and perplexities of which I never dreamed. That what I then, and have ever since, looked on as an evil and affliction, was perhaps destined to prove one of my greatest blessings. That Thou didst make my bodily infirmity and imperfection the means of leading me where a haven of rest might be prepared for my soul, and my spiritual and everlasting interests promoted.

"Let it not be presumptuous thus to trace Thy guiding hand in the events of my past life, or to endeavour, in a spirit of submission unto Thee, to follow that guidance in my future course. Let it not be unlawful to beg Thy blessing on the bright gleam of hope which opens before me, nor to seek, by every innocent means, that happiness which it seems to promise. But if even this should fail me, and the blessing at which I aim should recede before me even to the confines of eternity, let me still bow with meekness beneath the disappointment. Or, rather, if *this* hope should fail me, let me not distrust Thy power, as though Thou hadst but one means by which to accomplish Thy purposes and my deliverance; my deliverance from the burden of dissimulation, from the toils which the evil customs of the world, and my own folly and weakness, have spread around me. So may I at length triumph over every obstacle in my Christian course, and stand boldly forth as the candidate for an immortal prize, instead of being contented with a lower place in those 'mansions of the Father' which the blessed Jesus has promised in Thy name to his faithful servants. Amen."

"Twelve times the sun his annual rounds hath told,
And o'er my head his golden orb hath roll'd,
Since first I bow'd before the Father's throne,
With heart resolv'd no other God to own.

And since that hour, I oft have sent on high
The lonely prayer, and breath'd the secret sigh,
But only thrice in all those years have trod
In spirit and in truth Thy courts, O God!
Thrice, only thrice, amid a Christian throng,
Have rais'd to Thee the heartfelt prayer and song.

And now my soul for nine long weary years
Hath sought her God in solitude and tears;
In vain for Thee, the *living God*, hath pined,
Nor once in pure and social worship joined!
I have, indeed, approached the house of prayer,
But sorrow, guile and shame were with me there.

Father! forgive the involuntary sin,
The outward act which mock'd the truth within;
The past forgive, if, indolent or weak,
Too long I shunn'd the righteous path to seek,
And, fondly deeming to obey Thee still,
Both err'd myself, and others led to ill.

Fountain of Light and Wisdom! aid me now,
And give me strength to consecrate my vow;
To bear unmov'd the sorrow or the shame,
And boldly to confess Thy sacred name.
The past was ne'er from doubt and falsehood free,
But be the future all for Truth and Thee.

Let not my folly pay too dear a price;
Accept, though late, the imperfect sacrifice.

So may I hope the prayer so long preferr'd,
 May yet at length in Thy good time be heard;
 And e'en on earth my grateful praises be
 Address'd where Christians honour none but Thee.
 But though my soul thus seeks her ark of rest,
 And daily thus renews this dear request,
 Be even this with duteous patience urg'd,
 In meek submission to Thy will be merg'd;
 And if on earth my song must still be lone,
 It yet may rise accepted at Thy throne.
 My everlasting hymn be thus begun;
 And when at length my pilgrim course is run,
 That faith, which in my life's young morning shed
 So bright a gleam of hope around my head,
 Shall bid me hail that land of peace above,
 Where *all* shall mingle in one strain of love."

These papers bear no date, but it was not, I believe, till about the year 1837, that is twenty years after her first change of sentiment, that she succeeded in establishing a Unitarian chapel in her native village. In the mean time it was her wont to retire on the Lord's-day to her own chamber, and there to offer to her God the worship of a devout heart, in that mode and in those terms which best accorded with her convictions. Would that there were many who would imitate her example, rather than join in the offices of a church, from the doctrines of which they cordially dissent! Would that there were many who would make the personal and the pecuniary sacrifices which she did, to obtain for herself, and for others who thought with her, the opportunity of worshipping their God in the way that their consciences approve! Honour be to her memory; and may her example operate as an encouragement and a stimulus to all those who feel that it is at once irrational and unscriptural to believe in a Triune God, and that, to use her own words, "it is more honourable to the character of the Deity, when we consider him as a kind Father, who, when we have sinned, requires at our hands nothing but repentance and reformation to restore us to his favour, than as an inexorable Judge, whose anger was only to be appeased by the sacrifice of his only Son."

I cannot close this notice without stating that the means of giving effect to the dying wish of this excellent woman, "that all should go on as it used to do" with the church and school which she had founded, have been generously furnished by her surviving sister, who, though herself attached to a different form of faith, has most honourably and conscientiously placed in the hands of trustees a sum of money, the interest of which will be applied to this purpose. If not sufficient to defray all the necessary expenses, it will at all events go so far towards them, that but little further assistance will be required. The administration of this fund is intrusted to Mr. Fox, of York, to Dr. Hutton and myself, and we are preparing a declaration of trust, by which we bind ourselves, and certain others to be associated with us, to devote the proceeds to the keeping up of the school and chapel at Welton; or if, after a fair trial, the cause do not prosper there, to employ it in the promotion of Unitarian Christianity elsewhere, this provisional latitude being quite in accordance with the wishes of the deceased.

London, June 4, 1849.

S. WOOD.

LAYARD'S NINEVEH.*

WE feel unwilling to dismiss Mr. Layard's volumes without some specific notice of his spirited and lively sketches of the several interesting tribes and sects now existing around the scenes of his labours. At the close of our previous notice we referred, in what might seem rather an ungracious spirit, to the merely speculative interest and obsolete character of the object to which Mr. Layard principally devoted himself, and with which his volumes are mainly occupied. We seem bound, therefore, in common fairness, to exhibit more in detail the subjects of present interest with which the work abounds, and to shew that Mr. Layard is no less distinguished as a keen and sympathizing observer of living men than as an indefatigable explorer of departed ages. His work is the production of an eager and adventurous traveller, as well as of an enthusiastic and persevering antiquary.

Among the many details of Arab life and character which are interspersed through the volumes, the author records a visit which he paid to Sofuk, the Sheikh of the great Arab tribe of Shammar, which occupies nearly the whole of Mesopotamia, and relates the dark and tragic close of his career. The whole chapter breathes the spirit of the Desert, with its wild enchantment and passionate romance. The following extracts shew how keenly Mr. Layard felt the charm of life in the desert, and how vividly he depicts it to his readers.

"On the following morning we soon emerged from the low limestone hills; which, broken into a thousand rocky valleys, form a barrier between the Tigris and the plains of Mesopotamia. We now found ourselves in the desert, or rather wilderness; for at this time of the year, nature could not disclose a more varied scene, or a more luxuriant vegetation. We trod on an interminable carpet, figured by flowers of every hue. Nor was water wanting, for the abundant rains had given reservoirs to every hollow and to every ravine. Their contents, owing to the nature of the soil, were brackish, but not unwholesome. Clusters of black tents were scattered, and flocks of sheep and camels wandered, over the plain. Those of our party who were well mounted urged their horses through the meadows, pursuing the herds of gazelles, or the wild boar, skulking in the long grass. Although such scenes as these may be described, the exhilaration caused by the air of the desert in spring, and the feeling of freedom arising from the contemplation of its boundless expanse, must have been experienced before they can be understood. The stranger, as well as the Arab, feels the intoxication of the senses which they produce. From their effects upon the wandering son of Ishmael, they might well have been included by the Prophet amongst those things forbidden to the true believer."—Vol. I. pp. 84, 85.

"It was one of those calm and pleasant evenings which in spring make a paradise of the desert. The breeze, bland and perfumed by the odour of flowers, came calmly over the plain. As the sun went down, countless camels and sheep wandered to the tents, and the melancholy call of the herdsmen rose above the bleating of the flocks. The Arabs led their prancing mares to the water; the colts, as they followed, played and rolled on the grass. I spread my carpet at a distance from the group, to enjoy uninterrupted the varied scene."—Vol. I. p. 88.

"There is a charm in this wandering existence, whether of the Kurd or the Arab, which cannot be described. I have had some experience in it, and look back with pleasure to the days I have spent in the desert, notwithstanding

the occasional inconveniences of such a life, not the least of them being a strong tendency on the part of all nomads to profess a kind of communist philosophy, supposed in Europe to be the result of modern wisdom; but which appears to have been known, from the earliest times, in the East. Friends and strangers are not always exempted from the rules of this philosophy, and, as reciprocity is as little understood in the Asiatic as in the European system, their property is made no less free with than that of Job was, by Arabs and Chaldees, some four thousand years ago. Still this mode of life has not always a bad effect on human nature; on the contrary, it frequently acts favourably. One cannot but admire the poor half-naked Arab, who, intrusted with a letter or a message, from his Sheikh to the haughty Pasha of Baghdad, walks proudly up to the great man's sofa, and seats himself, unbidden, upon it as an equal. He fulfils his errand as if he were half ashamed of it. If it be too late to return to his tent that night, or if business still keep him from the desert, he stretches himself under a tree outside the city gate, that he may not be degraded by sleeping under a roof or within walls. He believes that the town corrupts the wanderer; and he remembers that, until the Sheikh of the desert visited the citizens, and was feasted in the palaces of their governors, oppression and vices most odious to the Arab were unknown in his tribe." Vol. II. pp. 56, 57.

Mr. Layard's account of his visit to the unfortunate Nestorian or Chaldean Christians amid the picturesque sublimity of their mountain homes, is full of deep and touching interest, from the simplicity and purity of their faith and manners, and the horrible atrocities to which they were exposed from the savage fanaticism of the Kurds. Our author makes no attempt, like Dr. Grant, to identify the Nestorian Christians with the lost ten tribes, but pays a respectful tribute to his devoted labours and laments his untimely death. Passing over Mr. Layard's descriptions of the magnificent Alpine scenery which marks the romantic course of the river Zab, we give the following specimen of his reception at the Christian villages.

"I had been expected at Zaweetha; and before we entered the first gardens of the village, a party of girls, bearing baskets of fruit, advanced to meet me. Their hair, neatly platted and adorned with flowers, fell down their backs. On their heads they wore coloured handkerchiefs loosely tied, or an embroidered cap. Many were pretty, and the prettiest was Aslani, a liberated slave who had been for some time under the protection of Mrs. Rassam; she led the party, and welcomed me to Zaweetha. My hand having been kissed by all, they simultaneously threw themselves upon my companion, and saluted him vehemently on both cheeks; such a mode of salutation, in the case of a person of my rank and distinction, not being, unfortunately, considered either respectful or decorous. The girls were followed by the Rais and the principal inhabitants, and I was led by them into the village."—Vol. I. pp. 182, 183.

Mr. Layard was attended in this expedition by a Turkish Cawass, whose costume, prejudices and awkwardness in mountain travelling gave rise to some amusing scenes, in strong relief to much sad and tragic history.

"Ibrahim Agha, embarrassed by his capacious boots, which, made after the fashion of the Turks, could have contained the extremities of a whole family, was more beset with difficulties than all the party. When he attempted to ride a mule, unused to a pack-saddle, he invariably slid over the tail of the animal, and lay sprawling on the ground, to the great amusement of Yakoub Rais, with whom his adventures were a never-failing source of anecdote in the village assemblies. If he walked, either his boots became wedged into the crevices of the rocks, or filled with gravel, to his no small discomfort. At

length, in attempting to cross a bed of loose stones, he lost all presence of mind, and remained fixed in the middle, fearful to advance or retreat. The rubbish yielded to his grasp, and he looked down into a black abyss, towards which he found himself gradually sinking with the avalanche he had put in motion. There was certainly enough to frighten any Turk, and Ibrahim Agha clung to the face of the declivity—the picture of despair. ‘What’s the Kurd doing?’ cried a Ti-yari, with whom all Mussulmans were Kurds, and who was waiting to pass on. ‘Is there anything here to turn a man’s face pale? This is dashta, dashta’ (a plain, a plain). Ibrahim Agha, who guessed from the words Kurd and dashta, the meaning of which he had learnt, the purport of the Christian’s address, almost forgot his danger in his rage and indignation. ‘Gehannem with your dashta!’ cried he, still clinging to the moving stones, ‘and dishonour upon your wife and mother! Oh! that I could only get one way or the other to show this Infidel what it is to laugh at the beard of an Osmanli, and to call him a Kurd in the bargain!’ With the assistance of the mountaineers he was at length rescued from his perilous position, but not restored to good-humour.”—Vol. I. pp. 216, 217.

Mr. Layard had previously described the primitive cleanliness of the Christian women, whose daily habit it is to bathe, divested of every garment, in modest indifference to the presence of the men, by whom they are equally unnoticed.

“As we were engaged in conversation, Ibrahim Agha, who had not yet recovered his composure, entered the room, labouring under symptoms of great indignation. The cause of his anger were some women who had commenced their ablutions, in the manner I have already described, near the spot where he had been sitting. ‘When I told them to go to a greater distance,’ said he, ‘they replied, that if I did not wish to see them, I might turn my head the other way. If these infidels have no modesty,’ continued he, ‘let them at least know that we Mussulmans have. . . . These unbelievers eat more dirt than all the Arabs, and are verily little better than the beasts of the field.’ Having calmed the wrath of the Cawass, I reasoned with the priest on the impropriety of this habit; but he did not appear at all sensible of it, only observing that the custom was general in the mountains.”—Vol. I. p. 218.

Mr. Layard appends to his account of his visit a concise history of the Chaldaean Christians and their missions, expressing his surprise that they have not attracted greater attention and sympathy among the Protestants of Europe. Descended from the ancient Chaldaeans, receiving their Christianity perhaps from those who had imbibed it from the fountain-head, distinguished by their learning and influence during the power of the Caliphs, they were at length almost wholly destroyed by “the merciless Tamerlane,” and the few remaining have subsequently suffered greatly both from the persecutions of Turkish governors and the unprincipled machinations of Popish emissaries.

Though Nestorius is held in respect by them as one of the fathers of their church, they have always disavowed the name of Nestorians, which was fastened upon them by their enemies as a stigma of heresy. Their confession of faith differs but little from the Nicene Creed, and the peculiar doctrine which brought upon them the enmity of the Church of Rome was, “the divisibility of the two persons, as well as of the two natures of Christ,” involving the refusal of the title of “Mother of God” to the Virgin, “although they do not admit, to their full extent, the tenets on account of which they are accused of heresy by the Church of Rome. The distinctions they make upon this point, however, are so subtle and so refined, that it is difficult for one who

discourses with them to understand that which most probably they scarcely comprehend themselves." This last remark might be applied to many others besides the Chaldæans, and is certainly no proof that they are not orthodox. They deny the doctrine of purgatory, and are averse not only to the worship, but to the exhibition, of images. Their feast and fast days extend from sunset to sunset. They strictly observe the sabbath. Their Patriarch, who is almost always chosen from the same family, never tastes meat. His mother, likewise, is required to have exercised a similar abstinence for some months before his birth. Their language, still called Chaldee, is a Shemitic dialect allied to the Hebrew, the Arabic and the Syriac. Most of their church books are in Syriac, which, like the Latin in the West, became the sacred language in the greater part of the East. Upon the whole Mr. Layard remarks, that "there are no sects in the East, and few in the West, who can boast of such purity in their faith, or of such simplicity in their forms of worship;" and expresses a hope, in which we are sure all his readers will cordially join, that the establishment of the authority of the Sultan in the mountains, and the removal of several of the most fanatical and bloodthirsty of the Kurdish chiefs, may protect them from further outrage, and enable them to restore fresh prosperity to their mountain districts. He refers to the deep interest felt in them by the American Independent Church, and to the successful labours of its liberal missionaries among them, and claims the sympathies of all in favour of these "Protestants of Asia."

Mr. Layard next relates his visit to the Yezidis, or Worshipers of the Devil, from whom he received an invitation to their great periodical feast, which he eagerly accepted. He experienced a most distinguished reception by their handsome young chief, the birth of whose first child was curiously coincident with the occasion of the visit, and Mr. Layard was requested to give it its name. The Yezidis, like the Chaldæan Christians, have suffered dreadfully from the merciless fanaticism of the Kurds, and are even more abhorred than either Christians or Jews by zealous Mohammedans, inasmuch as they recognize no inspired books.

"No treaty nor oath, when they are concerned, is binding. They have the choice between conversion and the sword, and it is unlawful even to take tribute from them. The Yezidis, not being looked upon as 'Masters of a Book,' have been exposed for centuries to the persecution of the Mohammedans. The harems of the south of Turkey have been recruited from them. Yearly expeditions have been made by the governors of provinces into their districts; and, whilst the men and women were slaughtered without mercy, the children of both sexes were carried off, and exposed for sale in the principal towns.

"It may be hoped that the humane and tolerant policy of the Sultan, which has already conferred such great and lasting benefits upon multitudes of his subjects, will be extended to this unfortunate sect."—Vol. I. pp. 276, 277.

The ruthless fanaticism of the Mohammedans would put to a severe test the principle of non-resistance advocated by some of the members of our Peace Societies. The Yezidis did resist, and, forming themselves into bands, became the terror of the country as far as Mussulmans were concerned. They have, however, been completely crushed; but their devotion to their religion is as remarkable as that of the Jews. The pilgrimage to the tomb of their great saint, Sheikh Adi, situated

in a beautiful valley, was eminently striking and picturesque. The scrupulous neatness and purity of the habits of the people, especially in connection with their ceremonies, present a pleasing contrast with Mohammedan manners. "All, before entering the sacred valley, washed themselves and their clothes in the stream issuing from it. They came thus purified to the feast. I never before saw so much assembled cleanliness in the East." An amusing incident is related of the offence unwittingly given by Mr. Layard to their religious prejudices. They scrupulously refrain from the use of any word similar to Sheitan (Satan), much more from the word itself, which "is usually applied in the East to a clever, cunning or daring fellow." While dances were being performed, some boys climbed upon the branches of a tree above the heads of Mr. Layard and the Bey, one of whom had forced himself to the end of a weak bough, which threatened to break.

"As I looked up, I saw the impending danger, and made an effort, by an appeal to the Chief, to avert it. 'If that young Sheit—,' I exclaimed, about to use an epithet generally given in the East to such adventurous youths; I checked myself immediately; but it was already too late; half the dreaded word had escaped. The effect was instantaneous; a look of horror seized those who were near enough to overhear me; it was quickly communicated to those beyond. The pleasant smile, which usually played upon the fine features of the young Bey, gave way to a serious and angry expression. I lamented that I had thus unwillingly wounded the feelings of my hosts, and was at a loss to know how I could make atonement for my indiscretion—doubting whether an apology to the Evil principle or to the chief was expected. I endeavoured, however, to make them understand, without venturing upon any observations which might have brought me into greater difficulties, that I regretted what had passed; but it was some time ere the group resumed their composure, and indulged in their previous merriment."—Vol. I. pp. 286, 287.

An unexpected trace of the ancient religion of Assyria here occurred to Mr. Layard, in observing a drove of white oxen dedicated to the sanctuary of Sheikh Shems, or the Sun. The effect of the ceremonies—the sacred lamps, the eagerness of all to touch the flame, the thousands of lighted torches—was thus heightened:

"As I was gazing on this extraordinary scene, the hum of human voices was suddenly hushed, and a strain, solemn and melancholy, arose from the valley. It resembled some majestic chant, which years before I had listened to in the cathedral of a distant land. Music so pathetic and so sweet I had never before heard in the East. The voices of men and women were blended in harmony with the soft notes of many flutes. At measured intervals the song was broken by the loud clash of cymbals and tambourines; and those who were without the precincts of the tomb then joined in the melody."—Vol. I. p. 291.

"The chant gradually gave way to a lively melody, which, increasing in measure, was finally lost in a confusion of sounds. The tambourines were beaten with extraordinary energy; the flutes poured forth a rapid flood of notes; the voices were raised to their highest pitch; the men outside joined in the cry; whilst the women made the rocks resound with the shrill *tahlehl*. The musicians, giving way to the excitement, threw their instruments into the air, and strained their limbs into every contortion, until they fell exhausted to the ground. I never heard a more frightful yell than that which rose in the valley. It was midnight. The time and place were well suited to the occasion; and I gazed with wonder upon the extraordinary scene around me. Thus were probably celebrated ages ago the mysterious rites of the Corybantes, when they met in some consecrated grove. I did not marvel that such

wild ceremonies had given rise to those stories of unhallowed rites, and obscene mysteries, which have rendered the name of Yezidi an abomination in the East. Notwithstanding the uncontrollable excitement which appeared to prevail amongst all present, there were no indecent gestures or unseemly ceremonies. When the musicians and singers were exhausted, the noise suddenly died away; the various groups resumed their previous cheerfulness, and again wandered through the valley, or seated themselves under the trees.

"So far from Sheikh Adi being the scene of the orgies attributed to the Yezidis, the whole valley is held sacred; and no acts, such as the Jewish law has declared to be impure, are permitted within the sacred precincts. No other than the high-priest and the chiefs of the sect are buried near the tomb. Many pilgrims take off their shoes on approaching it, and go barefooted as long as they remain in its vicinity."—Vol. I. pp. 292, 293.

"During the three days I remained at Sheikh Adi, I wandered over the valley and surrounding mountains; visiting the various groups of pilgrims, talking with them of their dwelling-places, and listening to their tales of oppression and bloodshed. From all I received the same simple courtesy and kindness; nor had I any cause to change the good opinion I had already formed of the Yezidis. There were no Mohammedans present, nor any Christians, except those who were with me, and a poor woman who had lived long with the sect, and was a privileged guest at their festivals. Unrestrained by the presence of strangers, the women forgot their usual timidity, and roved unveiled over the mountains. As I sat beneath the trees, laughing girls gathered round me, examined my dress, or asked me of things to them strange and new. Some, more bold than the rest, would bring me the strings of beads and engraved stones hanging round their necks, and permit me to examine the Assyrian relics thus collected together, whilst others, more fearful, though not ignorant of the impression which their charms would create, stood at a distance, and weaved wild flowers into their hair."—Vol. I. pp. 294, 295.

The Yezidis recognize one Supreme Being, but without offering up any direct prayer or sacrifice to Him, and appear to shun with awe every topic connected with His existence or attributes. "When they speak of the Devil, they do so with reverence, as *Melek Taous*, King Peacock, or *Melek el Kout*, the mighty angel." They believe him to be now suffering punishment for disobedience, but still all-powerful, and to be restored hereafter to his former high estate, and therefore to be conciliated; for he has now the means of doing evil to mankind, and will hereafter have the means of rewarding them. They hold the Old Testament in great reverence, and do not reject the New Testament or the Koran, selecting passages from them for their tombs and holy places. They practise circumcision and baptism, revere the sun, and have more in common with the Sabæans than any other sect. Mr. Layard frequently observed them kiss the object on which the beams of the rising sun first fell. "For fire, as symbolic, they have nearly the same reverence; they never spit into it, but frequently pass their hands through the flame, kiss them, and rub them over their right eyebrow, or sometimes over the whole face." Mr. Layard contradicts the assertion of some travellers that they will not blow out a candle; nor is it an insult to spit in their presence. The colour blue is an abomination to them, as to the Sabæans. Their Kubleh, or the place to which they look during their ceremonies, is that part of the heavens where the sun rises, and towards it they turn the faces of their dead. They have four orders of priesthood, and, what is unexampled elsewhere in the East, these offices are hereditary and descend to females. Their language is a Kurdish dialect, but their chants and hymns are in Arabic. It is considered unlawful

among them to know how to read and write. Their traditions point to a Sabæan or Chaldæan origin. In their appearance, manners and general character, they present, like the Chaldæan Christians, a most striking and pleasing contrast to their Mohammedan persecutors, who seem to overspread the East with the curse of an useless and devastating tyranny. It will have been perceived that these worshipers of the Devil adore him simply as an object of *dread*, and that their worship does not, like that of Grecian divinities, indicate any admiration of his peculiar qualities, or involve any indulgence of evil propensities. It is at least a more intelligible and consistent worship than theirs who profess to adore only an infinitely good Being, yet virtually ascribe to Him the most malignant and merciless injustice and cruelty, and regard Him with terror as a God of wrath and vengeance, rather than with affectionate veneration as a God of love. If we consider what the Yezidis have suffered, it is easy to sympathize with them in their solemn recognition of an Evil Power as dominant in this lower world. It is sad, indeed, to think how often the doctrine of the Devil-worshippers seems to be practically justified by the triumph of evil over good, and the existence of purity and excellence chiefly among the despised and oppressed few. It may perhaps be said that we are confounding cause and effect, and that persecution and oppression have of themselves a chastening and refining influence on the sufferers. This, however, if it be true, is not the whole truth; and there is in the Mohammedan oppressors an ignorant, insolent, ferocious bigotry, which seems to forbid the possibility of any improving change, so far as they are concerned. Anything rather than such zeal! We are glad to find so well-informed and experienced a traveller as Mr. Layard expressing hope for the future. At present it seems that, so far as regards the predominant powers of the districts through which he journeyed, amid all the glory and beauty of Nature's scenery, and the mighty relics and rich associations of the Past, the sad truth remains—"only Man is vile."

J. R.

WHY INFANTS OUGHT TO BE DAMNED!

SOUTHEY'S COMMONPLACE-BOOK.

UNDER the tremendous title given above in the recent publication of the poet's *Commonplace-Book*, an extract is contained which may be profitably perused. It is as follows:

"Certain it is from the whole tenor of the Scriptures, and in special Revelation xxii. 25,* that those who in the sight of God are dogs, are guilty persons, and to be excluded from heaven, and therefore to be thrust into hell. But whole nations, without any exception, are such (Matthew xv. 26*); therefore infants, being a part of these nations, deserve to be excluded from heaven and sent to hell.

"None can enter into the kingdom of heaven except they be born again (John iii. 7). But surely this new birth is the gift of God, and a privilege which he may withhold from whom he will; and therefore, without prejudice to his justice, may exclude whosoever hath it not from the kingdom of heaven. But none are excluded from it but guilty persons, which I believe none will

* These references betray a sad inaccuracy in some one, author or copier.

deny; therefore infants may well be accounted guilty persons."—JAMESON'S *Verus Patroclus*, pp. 147, 148.

The note of admiration at the heading is Southey's own, and he in all probability took the trouble to make this extract simply on account of its excessive folly and mischievous absurdity. This I feel myself at liberty to assert, having heard him express in very strong language his disbelief in the doctrine of the Church of England as to the duration of hell-torments, declaring it to be the only one of the Thirty-nine Articles which he disbelieved, and adding that he would renounce Christianity altogether if it could be proved to him that it included a doctrine so repugnant to God's attributes. As if the editor were ashamed of this extract, he has excluded it from the Index. It is not to be found under "Infant" or "Damnation."

On opening this newly-published volume, this extract was the first that caught my eye. In the same page (33) is one not a little offensive to the memory of a famous liberal of the last generation—"Baron's Toast, which Hollis circulated."

I have but hastily glanced over the volume, and presume not to pronounce on the general execution of the work; but one long extract I have found, being a large portion of a well-known article in the *Eclectic Review* of January 1807, which I think Southey could have copied only with the intention of one day pouring on it his vigorous wrath and indignation. In this article (a review of Twiss's *Index to Shakespeare*), our greatest poet is exhibited as a minister of Satan; and "thousands of unhappy spirits," it is said, "will everlastingly look back with unutterable anguish on the nights and days in which the plays of Shakespeare ministered to their guilty delights." And, writing of Shakespeare and Garrick, it is said—"Par nobile fratrum! Your fame *shall* last during the empire of vice and misery, in the extension of which you have *acted* so great a part."

I perceive, too, that the editor has published an extract from a part of a private letter from an unfortunate friend whose mind was diseased, and who perished by his own hand. The extract has no significance except as an indication of insanity, and the name of the amiable writer is exposed at length.

Southey was much displeased with the sons of Mr. Wilberforce, for the use they made of their father's papers, and thought himself ill-treated by them. He little anticipated that his representatives would one day make such use of his literary collections that his name is likely to be smuggled into the service of the worst of causes, and he shewn the promoter of mean and ignorant intolerance, by extracts being given to the world as made by him,—the silent assumption being that they were made from approval or admiration,—when they were most likely intended to be used by him as texts to expose absurdities or mischievous errors. Honouring the memory of a most amiable and upright man, without following him in the changes of opinion which long years had brought, while there was no change in the purity of the affections or the integrity of the will, I protest, though the particular articles are unseen and unknown, against a large portion of the thoughts extracted in this compilation being considered to be those of the extractor.

H. C. R.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXV.

IN the years 1820 and 1821, the attention of Parliament and of the country was directed to the subject of National Education. To Mr. Whitbread belongs the honour of having been the first to assert in Parliament the principle that Government was bound to provide the people with sufficient means of education. This was in 1807, in connection with a proposal to reform the Poor-law of England. In 1816, Mr. Brougham obtained a Select Committee to inquire into the existing provision for the education of the children of the poor in the Metropolis. In 1818, the Committee was revived, and with extended powers, including an inquiry into the education of the people of all England. The result of the inquiry was a Bill brought into Parliament by Mr. Brougham towards the close of the session 1820. On the understanding that it was not to be pressed during that session to its final stage, but that time should be given to the country to form and express its opinion on the merits of the plan, the Bill was allowed to be read a second time, was committed and reported with the blanks filled up.

The principal features of the plan thus submitted through Parliament to the consideration of the country were these. In order to the establishment of a public school, the proceedings must originate through a presentment on the part of the grand jury at the quarter sessions, or through a memorial signed by the resident officiating minister, or two justices, or five householders. The decision rested exclusively and finally with the justices at sessions. They might, if they saw fit, provide schools, not exceeding three in number, in any district. The salary of the schoolmaster to be not less than £20 or more than £30 per annum, exclusive of a house and garden. The salary and the cost of repairing the school buildings to be defrayed out of the parish rates. Schoolmasters under the proposed Act were to be not under twenty-four nor above forty years of age; to produce certificates as to their character, and to their being members of the Established Church, from the resident minister and two householders of their respective parishes. Parish clerks were declared eligible as schoolmasters, but the officiating minister of the district was ineligible. The choice of the schoolmaster to rest with the ratepayers, but the officiating minister to have a veto on the appointment. The schools to be visited by the ordinary, dean, chancellor or archdeacon. The visitor, where necessary, to have the power of removing or superannuating the schoolmaster. The ordinary to make an annual report of the state of the schools in his diocese, and the officiating minister at all times to have access to the schools of his own parish for the purpose of examining them. With him also rested the fixing of the rate of remuneration to be paid by the scholars, the hours of schooling, the times of vacation, and the appointment of assistant masters. Reading, writing and accounts, to be taught in each school. The Bible to be the only religious book taught. The minister's consent necessary to the introduction of any book in the school. The minister to have the power of directing the passages of Scripture to be taught by the master. The religious worship in the school to consist of Scripture extracts and the Lord's Prayer. The Church Catechism to be taught, and the scholars to attend the parish church. But

the children of Dissenters might, by the direction of their parents, absent themselves from the church and the catechetical instruction, without being exposed to punishment, rebuke or admonition.

The Bill also included provisions for the regulation of old endowments, with a view of remedying defects in their constitution or management. As originally drawn and as explained by Mr. Brougham, it imposed upon the schoolmaster a Sacramental test; but Mr. Brougham, early in the discussion that ensued out of doors, expressed his willingness to abandon a clause which he found especially offensive to Protestant Dissenters.

On the merits of this scheme of national education, very different opinions were expressed by the leaders of the Dissenters. Dr. Shepherd (then Rev. William Shepherd), under the combined influence of an ardent zeal for the mental improvement of the great mass of the people, and of strong personal friendship for the author of the Bill, appeared publicly as its defender. As a proof that Mr. Brougham had no design to infringe upon the rights of Protestant Dissenters, he stated that, in an early stage of the plan, he had been consulted as to the regulations which were necessary for their protection, and that in reply he had informed Mr. Brougham that all that could properly be insisted on was exemption from the necessity of attending on the worship of the Established Church, and of learning any Catechism at variance with their several creeds. He thought it right, as the majority of the children and their parents would be members of the Church of England, that attendance on church should be imperative on all but the children of Dissenters. As it was necessary for the master to accompany the children to the parish church, it appeared to him a necessary provision that the master should be a member of the Church of England. The veto given to the officiating minister he thought practically unimportant, and no particular hardship upon Dissenters. To the Sacramental test originally intended to be imposed, Dr. Shepherd strongly objected; but that was abandoned before the author of the Bill received this expression of his opinions. For the sake of educating the mass of the people, Dr. Shepherd argued that Dissenters ought to be willing to make some sacrifices, but alleged that Mr. Brougham's Bill asked for no sacrifice whatever, save "of unreasonable jealousy and suspicion."

Others looked upon many of the details of the measure as objectionable, yet, in the hope of its receiving the needed amendments, gave it a general support. Some, in a generous zeal for education, were willing to take the Bill with all its faults, which they confessed to be great, rather than let legislation on this important subject be indefinitely postponed.

Mr. Aspland felt constrained to join the opponents of Mr. Brougham's Bill. In his place at Dr. Williams's Library, as one of the ministers of the Three Denominations, and previously at the Non-con Club, as well as through the press, he stated many grave objections to the Education Bill.* In zeal for the education of the people he was surpassed by none of his friends; but he was far from being satisfied that

* See *Monthly Repository* for 1821, and "Inquiry into the Operation of Mr. Brougham's Bill, as far as regards the Protestant Dissenters. By a Nonconformist." 8vo. Pp. 23.

it was desirable that education should be *forced* by public authority. He observed that the most beneficial moral changes in society had been effected, in opposition even to political power, by private activity and benevolence. But even if the preliminary objection to the interference of the State were not insisted on, he argued that a measure designed for the benefit of the mass of the people would fail of success unless it enlisted in its behalf popular sympathy. Mr. Brougham's scheme he regarded as essentially sectarian,—as avowedly and designedly framed and fitted for a single denomination,—as auxiliary in all its operations to the English hierarchy. In analyzing its details, he found many provisions which were injurious, directly or remotely, to Protestant Nonconformists.

That the power of appointing schools should rest exclusively with justices of the peace was unjust, considering that while Dissenters were generally excluded, the wealthier clergy were generally admitted to the bench. The effect would be, that in many instances it would depend upon the clergyman himself whether a school should be set up in his parish.

The regulations for the choice of the schoolmaster appeared to be framed not with a view to secure the fittest person, but to uphold clerical dignity and power. The choice was circumscribed by the exclusion of every Dissenter, every member of the Church of Scotland, and even of liberal Churchmen whose freedom of opinion was unpalatable to the parish incumbent. The Bill held out in this respect a premium to conformity, while it inflicted a penalty on nonconformity. The class of men whom the Bill invidiously selected and named as eligible, parish clerks, were often singularly unfit for the office of schoolmasters. The clerical veto and the exclusively clerical visitations were unjust violations of popular rights, devised to swell the patronage and increase the power of the clergy. The authority confided to the officiating minister to prescribe the passages of Scripture which the schoolmaster should teach, would in reality nullify the protection offered in other portions of the Bill to the children of Nonconformists. The eager proselytist need desire no other power. By a *cento* of unconnected texts strung together, the clergyman might artfully provide a system which no Roman Catholic, no Unitarian, no Protestant Dissenter, could allow his children to learn. However desirable the new arrangements for religious instruction to the young might appear to conscientious members of the Established Church, it was unjust to tax the whole community, consisting of a large proportion of Dissenters, for that in which they could have no share. The regulations for religious instruction would produce an undesirable and mischievous division of the pupils into the orthodox and favoured many, and the tolerated but despised few. Mr. Brougham's Parliamentary schools would never become schools for all. There would be no form in them for the children of Jews, and few Roman Catholics would suffer their children to be taught religion by a Protestant parish clerk out of the authorized version of the Scriptures.

The answer given by Mr. Aspland to some portions of a plea for the Bill in the *Edinburgh Review*, attributed to Mr. Brougham, contains truths of no light importance to Protestant Dissenters.

"The Edinburgh Reviewer says that the Dissenters have been silent under

greater encroachments upon their opinions and property; they did not oppose the grant of a large sum of money to the poor clergy, nor the vote of a million for the erection of new churches. But if they did not here oppose Government, a writer of less shrewdness than this might have guessed that the true reason was very different from their satisfaction in these measures. Let the Dissenters, however, learn a lesson of zeal and courage from such reproaches. Their silence, they perceive, is interpreted into acquiescence. It becomes a precedent; and if they ever afterwards speak out, they are charged with inconsistency and even with faction.

"To urge upon Dissenters, as the Reviewer does, the necessity of sacrifices for the public good, is in this case preposterous. To what are they to sacrifice, except to the complacency or ambition of the author of the Bill? They can give up only what regards their consciences; he has an easy surrender to make: his Bill is not essential to his own or others' happiness, and he may re-cast it so as to make it worthy of himself and of the great nation to whom it is proposed. The history of the sacrifices of the Dissenters is, in fact, the exposition of the loss of their liberty. By one concession they fastened the yoke of the Test Act upon their own necks and those of their children, and by another they lost, for a century at least, the only probable chance of their emancipation.

"Nothing would be more dangerous to the Dissenters than that the Legislature should presume upon their willingness to make concessions of conscience for the supposed public good. Were it allowed to proceed upon this principle—a very mistaken one, and one which no man could have adopted who knew the people to whom it relates—the present measure would speedily be followed by other and more fatal aggressions upon religious liberty."

The pamphlet from which this extract is taken was reviewed, together with some others directed against his Education Bill, by Mr. Brougham in the *Edinburgh Review* (Vol. XXXV. 214—257). Some of the objections were allowed to be weighty, and alterations in the Bill were suggested in order to remove them. The incurable evil of the plan was its professed and avowed connection with the Church Establishment. No alteration of details could remove the objections of Dissenters founded on this principle. The Protestant Society and the General Body of Protestant Dissenting Ministers of the Three Denominations passed resolutions and agreed on petitions to Parliament against the scheme, and, in the session of 1821, Mr. Brougham dropped the Bill immediately after its first reading.

The proceedings connected with this abortive scheme of national education are worthy of attention, as shewing the tide-marks of religious liberty. That respect for the rights of conscience has advanced with great rapidity during the past quarter of a century, is shewn by the fate of the Education Bill more recently introduced by Sir James Graham, viewed side by side with that of Mr. Brougham. Both plans had the same fault of a too exclusive regard to the power and dignity of the clergy; but, compared with Mr. Brougham's Bill, that of Sir James Graham was almost harmless, yet it raised throughout the nation a storm of indignant opposition, before which the measure was instantly withdrawn. Had Mr. Brougham proposed in 1820 a Bill resembling that afterwards offered by the Government of Sir Robert Peel, there can be little doubt that the active opponents of it would have been found amongst the clergy rather than amongst the Nonconformists. The character and well-deserved fate of each Bill served to mark an era in the history of religious liberty in England. It may be confidently

anticipated that one result of these successive failures in the attempt to bribe the clergy to become supporters of education by the offer of exclusive privileges and dignity, will be, that no sagacious English statesman will hereafter venture to propose a scheme of national education giving any obvious and unfair advantage to Churchmen or the clergy.

The increased power of Protestant Dissenters of the present day in vindicating their just rights, is no doubt in part the result of their larger numbers, and their admission to electoral, municipal and legislative privileges; but it must also in part be attributed to the watchful prudence and courage of the leaders of the Dissenters, in asserting, equally against friend and foe, the inalienable rights of conscience.

To one of the meetings of the London ministers, convened Feb. 14, 1821, to take Mr. Brougham's Bill into consideration, a painful and almost tragic interest attached, as it proved the death-scene of Dr. Jas. Lindsay, who had been for more than thirty-five years the pastor of the ancient Presbyterian congregation in Monkwell Street. Mr. Aspland was an eye-witness of this awful event, and continued, with a few others, to watch the corpse of his friend until the unmistakable signs of death appeared.* He, in company with Mr. Belsham and others, was

* The following narrative of the circumstances attending the death of Dr. Lindsay (the fullest published) was penned by Mr. Aspland. "On Wednesday, the 14th inst., the Dissenting Ministers of the Three Denominations had assembled to receive the Report of a Committee previously appointed to consider and watch the progress of Mr. Brougham's Education Bill. There were probably fifty in number. Dr. Rippon was in the chair. The business was opened by Dr. Rees, the chairman of the Committee, who related the substance of a conversation with which Mr. Brougham had favoured the Committee, we think the preceding day. He was followed by Mr. Innes, another member of the Committee, who corroborated Dr. Rees's statements and added other particulars. It being known that Dr. Lindsay differed in some degree from most of his brethren with regard to the magnitude of the evil involved in the Bill, there was now a general but friendly call upon the Doctor, who was also on the Committee, to explain his sentiments. This wish expressed by the Body, proceeded from that cordial respect which they universally entertained for him, and which his uniformly frank and courteous manners never for a moment permitted any difference of opinion to lessen. He rose and spoke with great ability, and with some animation, though not, in our judgment, with quite his usual energy, for about ten minutes. He did not defend Mr. Brougham's Bill, as has been reported, but maintained that some of its clauses were highly objectionable, and pledged himself to unite with his brethren in an honourable and candid opposition to them. He stated most clearly, however, that such, in his opinion, was the power of education over error and injustice, and even over whatever might be faulty in the plan of education itself, that he would rather have the Bill as it was than risk the postponement of a scheme of National Education to an indefinite period. At the same time, no one could have gone farther than he went in disclaiming all approbation of national religious establishments, and in asserting the principles of Nonconformity. He expressed a more than ordinary warmth of esteem for his brethren around him, and especially for the venerable Dr. Rees, who, he said, would have swayed his mind somewhat differently on the question, if he could have allowed himself to be determined by any authority whatever. He sat down, declaring that he would go with the meeting as far as he could, and that when he could go no further he would make no opposition, but cheerfully yield to the decision of the majority. Mr. Clayton then spoke for two or three minutes, and Dr. Waugh for about the same time. Something dropped by this last gentleman, led Dr. Rees to rise again to explain the *principle* of the Bill, which was not education simply, but education under ecclesiastical patronage. At this moment the eye of the writer met Dr. Lindsay's, and he assented by a decisive motion of the head to Dr. Rees's explanation, saying, without rising

one of the pall-bearers on the occasion of the funeral at Bunhill Fields ; and, on the Sunday following, closed a sermon to his own congregation, on *The Excellence and Reward of Christian Integrity*, with the following address :

"The suddenness of Dr. LINDSAY's departure was awful, and gave a temporary shock to every feeling of the heart. Yet as an eye-witness of the mournful stroke, I now consider it as a most happy death. It was such a mode of dying as, in dependence on the Divine will, he had ventured amongst his more intimate friends to declare desirable. It was unattended (as far as spectators could judge) by the smallest sense of pain. The summons found the faithful servant of Christ at the post of duty. He fell in the arms of his brethren, who next to his family enjoyed his warmest affections; and he breathed his last in a place endeared to him by numberless associations of ideas, the very place that, had it been permitted us to choose, we should have selected for his closing scene. There seems a consistency in the order of Providence, that so public-spirited a life should terminate by a public death.

"Sudden dissolution is deprecated in the prayers of some churches, on the too rational presumption that all men are not at all times prepared for their final account. In this case, no one could entertain such a fear. Our departed brother had received a warning, if to his truly Christian mind any warning had been needful, in a long and severe illness, from which it appears he had but imperfectly recovered, and his character, always excellent, was ripened by his affliction, and his spirit was prepared for its translation to heaven.

"The mind of Dr. Lindsay was happily formed. His intellectual powers and his social affections were remarkably strong, and the purest moral and Christian principles put them in harmonious action. Every one knows that he was a just man and a good man; and every one feels that he was *great* by being just and good.

"There was in his whole character a pure and noble-minded simplicity. Never was human breast more free from sinister design, envy and suspicion. Never were manners more remote from art and affectation. In public and private he was the same man—warm-hearted, disinterested, open and generous.

"The religious circle in which he moved and shone has had in it men of deeper learning, of more extensive knowledge, of more *brilliant* talents, and of greater opportunities of professional distinction; but it never possessed an individual who carried with him more completely the affections of all that approached him, who drew to himself without design or effort more respect

from his seat, 'Certainly, I admit it: that is the principle of the Bill.' These were his last words. After Dr. Rees had made one or two remarks, and Mr. Innes had thrown in an explanatory sentence, the Secretary, Dr. Morgan, was proceeding to read a series of resolutions proposed by the Committee to the adoption of the meeting, and had advanced to the fourth or fifth, when the attention of the persons around Dr. Lindsay was attracted by a sort of groan, three times repeated. They found him inclining forward on his walking-stick, and on lifting him up, perceived that he had been seized with a fit. A slight convulsive motion of the head and face was observed by the gentleman nearest to him. He was instantly carried into the inner library, and within five or six minutes medical aid was procured; but in vain: pulsation had ceased, and the spirit had fled. Till long after his death was matter of certainty he continued to be surrounded by his sorrowing brethren, one of whom, Dr. Waugh, offered up on the occasion a solemn and deeply impressive prayer to the Almighty.

"The shock of this calamity put an end to the business of the meeting; and as soon as the persons present could compose themselves sufficiently to recollect what had passed before their lamented brother's seizure, they congratulated each other that not the least deviation from urbanity or friendship had taken place in the conversation in which Dr. Lindsay had shared, and in fact, that no single expression had been uttered which even now any one of the speakers would have wished to retract or alter."

and confidence, or whom a religious denomination would be more proud to put forth and say, 'He is one of us.'

"In any walk of literature or science, Dr. Lindsay might have been eminent. It may be regretted that circumstances over which he had no control prevented his being a benefactor to nations and ages. Yet he is not without a memorial upon earth. The present generation must be totally forgotten before his name will be lost to conversation; and his published Sermons will, if I mistake not, give him a lasting station amongst the superior English divines.

"Though brought up in a national religious Establishment, that of Scotland, Dr. Lindsay was a decided and zealous Protestant Dissenter. The rights of conscience in their greatest latitude were his favourite theme, in discoursing on which his fine countenance was lighted up with its brightest expression, and his hearty voice rose to its highest and most commanding tone.

"He was in the best, the Christian sense of the word, a patriot. He loved his country because he loved mankind. His zeal was ardent, but equable, for public morals and national freedom. His generosity of soul preserved him from political enmities, but it urged him to be the foremost to assert great moral principles, and to stand forward, even though he should stand alone, in the cause of innocence and justice and humanity and liberty.

"One subject of late engaged in a peculiar degree his thoughts and affections; I mean, the Education of the People. All other interests, those of patriotism, morals and religion, he considered to be involved in this. 'Give me,' he would say with his cordial warmth, 'Give me an educated population, and I care not what errors and delusions are abroad. They will be sooner or later scattered by the power of knowledge. This is in the hands of Providence the mighty instrument of reformation, and it will go on working until it subdue all opposition to the rights and peace and happiness of mankind, and prepare the way for the universal spread of the pure gospel of Christ.'

"This was, in fact, the substance of the last speech which he uttered—uttered, alas! with his dying voice. One would willingly take it as prophetic; and, for one's self, a better wish cannot be entertained than that in mature years, and even in age, there may be experienced the generous, the almost youthful enthusiasm of philanthropy which to the last moment animated and delighted this good man's bosom.

"To Protestant Dissenting ministers, a more encouraging spectacle cannot be exhibited than the history of their lamented and revered brother. He was scarcely a *popular* preacher, in the vulgar estimation of pulpit talents and services. He never canvassed for applause, nor ran about to gather fame. The attendants on his ministry were not the crowd. Yet his condition was such as a mitred head might envy. His hearers were personal friends. Every year proofs accumulated of their affection, and even of their devotion to his welfare. He had nothing more in this respect to desire. And, further, when death had finished his character, it appeared, perhaps to the surprise of some persons, that no man, no minister of the gospel, ever enjoyed a greater share of well-earned and rational popularity; not that noisy breath which goes before, but that steady respect and love which follow, exalted merit. His funeral obsequies, however mournful, were in one respect the triumph of integrity and charity, verifying the consolatory, animating truth, that notwithstanding the occasional prevalence of prejudice and bigotry, *The memory of the just is blessed.*"

The removal of Dr. Lindsay and the increasing years and infirmities of Dr. Abraham Rees and Mr. Belsham, were the occasion of Mr. Aspland's being called on to undertake a still larger share than hitherto in the administration of Dissenting trusts and the conduct of public business. From this time he appears to have acted a prominent part

in the occasional meetings of the General Body of London Dissenting Ministers.

He had the satisfaction of preparing and submitting to them a series of resolutions on the subject of the severe Penal Laws which then stained the Statute-book of this country. The resolutions were adopted by an unanimous vote, and a Petition to Parliament was founded on them, praying for such a revision of the criminal code as would assimilate it more closely to the spirit of the Christian religion.*

Mr. Aspland never advocated the entire abolition of death-punishments, but he beheld with shame and grief the infliction of death for mere offences against the rights of property. His long-cherished opinion of the inexpediency and wickedness of capital punishments in all but cases of murder and extreme personal violence, were soon after this strengthened by a case which fell under his own notice, in which he had reasons for fearing that the irrevocable punishment of death was inflicted on one innocent of the crime of which he was convicted.

A man named Harris was tried and convicted at the Old Bailey, in November 1824, on the charge of robbing and attempting to drown, in a pond in the Hackney Fields, one Sarah Drew. The woman was the principal witness against him, and her identification of him as her assailant was unhesitating. From the report of the trial in the newspapers, Mr. Aspland, who was well acquainted with the spot where the robbery and assault were alleged to have been committed, felt some doubts about the truth of the story. He began to institute minute inquiries into the case, and found that, though the convict was by habit and repute a thief, and went amongst the fraternity of evil-doers by the slang name of *Kiddy Harris*, there were strong reasons for doubting his guilt in this particular instance. Mr. Aspland and the prisoner's attorney went together to Newgate, and conversed with Mr. Wontner, the jailer, and Mr. Cotton, the ordinary. Mr. Aspland had several interviews with the convict. He subsequently personally sifted all the evidence which the convict's family and associates offered in proof of his innocence. In this distasteful duty, the scene of which was a public-house in Brick Lane, near the haunts of a nest of thieves, he was assisted by an attorney's managing clerk, accustomed to criminal investigations. The case had its difficulties, and he was not without his doubts; but in the end saw reason to rest in his first impression of Harris's innocence. He drew up a memorial on the case, which he forwarded to the Home Secretary, Mr. Peel. The memorial was illustrated by a ground-plan of the Hackney Fields, which he had caused to be prepared after an exact admeasurement of the distances of the several points, and by comments on the discrepancies as to time and place in the evidence of the prosecutrix. Instead of entering into the investigation for himself, or referring it to the Judge before whom it was tried, the Secretary unfortunately referred the whole matter to the committing Magistrate. Mr. Aspland was more grieved than surprised to find this stipendiary officer, to whom the character and habits of Harris were known, impenetrable to every impression in favour of the convict. The Recorder's report was at length made, and Harris was ordered for execution. Mr. Aspland had a final interview with him in the condemned cell. The

* See Votes of House of Commons, May 23, 1821, and Mon. Rep. XVI. 372.

unhappy man was grateful for the exertions made in his behalf, and, while he acknowledged his habitual criminality, and described minutely the mode in which he had obtained a dishonest livelihood,* he solemnly declared his entire innocence of the crime for which he was doomed to die. The injustice of his doom seemed to exasperate his feelings, and he was incapable of calmly listening to religious instruction. He said that he should be a murdered man, and that he should ascend the drop with a declaration to that effect. Mr. Aspland made every effort to obtain a reprieve. The day before the execution he was at Newgate, and believed that he had impressed one of the Sheriffs with his own view of the case. That gentleman left him with the promise that he would go at once to the Home Office, and do what he could to stay the execution. He was unhappily overruled by others, and his promise was unfulfilled. The event of this heart-sickening affair is thus briefly recorded in Mr. Aspland's diary :

"Monday, Feb. 21.—Engaged for last time in Harris's case, but did not see him. *All in vain. He was executed next morning, shrieking out murder !*"

For a time Mr. Aspland was able to keep in his sight, and retain some influence over, the widow and family of this hapless man. Familiarity with crime had not destroyed the maternal feelings in this woman's heart, and she expressed her deep anxiety for her eldest son, a fine youth sufficiently old to be open to the temptations of evil companions. According to her representations, it appeared as if his being the son of Kiddy Harris, who had suffered at Newgate, was a kind of distinction of him amongst their degraded neighbours, and led to his being noticed by the most daring thieves. Of the career and fate of this son of crime nothing is known.

It has been mentioned that Mr. Aspland was supported by the unanimous vote of the London Ministers in his resolutions on the Criminal Code. A very different result attended his attempt to persuade the same body, in the year 1823, to take into consideration the Penal Statutes affecting Religion, with the view of discountenancing the prosecutions against Unbelievers, which the Government of the day was then renewing.

It is little to the credit of the Ministers of the Three Denominations that they received with manifest impatience and dislike the following resolutions :

"That we feel ourselves called upon to repeat the declaration of our attachment to the principles of Religious Liberty, and our full conviction that the rights of Conscience are sacred, universal and inalienable.

"That we consider all penal statutes affecting Conscience, in matters purely spiritual,—that is to say, all statutes which make civil rights and privileges to be dependent upon the profession of a particular form of faith or the observance of a particular mode of worship, or which impose fine and imprisonment upon the avowal of opinions with regard to religion,—to be inconsistent with the liberal spirit of the British Constitution, directly repugnant to the merciful precepts of the Gospel, and an infringement of that Religious Liberty which the Sovereign Creator has granted to every human being as his birthright.

"And that, devoted as we are under the most solemn engagements to the

* His profession was that of a robber of carts, and such was the subdivision of labour amongst his fraternity, and the consequent feeling of *caste*, that he felt an indignity was put upon him by his being charged with a robbery of the person !

profession and promotion of the Christian faith, with which we regard the best interests of mankind, for time and for eternity, to be indissolubly connected, and deploring as we do the abounding of Infidel principles and the unexampled circulation of Infidel publications, we cannot but regret, notwithstanding, the frequent appeal to the arm of the law for the violent suppression of sceptical works and for the punishment of unbelievers; being firmly persuaded that Christianity is able to stand in its own strength,—that inquiry and discussion have ever proved favourable to its sacred interests,—that the attempt to put down unbelief by force is so far from being effectual, that it begets a suspicion in the minds of the uninformed that Christians dare not trust the support of their faith to argument and evidence, and draws the sympathy of the populace towards the champions of Infidelity, who, if they were unmolested, would speedily sink into obscurity and contempt,—and that the infliction of civil pains and penalties upon the opposers of the Gospel is contrary to the injunctions of its exalted Founder, who has taught us that his kingdom is not of this world, and can be upheld only by argument and persuasion, and by the example of a charitable and merciful temper, and of a virtuous and holy life.”

Mr. Aspland well knew that the principles thus boldly enunciated were unacceptable to some even amongst his own personal friends, but he was not the man to shrink from the advocacy of what he regarded as important truth because it was unpopular. He immediately took steps to secure a still more public and general assertion of the principle of religious liberty as applied to unbelievers in Christianity. He drew up and circulated through the country, for the signature of ministers and laymen of all denominations, an elaborate declaratory document, which, under the title of *The Christians' Petition to Parliament against the Prosecution of Unbelievers*,* attracted very considerable attention. It was signed by upwards of 2000 persons, including 98 ministers of religion. Amongst other distinguished names attached to the Petition were those of Dr. Parr, Mr. Roscoe and Mr. Charles Butler. It was, as might be expected, cordially approved by Lord Holland. By Sir James Mackintosh it was loudly applauded, not less for the purity and vigour of its style than for its wise and liberal sentiments. It was presented to the House of Commons on July 1, 1823, by Mr. Hume, and, a few days after, to the House of Lords by the Marquis of Lansdowne. In the Lower House it led to an interesting debate, in the course of which the principles advanced in the Petition were ably supported by Mr. Hume, Mr. William Smith and Mr. Ricardo, and opposed by Mr. Butterworth, Mr. Twiss, Mr. Wilberforce and Mr. Peel.

It was matter of gratifying reflection to Mr. Aspland that, on the Sunday when he introduced “the Christians' Petition” to his own congregation at Hackney, and stated to them the grounds on which he deemed it entitled to their support, he had Dr. Channing (then Mr. Channing) as a hearer. That distinguished man, it is well known, at the time expressed strong doubts of the expediency of the Petition. It has been conjectured that his sensitive Christian spirit was wounded by the gross attacks upon revealed religion then prevalent, and his piety was alarmed lest a plea against persecution should be misinterpreted into an apology for irreligion.†

* This admirable document, which is too long for insertion here, will be found in the Mon. Rep. XVIII. 362—364.

† See Mr. Aspland's Funeral Sermon for Dr. Channing, pp. 26, 27.

But whatever doubts Dr. Channing felt when he was a worshiper at Hackney, further reflection, which possibly was stimulated by his listening on that occasion to the "Christians' Petition," convinced him that there could be no true religious liberty, if men were forbidden to question or deny religion itself. Soon after his return to America, he declared that the use of menace and reproach against unbelievers made Christianity unlovely and irrational, multiplied its foes, dimmed its brightest evidence, sapped its foundations and impaired its energy.* When, in 1834, Abner Kneeland was prosecuted for Atheism, the name first appended to a petition on his behalf, asserting the equal rights of Atheists to freedom of thought and speech with Christians, was that of Dr. Channing.

In 1821, Mr. Aspland first connected himself and the Gravel-Pit congregation with the Presbyterian Fund, of which he continued to the close of his life to be a trustee and manager. This institution ranks amongst the oldest and most important of the London Dissenting charities.† It was founded, immediately after the passing of the Act of Toleration, for the support of Protestant Dissenting worship, by contributing pecuniary assistance to small congregations and ministers of narrow incomes, and furnishing the means of education to students for the Christian ministry. It was instituted by the joint efforts and co-operation of the two denominations of Presbyterians and Independents during their celebrated, but very brief "Union." The funds were contributed, by both those religious bodies, by personal donations and congregational collections, and the Board of Managers was constituted of the ministers and certain lay members of the congregations thus contributing. In 1693, on the rupture of the union of the two denominations, the Independents withdrew from the management, and discontinued their pecuniary contributions. From this time, the charity was supported exclusively by the Presbyterian denomination, and hence obtained the designation of the *Presbyterian Fund*. The seceders afterwards established a somewhat similar charity of their own, which is denominated the *Congregational Fund Board*.

For a long series of years the Presbyterian Fund continued to be liberally supported by the principal Metropolitan congregations of that denomination, and the trustees and managers consisted of the ministers and certain lay members of those congregations, the rule being that every congregation contributing annually £40 should be entitled to nominate its minister and one lay gentleman to be manager, and to be allowed to nominate an extra lay manager for every £40 added to the annual contribution. It was remarkable that an important and opulent congregation like that assembling at the Gravel-Pit, Hackney, presided over by a succession of eminent and public-spirited ministers, such as George Smyth, Laughner, Price, Priestley and Belsham, had never contributed to this important Dissenting charity. The decline of several

* Works, III. 328.

† For much valuable information on the subject of the Presbyterian Fund the Editor desires to make his grateful acknowledgments to Dr. Rees, who has long been its much-valued Secretary, and whose connection with the Board began as far back as the year 1813, when he became the minister of St. Thomas's chapel, Southwark, which from a very early period had made an annual contribution to the Fund.

ancient Presbyterian congregations in London, and the consequent diminution of the resources of the Presbyterian Fund, made it important that the Hackney congregation should become contributors. Representations to this effect were made by Dr. Abraham Rees, then Secretary of the Fund, and Dr. Thomas Rees, to Mr. Aspland, who at once laid the matter before his congregation, and they without hesitation acceded to the proposal, and have from that time made the requisite annual collection.

One of the objects of the Fund is the maintenance of an academical institution in Wales for the education of students for the Christian ministry among Protestant Dissenters. In this institution, which is of great importance in connection with the Dissenting interest in the Principality, Mr. Aspland took a very lively interest, and on more than one occasion, when his health permitted, was appointed, in conjunction with Dr. Rees and others, one of the visitors to inspect the College at Carmarthen and examine the students.

The letters that immediately follow were written during journeys on behalf of the Presbyterian Board.

Rev. Robert Aspland to Miss Middleton.

"Caermarthen, Sunday Noon, July 6, 1823.

"My dear Anna,—My last was, I think, from Swansea. After writing it, I called on General Gifford, and was exceedingly pleased with him. He is anxious to promote a subscription, as a testimony of gratitude and respect and a provision, for Richard Wright. Are not the latter days come, when the lion is to lie down with the lamb?

"From Swansea we came next day (Wednesday) to this place, through Welsh villages which I cannot write and you could not read. Between the two places there is not much scenery, but the neighbourhood of both towns is highly interesting. South Wales, however, is hardly equal to my expectations; but I should add that we have not visited the most favourite spots, and that the weather has been extremely unpropitious. Yesterday, for instance, was from morning to night cold and wet.

"With the *living* scenery I have been highly amused, incessantly occupied, and upon the whole pleased. The good old Doctor is here in his glory, a bishop, full-wigged, amongst his clergy. Think of sixty parsons all pressing upon us!—two-thirds of them Trinitarians and Calvinists, but full of protestations of candour and of invitations to me, as well as the Doctor, to take their places of worship in our way home and to give them a word of exhortation. This is not *all* mercenary affection. I do believe that the Presbyterian Fund and Dr. Williams's Trust have saved Wales from the disease of bigotry, in its last stages at least. It was, you may believe, peculiarly gratifying to me to meet no less than twenty Unitarian ministers of the Principality, and these ranking amongst the best of our clergy for learning, talents and character, and above all, for independence. This I write in view of Aberguilly, the palace of the High-priest of Intolerance, the Bishop of St. David's, whom I look down upon while 'taking mine ease at mine inn,' the Ivy Bush, which is upon the bank of the beautiful river Torvy, upon which also Aberguilly stands.

"On Thursday, as the Caermarthen paper enclosed will tell you, was the Annual Assembly of the Welsh Divines, when six sermons, Welsh and English alternately, were preached to crowded congregations, the Doctor and I being the English preachers. The Examination of the Students took place in our august presence Friday and Saturday, on each of which days we dined publicly—so I may express myself on account of the large parties at dinner. This morning the Doctor has preached at the Presbyterian-Calvinistic place, I

praying at the minister's request, Mr. Peter, our tutor, a prudent and hospitable Welsh divine. We have left them to Welsh preaching and communion. I have been invited to preach at the same place in the afternoon, but have declined. In the evening I am to hold forth at the *Dark Gate*, which is the ominous name of the Unitarian chapel."

Rev. Robert Aspland to Rev. R. Brook Aspland.

"Hackney, August 31, 1826.

"Dear Brook,—After parting with you yesterday week, we proceeded, as proposed, to Llanucklin, where we examined good Michael Jones's school, and then went on in a steady rain to Dolgelly. We had not been long here before the Stubbsees arrived; they joined our dinner-party for the last time. In the evening we proceeded by Dinasmouthy, a desolate mountain and valley, to Malluid, a village with a comfortable inn, where we slept. On Wednesday, we went to Llanbrynmair to breakfast. Here the rain fell in torrents. We were obliged to take a chaise from the inn to the school, only a mile distant. We were repaid for our journey. With the school, with the chapel, with the state of the congregation, and above all with the minister, Mr. Roberts, we were abundantly satisfied. Llanbrynmair is the *see* of Welsh Congregational Dissent, and Roberts is the acknowledged bishop. Nowhere, I think, is Calvinism exhibited in so mild and unobjectionable a form. So great is Roberts's influence, that Methodism in either of its forms can hardly hold up its head in the district around him. His chapel, a very substantial, commodious and even handsome building, is in the midst of a wood! The original founders of it were driven to this spot as the only obtainable site; old *Sir Watkin* owning all the land between it and the village, and it being a rule with the Watkin family ('noble race of Shenkin!') not to allow any schism-shops on their domain. [It should be added, that through Roberts's influence and arguments the present *Sir Watkin* has broken through the rule, and granted him a lease of land for one of his affiliated chapels!] Near the chapel is a very good school-room, capable of containing, and containing actually on our visit, nearly 100 children. Both the chapel (holding upwards of 700 people) and the school-room were built by the congregation without foreign assistance, a remarkable thing among the ancient Britons! Opposite the chapel and beside the school-room is the parsonage-house, memorable as the birthplace of Dr. Rees, Llanbrynmair having been the residence of his father, *Lewis* (if I am not mistaken), who raised this and many other congregations, and was, in fact, the Dissenting apostle of North Wales.
R. A."

This Chapter must close with the letters of two or three of Mr. Aspland's valued correspondents — Mrs. Cappe, Mr. Belsham and Mrs. Mary Hughes.

Mrs. Cappe to Rev. Robert Aspland.

"York, May 10, 1821.

"Dear Sir,—Having lately been much interested by the conclusion of Bishop Burnet's History of his Own Times, and still more by his Letter to Charles the Second, I have transcribed it for insertion in the Monthly Repository or the Christian Reformer, in whichever you think it would be most useful. How long will his *happy* restoration continue to be solemnly commemorated? I had yesterday a very interesting letter from Dr. Channing, of Massachusetts, who does me the favour of an occasional correspondence, and from whom, as well as from many others, I have great pleasure in hearing of the rapid improvement in knowledge, and especially in religious knowledge, taking place in that favoured district. Dr. C. is one of their first preachers, and not less eminent as an example of every Christian virtue. If you have not already seen it, I wish I could send you a sermon he published in December last, at Boston, entitled, 'Religion a Social Principle;' also a pamphlet by

Andrews Norton, Dexter Professor of Sacred Literature in Cambridge, entitled, 'Thoughts on True and False Religion,' containing much originality and many very just, important and consolatory reflections. Dr. Channing speaks of him as 'one of their first scholars,' and as 'adding to learning great clearness and vigour of thought;' and this publication, as far as I am capable of judging, bears ample testimony to all this. I have also received an Address to the Massachusetts Peace Society on their Fifth Anniversary, by Hon. Josiah Quincy, and a copy for Mr. Fox, which Dr. C. has enclosed, under the idea, probably, of our being next-door neighbours. Will you be so good as to send it to him? How much do I wish to see these principles generally adopted by Unitarians, and advocated by writers in the *Repository* and *Christian Reformer*! My friends Mr. Welby and Mr. Kenrick have not yet seen these publications, having been absent at Halifax, at a meeting of ministers and Tract Society. I have not sealed the parcel for Mr. Fox, believing that my American friends would wish you to see it.—I am, with compliments to Mrs. Aspland, dear Sir, your sincere friend,

C. CAPPE."

"York, May 29, 1821.

"Dear Sir,—As my neighbour Mr. J. Wilson is going to London, and kindly offers to take a letter or small parcel for me, I avail myself of the opportunity to congratulate you on seeing your name among the number of speakers at Freemasons' Hall on the British and Foreign School Society, and that you proposed four motions which were seconded and carried. The *philanthropic Gazette*, in which I saw this account, does not mention what was their purport, but I hope we shall be favoured with these particulars in the *Repository* or *Christian Reformer* of this month. I feel the greatest solicitude that Unitarians, who believe that holiness of life and devotedness to the will of God—'to visit the widow and fatherless in their affliction, and to keep themselves unspotted from the world'—is of the very essence of the gospel, should come prominently forward in every good word and work,—in advocating Bible Societies, British and Foreign School Societies, Religious Tract Societies, and I would add, *Peace Societies*, &c., of which it is our peculiar privilege at this day not merely to have seen the commencement, but to have witnessed their considerable progress. As I am unable to take an active part, but would gladly contribute the aged widow's mite, I am preparing a little work for the Tract Societies, consisting of the reflections formerly added to the *Life of Christ*, &c., referring to the respective narratives to which they relate as given in the Gospels themselves, by which means I hope it may be afforded sufficiently low to circulate more generally (if it should be approved) than the larger work. I will send you and Mr. Rutt and Mr. Eaton, &c., each a copy when it is completed, as I hope it will be in the course of the summer, for your approbation. I am very glad to hear that my friend Captain Thrush has consented to publish his little work. He is really an extraordinary and most exemplary character, and, what makes it most remarkable, I believe he was not personally acquainted with a single Unitarian till, by what is called *accident*, he met with our friend Mr. W. at Redcar. I hope Mr. Eaton is perfectly recovered: have the goodness to remember me kindly to him. I hope you received a small packet from me containing Bishop Burnet's Letter to Charles the Second, for whose happy restoration our city bells are at this moment ringing most joyfully!—With best compliments to Mrs. Aspland, I remain your truly obliged

C. CAPPE."

Rev. Thomas Belsham to Rev. Robert Aspland.

"Essex Street, July 12, 1822.

"My dear Sir,—Your son Theophilus gave us great pleasure on Sunday by reporting that you were so well, you intended to preach on the Sunday following. But Dr. Pett rather damped our satisfaction by telling us that you were indeed mending, but that he should not allow you to officiate at present. May you, my dear Sir, speedily be restored to health, and see many, many years

of usefulness and comfort! I have, as you have heard, been laid aside for three Lord's-days by the loss of my voice, which I began to apprehend that I should never recover. But this would have been nothing, for it is time for me to withdraw from the field. Not so with respect to yourself and Mr. Fox: for such distinguished luminaries to be removed out of their place in the midst of life and usefulness, and when there are no successors to occupy their stations, would indeed be an awful visitation, which may God long avert!—for, indeed, it is not easy to conceive how a greater calamity can befall the Unitarian churches. But the cause is of God, and to him we may safely leave the protection of its advocates and heralds. He will never forsake either it or them.

"I cannot be sufficiently thankful that my health has been spared to finish my great and arduous but pleasing task. If I could have foreseen what I had to perform in the way of correcting, transcribing, re-composing and adding, no consideration on earth would have induced me to have undertaken the work. I should have thought it insanity. Thank God, I have finished it, to the best of my ability. But I should have been most thoroughly ashamed had it gone forth into the world in the crude, imperfect state in which it existed when I first consented to its publication. I may now cheerfully chant my *nunc dimittis*.

"You were down in my list for a copy of the octavo edition, but Mr. Wainwright informs me that he is sending you a copy of the quarto. I hope, therefore, that you will not think it a slight if I do not request your acceptance of another copy, as I shall avail myself of the circumstance to give a copy to some other of our brethren who may chance to want one and to whom it may be useful.

"I have lately heard from William Roberts, and wish I had an opportunity of shewing you the letter. He has lost his kind master, Mr. Harington; and now, at the age of fifty-four, broken in constitution, with a wife and six children, he has retired to a cottage which he has at Pursewaukum, near the chapel, to end his days in poverty and dependence. To add to his misfortunes, his eldest son, a boy of fourteen, has been turned out of the English school at Mersulipatan, where he was boarded, clothed and educated, because some Unitarian tracts which his father had given him were found in his possession. In this way, a Unitarian Christian is denied a privilege which is readily granted to Mahometans and Pagans!

"Would it not be advisable to form a Committee for the affairs of Madras alone, the object of which should be to secure an annuity to Roberts and to support the Unitarian congregation at Pursewaukum?—the proceedings of which Committee should be published in your Repository.

"With my best compliments to Mrs. Aspland and your whole family, I remain, dear Sir, most sincerely yours,

T. BELSHAM."

Mrs. Mary Hughes to Rev. Robert Aspland.

"Oct. 7, 1823.

"I seem to have heard very little from you, or concerning you and yours, for a long time past. My declining health rendered me anxious to get a small and probably a last composition* for the Christian Tract Society finished, that the labour already bestowed might not be quite thrown away; and as I have time and ability to do very little, that little occupied many days, and now I do not feel satisfied that it will be worth printing without some revision; and my head being at this time pretty much *immersed in clouds*, I resolve to let it lie for two or three weeks, after which I shall perhaps be better able to judge of its merits and demerits: and should it want much mending, I fear I shall commit it to the flames rather than undertake it,—not, however, from idle-

* This was "An Address to the Teachers in Sunday-schools." It proved the last of the valuable series of tracts, nineteen in number, contributed to the Christian Tract Society. Her pure and benevolent life closed at Bristol, Dec. 14, 1824.

ness, but from a feeling of disability. Yet if you were to call upon me in a morning, or even spend an evening here, you would not perceive that any thing was the matter; for while my mind is excited, though far from being at ease, I converse exactly as usual. I am thankful for the ability to do this, and I do not think these exertions are hurtful to me.

"I laid this sheet aside to write a note to Miss Acland on a subject that you know lies near my heart. I heard yesterday that Mr. Clarkson was soon expected here, and I thought she might probably have an opportunity of conversing with him; in which case, I wished her to press him on the subject of having his most admirable pamphlet, published in two numbers of the *Inquirer*, on Freeing the Negroes, freely sold. I had just finished this, when Mr. Maurice came in, and I of course told him what I had been doing,—when he electrified me with saying, 'I have this moment parted with Mr. Clarkson: he is gone across the Square to Mr. Biddulph's, and will be at your door in a few minutes!' When Mr. M. had looked over my note, he said, 'Perhaps you would like to see him and prefer your own request.' You will not doubt that I eagerly caught at the proposal. He soon after rang our door-bell, and I had the delight of seeing him enter, of shaking hands, and for nearly half an hour conversing, with the *second* man of the present day (for I must hold our great Indian Reformer as the *first*)—a happiness which I could not have hoped for; but Mr. M., knowing my ardour in the *cause*, thought I had a claim upon it, and gave me that great indulgence. It was a real pleasure, for we instantly fell into most interesting conversation, and Mr. M. so contrived that C. spoke almost the whole time; and I had the satisfaction of finding that what I so earnestly wished with respect to the pamphlet was already resolved upon. I could have almost found in my heart to be angry with Mr. M. for actually *rising* from his seat and reminding Mr. C. that he had *three letters* to write, and other calls to make, before dinner. Even after this he continued to *sit*, and to give us more information for a minute or two, and every minute was a gain to me. To see before me and freely converse with a man in whose career of noble exertions I had taken so warm an interest years ago, in the days of my greatest enthusiasm! To do myself justice, I must say that, in all worthy causes, I am far from feeling any abatement of that enthusiasm. Small matters which in earlier life would have hurt or offended me, seem now as nothing—they do not occupy a second thought; but where right and wrong is concerned, either in principle or practice, my perceptions appear to myself to become more clear and my feelings *more acute* than formerly. This does not always add to my present happiness, but it spurs me on to all the exertions that are within my narrow reach.

"Oct. 8.—Mr. Clarkson had to hurry to Bath yesterday evening, and he returns here to a meeting this morning. I hope his influence will make a considerable impression, and that a petition of much more importance than the last will be in readiness for the next session of Parliament. Mr. Maurice told us that he has already travelled 1700 miles on the business! What a *providence* (I must term it) it is that on this new and grand effort being made, so many years after the first, that this great *apostle* in the cause should still have *health* and *faculties* equal to beginning another contest, which I fear will be nearly as arduous as the first! I trust he is to *see* a glorious *victory* achieved; and he may then depart not only in peace, but cheered with joyful anticipations of a *rich reward*, when he shall hereafter meet the thousands and *tens of thousands* who will rise up and call him blessed.

"I was most agreeably surprised when I gazed upon his fine intelligent and benevolent countenance; for our friend Mr. P * * many years ago, when I expressed a strong desire to see him, said, 'O, you would be disappointed in his appearance: he is a fat, commonplace-looking man.' How he could ever have thought so, seems wonderful."

CRITICAL NOTICES.

The Age and Christianity. By Robert Vaughan, D.D. Pp. 323. London—Jackson and Walford.

THE present age is evidently working out some new problems in respect to Christianity. The time has perhaps not yet come for taking a full view of the interesting subject. We see only the beginning of the end. There are opposing elements at work, both in active operation, and according as the eye is fixed on the good or the evil, will a cheerful or a disastrous result be anticipated. To one man the signs of the times will appear all portentous of evil,—Christianity, in its old and as he thinks only true forms, losing its hold of the popular mind; new and pernicious systems, which set at nought all pre-established doctrines, rising into prominence; that which mankind have hitherto treated as settled truth, now cast aside with indifference, if not with scorn, and in its place opinions which, if they have been ever intelligibly stated, have never been established by argument, professed with passionate ardour by large classes of men. Another man will see in all this commotion and confusion the dawning of hope. In the newly-awakened mental activity he perceives a process going on which must eventually lead to truth. At last the human mind is unchained; its first use of freedom may shew more of passion than wisdom; but its final state will be satisfactory. Notwithstanding the rude questioning of the evidences of Christianity, and the disposition to deny its claims to be a pure revelation of truth, the great principles which lie at its basis were never more generally recognized or carried out than in the present day. Many of the little controversies which have divided the world are disappearing. An unwonted spirit of toleration is leavening society. The powers hitherto arrayed against the benevolent spirit of the gospel of Christ are becoming weaker and weaker. Men of all parties are anxiously putting forth their strength to grasp and retain the essence of their religion. If some are for throwing down the old buttresses of faith, it must be also remembered that the enemies of Christian faith have changed their mode of attack. The change in their mode of assailing the gospel, is at least a confession that hitherto Christianity has successfully withstood their assaults. Nor even now do the assailants agree in a common plan. The weapons most relied on to-day, to-morrow will be flung aside with contempt. As infidelity now refuses to advance under the banners of Voltaire, so to-morrow will it disown Strauss.

The work of Dr. Vaughan, the title of which stands at the head of our page, will awaken in the mind of the thoughtful reader many interesting reflections. It presents many very definite, and to our minds many correct statements, mingled, however, with some things from which we entirely dissent. Its fault is its attempt to travel in a very brief space over an almost boundless field of speculation. It is too like a long article of review, and wants the thoroughness that should characterize a course of lectures on a set subject. It is most unequal in its execution. Massive thoughts and condensed results are sometimes followed by pages of mere rhetorical declamation; and where we should anticipate that the gifted author would exert his highest powers of ratiocination, there we sometimes find a diffuse amplification of a thought neither original nor profound. The links by which our author connects his several topics are often scarcely visible. We shall not, therefore, attempt to give an analysis of his work as a whole, but select a few extracts which will place the author's views and aim distinctly before our readers.

In his Preface he briefly describes his object:

"Our age, amidst its many forms of scepticism and worldliness, is ill at ease, and, in common with all preceding ages, exhibits an irrepressible yearning of the human spirit after something more settled and satisfactory than it has found. Its sense of want is going out, conspicuously enough, in search of something higher—of something more noble. My object is to demonstrate to some of these

bewildered and weary wanderers that the old path is, after all, the true one; that the new paths opened out on either hand, are harder to make way upon than the one on which we may trace the foot-prints of our sires; and that, seeing all men are compelled to be believers in some shape, it is really a much easier thing, and assuredly a much happier thing, to believe after the manner of a Christian than to believe after any other manner."

In the chapter on the Characteristics of the Age, our author thus describes the peculiarities of its scepticism:

"It is not really characteristic of our age to urge speculation, either in science or literature, to extremes. The scepticism of our time is not a scepticism which aims to proscribe belief in a God, or to thrust aside Christianity in form and name. It is rather of the sort which is disposed to look on natural religion so as to leave every man, in respect to such matters, very much to his humour. It is respectful towards Jesus, but only in so far as to place him a little in advance of Socrates. It would leave every thing of this nature in a convenient degree of unsettledness and insignificance. It is not disposed to commit any thing so troublesome or perilous as would be an attempt to uproot all principle, or to efface all sentiment of this nature. This is the sort of scepticism which, in its stronger or in its more diluted forms, has been increasing amongst us very perceptibly of late. It has little quarrel with you if you will only leave it to itself. It is quite willing to live without the least thought about you, any more than about a God, or a state after this, so it may be left to give itself untroubled to its farm or its merchandize—its science or its tastes. It is not a state of irreligion, so much as a state devoid of religion—not a state of belief of any kind, so much as a state of doubts and postponements, leaving the future to be shaped by itself."—Pp. 31, 32.

Amongst the Characteristics of the Age, Dr. Vaughan specifies contempt of the past, in which, when carried to its extremity, he sees something worse than folly. He characterizes it as "dishonest and ignoble," "a want of gratitude, no less than a want of taste."

The passionate admirers of Mr. Emerson will be startled by the view taken by our author of some of his speculations.

"One of our philosophical seers has taught, with much earnestness and iteration, that the man who would learn wisdom should aim to divorce his mind, not only from the past, but as far as possible from all other minds. He is himself a thinker; what need then that other men should think for him? All that man has been, he may be. In himself he possesses all that man has been or is. Why then look abroad for that which may be found at home? There is nothing known he may not know, nothing felt he may not feel. Why then all this concern about the mind of ancestors, or the mind of contemporaries? His own mind is all mind in epitome—the world in little—or rather in great, from its being the world which, in his case, may be subjected to the closest inspection. Strictly to this effect is the teaching of Mr. Ralph Waldo Emerson.

"But surely it would be possible to teach a man a little wholesome self-reliance, without pouring forth folly upon this scale under the show of wisdom. It is pleasant, however, to startle by paradox—pleasant, it would seem, to dress up the absurd so as to cause it to pass for the profound. The most inexperienced thinker, however, must know, that self-reliance, in common with all our virtues, has its goodness, in great part, from the limits that are assigned to it. In excess it must be prolific of mischief. It may lead to discoveries, but it must also lead to disappointments. Confidence may grow into rashness, and success become parent to disaster. What was done at Austerlitz is undone at Moscow. Men may surmount difficulty until they cease to believe in the impossible. It is thus in other than military affairs, and in the smaller concerns of life even as in the greater. Hence the feverish unsettledness of modern society. New organizations, new schemes make their appearance, each in its turn being to do every thing. Novelities come in such startling succession, that the mind is kept in a state of constant expectancy, and the tendency works itself almost into an article of faith, which seems to say, that whatever is new must be true."—Pp. 51, 52.

The volume before us discloses what we have sometimes noticed as a pecu-

liarity in the essays and reviews of the author—he possesses much greater skill in attack than in defence, in dissecting the sophistries of others than in constructing his own system and fortifying it against attack. In his remarks on the Evidences of Christianity, there is not that solid intellectual masonry that the subject demands; and much as it is the fashion to depreciate Dr. Paley's writings, we would rather accept his work on the Evidences as our plea, than Dr. Vaughan's third and fourth chapters. Dr. Channing's Dudleian lecture should have been Dr. Vaughan's model in constructing this portion of his work. He should have remembered that in six lectures it is impossible for any man to survey and describe all the prevalent systems of philosophy,—write a treatise on the evidences of religion,—and construct an elaborate argument for the "orthodox" faith. The arguments by which Dr. Vaughan seeks to buttress up the old and rapidly declining orthodoxy, are, we suppose, satisfactory to himself. He has certainly shewn more courage than is usual with "orthodox" defenders of the Evidences of Christianity, in fighting not merely for that Christianity which is common to all believers, but for his own system of emasculated Calvinism. Whether his prudence has in this matter equalled his courage, we doubt. Dr. Vaughan pleads the universal consent of the Church, from the times of the apostles to our own day, as an unanswerable argument for the doctrines of the Trinity, the Incarnation, the Fall of Man in Adam, and the New Birth in the Holy Ghost, &c. What consent did the Church give to these doctrines when it agreed to the Apostles' Creed as a symbol of its faith? Moreover, the consent of the Church, such as it has been, has been, not to the Trinity, so much as to a Trinity. Ever since the Reformation, there have been perpetual modifications going on. The Trinity of one age is by another rejected as rank Tritheism, &c. We regret we have not space or leisure to enter further upon this field of remark.

A Biblical Reading Book for Schools and Families. By the Author of the 'People's Dictionary of the Bible.' London—Simpkin and Co. 12mo. Pp. 303. 1849.

SUPPOSING the teacher to be properly qualified, there can be little question that the Bible itself is the best book he can use for communicating religious instruction. The qualifications here supposed are, however, just those which make up a well-instructed theologian, and are evidently inaccessible to the majority of Sunday-school teachers. Ministers are seldom able to take an active share on Sundays in the schools connected with their places of worship. Teachers often painfully feel the difficulty of adequately illustrating Scripture to the elder and more intelligent classes. If they seek for it industriously, they will find in a variety of books, some of them bulky and costly, the knowledge they are anxious to communicate. But it is notorious that, from various causes, the Biblical instruction communicated in our Sunday-schools is scanty, not always accurate, and often proves altogether uninviting and wearisome to the pupils. We believe that Dr. Beard has provided, by the publication of this admirable hand-book, a remedy for a generally deplored evil, and that by its help Biblical knowledge of the best kind may be communicated to young people in families, to vestry classes and Sunday scholars. It is comprehensive in its plan, and condenses into a single volume, of moderate size and price, a very large amount of that information which is indispensable, if we would ourselves understand, or enable others to understand, the New Testament. The first 40 pages contain a sketch of the Geography of Palestine. Brief as it is, it is far from being a mere outline, hard and dry, but has much life communicated to it by the extracts from the best travels, and by details of the natural history of the holy land. Next we have, in still shorter compass, an historical sketch of the Hebrew people—divided into eight chapters. From this portion of the work we shall presently give a specimen extract. The remainder of the little volume is devoted to a Life of Christ, distributed through no less

than fifty chapters. We regard this part of the work as particularly valuable. It is minute, yet popular; and, though evidently written by a scholar familiar with all the controversies of the learned, introduces only that which is essential for the right understanding of the Gospel narratives. Poetical illustrations from the Prophets (in the best translations extant), from Milton and more modern poets, are interspersed through the narrative. We need scarcely say that the whole work is written in a spirit of profound reverence for Christianity as a divinely-inspired faith.

This is Dr. Beard's account of the Essenes, which will be read with interest by those teachers who have been bewildered by the imaginative picture of the same people lately given by a distinguished writer, willing to find in them the authors of much that is regarded as peculiar to Christianity.

"Their (the Sadducees') strong and exclusive attachment to forms of opinion and laws which society was fast outgrowing, had its opposite in the system of the Essenes, a kind of Jewish monks, who, around the shores of the Dead Sea and the Lake Marotis in Egypt, where they bore the name of Therapeutae, or healers, lived at a distance from their fellow-men in separate communities, without marriage, employing themselves in agriculture and other useful labours, not without efforts of practical benevolence. Finding their hearts ill at ease, after all that the prevalent forms of religion had done, the Essenes sought, in a secluded life of mixed contemplation, industry, and self-denial, to supply what Judaism wanted, and so offered a resource for men who were darkly seeking a means of reconciliation with God, and encouraged spiritual tendencies which aided in preparing a field for the seed of the heavenly word, scattered over the soil by the hand of Christ. As their Hebrew name, *Essene*, and their Greek name, *Therapeutae*, indicate, they aimed to exert a healing influence over their own minds, wounded and bruised under the hand of sin, of whose operation they had a dim but painful consciousness."—Pp. 51, 52.

"The feeling of want which was entertained by the Essenes was a naturally and divinely intended result of the Hebrew system, which made nothing perfect, and was but a schoolmaster to lead men to Christ (Gal. iii. 24). The law of Moses answered its purpose in planting in the mind a vivid knowledge of sin (Rom. iii. 20); but the sense of alienation from God which that knowledge occasioned could not be removed by the Jewish sacrifices, whose chief value lay in their directing men to look for and welcome the great spiritual atonement which was offered to the world in the Lamb of God, slain as our passover, by whom we have access to the Father with peace and sanctification (study the Epistle to the Hebrews)."—P. 52.

Should not our author have vindicated his meaning from misinterpretation by using the word *reconciliation* rather than *atonement*, or at least by a passing word of explanation?

From the Life of Christ we select a passage in the closing chapter. The author is speaking of the two disciples on the road to Emmaus.

"As they journeyed, these two men conversed with each other. The tenor of their conversation is valuable, as showing the prevalent state of mind in the great body of Christ's disciples. From the record it appears that they had taken Jesus for a temporal Messiah, and expected he would have redeemed Israel from the Roman yoke, the great result to which all patriotic minds ardently looked. Now, however, all hope had fled; for Jesus had been put to death.

"Such a state of mind was not one out of which even the idea of a resurrection could grow. If in any way the idea had sprung up, such a state of mind did not afford nutriment or support to it, so as to make it grow into shape and power, and at length take an outward form. Between the disappointed expectations, blighted hopes, and grieved hearts of the disciples, and his rising, his ascension, his empire as a spiritual Saviour, the Saviour of the whole world, there was no congeniality, no point of union, no means of transition, no germ, and therefore, no possible connection. Indeed, to establish a connection of the kind, Jesus himself had in his life unsuccessfully laboured; and had there now been nothing new but the cross and the grave, the development of the idea of a Universal Teacher, the divine Word, would have been impossible.

"We make these remarks, because they touch in its vital point the theory of

Dr. Strauss, who in his *Leben Jesu* maintains that Jesus in all his higher relations and qualities—all, that is, which makes him venerable and dear to Christians—their Lord, their Saviour, their Guide, their Hope—sprang from the hearts of his first disciples, which, teeming with Jewish ideas and sympathies, gave birth to the being from whom they thought they derived their own spiritual life, power, and happiness. Had such a birth been possible, the offspring would, in being like its parent, have had Jewish features; for it is Jewish notions, fancies, and desires alone, that this theorist allows as the elements out of which the Christ of the New Testament was produced. Most strange is it that so insufficient a theory should have been deliberately put forth; for it leaves wholly unaccounted for the great matter—that which in its very nature is divine, and so demonstrates and exhibits God in Christ—namely, those higher qualities to which we have just referred—the love, the gentleness, the mental power, the wisdom, yea, and the resurrection of the Lord Jesus Christ, who in these undeniable attributes clearly appears before our eyes as the Son of God, the Brother of Man, and the Light and Redeemer of the World.”—Pp. 281, 282.

The text of the “Biblical Reading Book” is illustrated by a number of wood-cuts in the same style as those used in the Dictionary of the Bible.

In looking through this volume we have here and there marked an inelegance or a phrase of doubtful propriety—e. g. “no few.” “Prolivity” is not the best description of the style of Matthew; and we doubt the expediency of suggesting, in a book designed for Sunday scholars, a parallel between Herod and George the Fourth. And now, having exercised our critical function by hinting a fault, we are free to express our opinion that this will prove the most popular and extensively useful book hitherto published by its indefatigable author.

A Letter to the Rev. Richard Fletcher, containing a Review of his Second Lecture on Unitarianism. By Rev. J. R. Beard, D.D. Pp. 20. London—Fox.

DR. BEARD observes that “Unitarianism has not assumed an aggressive character in Manchester.” This is certainly true, subsequently to the time of the late Mr. Grundy, whose Lectures formed an era in the religious history of the town. There is an inconvenience in a printed reply to a merely spoken lecture; the reader has only one side of the case, and is unable to appreciate the force of many allusions to the spoken discourse. The Letter contains much interesting matter on the subject of the inspiration and interpretation of Scripture, and several happy examples of controversial skill in applying “orthodox” dicta to the confutation of doctrines held by professedly “orthodox” men. It is also quite free from controversial asperity. If it have obtained a circulation amongst the regular hearers of the Lecturer, its publication should be matter of satisfaction to every Unitarian. But apart from this, we must not conceal our opinion that Mr. Fletcher’s Lecture, so far as the Review enables us to appreciate it, was scarcely entitled to the notice it has received.

Common-sense Views of Scripture, maintained against Skeptics and Skeptic-makers: a Pauline Lecture on the true Use and real Claims of the New Testament. By Edward Higginson. 12mo. Pp. 22. London—Mardon.

THIS is a remarkably vigorous tract, both in thought and style. Not a word is thrown away. Seldom in the same space have we seen the same amount of judicious Scripture illustration condensed. Taking 1 Cor. xv. 27 as an example given by the Apostle Paul of interpreting Scripture by the aid of common sense, Mr. Higginson pleads for the application of the same neglected “common sense” to Scripture every where else, and shews that if it were applied it would put aside much doctrinal perplexity, clear up many misunderstood religious precepts, and elucidate the truth and credibility of revelation. Each of these three heads is illustrated with happy, and in some passages almost epigrammatic precision.

We select a passage from the third head, in which our author briefly discusses the apostolic error that the end of the world was in their days at hand.

"We may find, if we do not read blindfold, plain traces in St. Paul's Epistles of a notion which is known from other authorities to have prevailed among the early Christians, and which, before the destruction of Jerusalem, was not an unnatural idea for the Christians to entertain in connection with their Lord's remarkable prophecy of the destruction of Jerusalem, the end of the age and the beginning of the kingdom of heaven upon earth,—the notion, I mean, of the approaching end of the world. If Paul held this idea, and expressed it in such passages as the 1 Thessalonians iv. 15–17, and less plainly in 1 Corinthians xv. 51, why should we be surprised or shocked? If the inspiration of Paul did not extend to this subject, how natural for him to share in the prevalent mistake! He, on some occasions, expressly distinguishes between things which he speaks as a man, and others which he says from the Lord (see 1 Cor. vii. 6, 12; 2 Cor. viii. 8). The history of subsequent centuries has, at any rate, shewn that this expectation of the early Christians was founded on mistake; and their mistake is in one view highly interesting and important to the Christian scholar, as accrediting the antiquity and genuineness of the Scriptures; for though Paul might express such an expectation *before* the destruction of Jerusalem, yet if the letters ascribed to him had been written after that event, the same expectation could hardly have been uttered in them."—P. 19.

Mr. Higginson proceeds in a note to extend the closing remark in this paragraph, which is, we think, as sound as it is ingenious, to the Gospels, and deduces a singularly happy argument for their antiquity and genuineness.

"The same argument is applicable to the Gospel histories themselves, in which Christ's prophecy is recorded (see Matt. xxiv.; Mark xiii.; Luke xxi.). Critics find it difficult to say how much of this discourse relates to Jerusalem and how much to the final judgment. And those who refer it entirely to the destruction of Jerusalem and the end of the Jewish age, find the difficulties of interpretation immense. The phraseology seems beyond the occasion, great as that occasion was. But what if the evangelists wrote down Christ's prophecy of the end of Judaism, under an impression of their own that it would be the end of this mortal state also? Had they written *after* the destruction of Jerusalem, they could not have made such a mistake. History would then have interpreted the prophecy and prevented such confusion of mind in those who were, to the best of their memory, recording it. Those Gospels, then, which record Christ's prophecy (obscured as it is with phrases naturally suggesting the idea of another life), *must* have been written before the year 70. Literary evidence could not be stronger. No one forging gospels afterwards for the supposed credit of Christianity, would have written so obscure and difficult a prophecy. When Jerusalem was actually destroyed, it would have been easy to write a more clear retroprediction. It could not have been more pointed in certain parts than as we have it, but it would have omitted those other parts which seem more appropriate to the end of the natural world than to the end of the Jewish age.

"I have not seen this argument any where stated, but I am confident of its soundness. The Gospel histories are more ancient than the year 70 A.D., when Titus destroyed Jerusalem, and the Jewish age terminated. Christ's prophecy would have been differently written if written after that event."—Pp. 19, 20.

We must find room for the closing passage, which refers to the doctrine, so outraging common sense, of the plenary inspiration of the Scriptures:

"Assume that the Scriptures were written as other books are, though referring to divinely imparted topics; and their contents may be understood and appreciated, their credibility may be maintained. But suppose them to have been written in a different manner from all other writings, and there is from that moment no clear principle for your guidance;—you give them up to the mystical romancing of enthusiasts, and the contemptuous rejection or sad doubts of the intelligent. It is manifest that such results must happen in an age of quickened thought and information, and that they are happening daily. The Nemesis of outraged Faith is a stern and reckless power. The returning pendulum swings off in the opposite direction. Extreme begets extreme. Imbe-

cile belief ends in imbecile doubt. The Skeptic may divide the shame and the pity with the Skeptic-maker. There would be less of hard unbelief if there were more of rational believing. If Christianity and its Scriptures were more commonly received reasonably, there would be less room for reasoning men to slight it. How important, then, is it for the sake of Christian faith and hope, virtue and charity, that we maintain and vindicate, and spread as far as possible, common-sense views (as being at the same time the most truly reverential and honourable views) of the doctrines, the precepts and the pretensions of the Christian Scriptures! Up and be doing, brethren; and the Lord be with you!" Pp. 21, 22.

We owe the publication of this masterly tract to the members of the Halifax congregation, under the ministry of Rev. William Turner, Jun., to whom it was recently delivered as one of a series of controversial lectures, and who rightly concluded that many would read with advantage that which themselves had listened to with such great pleasure. We refer our readers to the lecture delivered in this series by Rev. J. Barling, who, it will be remembered, formerly exercised his ministry amongst a congregation of Independents at Halifax, and which forms the first article of our present No. We are informed that the recent exposition of Unitarian opinions in that town was listened to with deep attention by very large audiences. The same thing is now going on in the city of Chester, where the lectures of Rev. Mortimer Maurice have been well attended. From other towns we have during the winter received satisfactory intelligence of a growing disposition on the part of the better-educated of the working classes to listen to the rational interpretation and defence of Christianity.

We mention these things as a set-off against the opinion sometimes expressed by men from whom better things might have been anticipated, to the effect that the time is passed for controversial teaching, and that there is in the popular mind an irremovable indifference as to the distinguishing doctrines of Unitarianism. Let there be earnestness in the teacher, accompanied by sterling common sense, and let his aim be to prove his doctrines to be those of the gospel of Jesus Christ, and we believe there are very few localities in the kingdom where intelligent and truth-seeking persons will not arise willing and even eager to be taught.

The Independents not the first Asserters of the Principle of full Liberty of Conscience, with especial reference to the Views of the Five Dissenting Brethren in the Westminster Assembly of Divines. By Edward Bean Underhill. 12mo. Pp. 18. London—Green.

MR. UNDERHILL in this brief but weighty pamphlet seeks, and not without success, to prove that the Baptists were the forerunners of the Independents in asserting the principle of full liberty of conscience. We intimated our opinion to this effect some time since (C. R., N. S., II. 684), when reviewing some of the Lectures delivered in illustration of Mr. Herbert's beautiful painting of the Westminster Assembly in 1644. By citations from their sermons and writings, Mr. Underhill proves that the "Dissenting brethren" had not in 1644 attained to any thing like a conception of perfect religious liberty. In the picture which has occasioned the discussion of this subject, Philip Nye, the Independent, is represented standing up and startling the Assembly by the words, "*The magistrate is discharged to put the least discourtesy on any man, Jew, Turk, Papist, Socinian or whatever, for his religion.*" The authority quoted for this saying attributed to Nye is Baillie, the Scottish Presbyterian. Mr. Underhill quotes the passage, and puts upon it the construction that this sentiment was not uttered by Nye, and that Baillie himself says so. He understands Baillie as attributing it to John Goodwin, an author in great repute amongst the Arminians, but one who finds little favour with the Independents. The subject is a very curious one, and we are bound to give Mr.

Underhill credit for learning, candour and ability in his discussion of it. We only regret the diminutive size of the type which his printer has used.

It is not difficult to account for the precedence of the Baptists in learning the lesson of religious liberty. That great principle is commonly learnt in the school of persecution. There it was that the Independents learnt it—first when oppressed by Episcopacy, and afterwards by the Presbytery. But the Baptist was an especial object of attack. In the controversial books of the seventeenth century, the term “Anabaptist” is the constantly recurring phrase of reproach (as “Socinian” now is) for every man who maintained unpopular views and supported them by scripture proofs. Though we think our Independent brethren historically wrong in this little controversy, we shall be well pleased if they will henceforth prove themselves consistent descendants of the asserter of the right of the Papist, Socinian and Jew, to religious courtesy. We frankly and gratefully admit that in this matter the learned and most able of the Independent body are *now* without reproach.

Religious Meditation: a Discourse. By J. Crawford Woods, B. A.
London—Chapman.

MR. WOODS is the pastor of the Unitarian church at Devonport. His sermon is characterized by a very earnest spirit, and indicates his possession of considerable powers of composition. Experience will, we venture to predict, give refinement to his taste, but we hope it will not dim the fire of his soul, or make him a less poetical observer of nature, or indispose him to the

“passionate exercise
Of lofty thoughts.”

Beauties of Channing. With an Essay prefixed, by William Mountford.
Pp. 251. London—Chapman.

If all volumes of “Beauties” had been composed with the pure taste and sound feeling which have guided Mr. Mountford in the composition of this acceptable little book, we should not have acquired the strong distaste, which we believe we share with many others, to books of extracts published under this title. The passages culled in this volume are, without exception, worthy of being treated as gems. They are arranged under the heads of *Criticism—Political Philosophy—Moral Philosophy—Religion—The Christian Evidences—Christian Doctrines and Duties—Christian Agents—and Controversial Statements*. Prefixed is an Essay on the growth and influence of the character of William Channing, which, though brief, is full of sound matter, very sweetly expressed. From several passages marked for extract, we select one.

“It has been strangely objected to the intellectual greatness of Channing, that there is no new truth to be found in his writings. Such an objection as this is, is made in almost utter ignorance of the nature of the human mind. William Ellery Channing was a humble and reverential expounder of the Gospel; he was not a professed propounder of new truths. It is not for the disciples of Christ to be looking for new truths in religion: nor is a moral truth, quite new, to be expected from any one. Perhaps at no time did any moral truth feel quite new. Always, ages before the sunrise of a truth, there is the dawn of it; and so the rays of it are never quite new. Even the special doctrine of the Gospel, that God is our Father, did not come into the world without the last of the prophets having looked in its direction and asked, ‘Have we not all one Father?’ And always with us all, the noblest teaching of duty is as though our own hearts were being read off to us. There is a light that lights every man that comes into the world. In every Christian living now, there is the dawn of what will be the brightness of a hundred ages hence. All essential truths in morals and religion may easily be learned; but they are not learned to the same purpose by everybody; and it is the spirit in which those truths are held, that is littleness or greatness, with any one.”—Pp. xiv, xv.

CORRESPONDENCE

FREETHINKING CHRISTIANS AND THE MARRIAGE LAW.

SIR,

I BELIEVE you require no assurance from me that I am no hostile reader of your Magazine, or that I do not write this in any unfriendly spirit towards yourself; but when an important matter of fact connected with religious truth is misstated (however inadvertently), and injustice is done to the foremost and successful advocates of that truth, I feel bound to suggest that a correction should appear in the same pages in which the misrepresentation occurred.

In your interesting Memoir of that able and excellent man, Mr. Aspland, you have (when speaking of the exertions made to obtain the late Marriage Act) allowed an assertion to escape you that is quite at variance with fact. You say, "Sixteen or seventeen years of toil and repeated disappointment elapsed before the desired reform in the Marriage Law was achieved. During the greater part of that time, Unitarians toiled alone, unhelpt by other Nonconformists."

Now, Sir, so far from this being true, it was a matter of deep regret to the members of the Church of God denominated Freethinking Christians, and a subject of their frequent remark, that the Unitarians as a body were too indifferent to the marriage grievance, and would not adopt, as the Freethinking Christians invariably did, both orally and in writing, the practice of protesting to the priest at the unchristian altar against the false, indelicate and idolatrous ceremony.

To this ceremony and ordinance of the Established Church, the Unitarian (with one or two exceptions) submitted in silence: the false declaration and Trinitarian language he was called upon to utter, he expressed without stating any objection. But the Freethinking Christian invariably expressed his non-conformity to the doctrine and practice proposed to him, and protested against being compelled to submit to a ceremony repugnant to his feelings and his conscience; and to give to such protest a public influence, exemplary and polemical, he took pains to advertise it in the leading papers of the day.

I did so, Sir, at my own marriage, in the year 1823, as will be seen in Vol. I. of the Freethinking Christians' Quarterly Register; and during the ceremony, the priest (the present Dean Jones, of West Ham, Essex) closed the book several times, and threatened that if more remarks were made he would cease to go on with the ceremony altogether. I have also been present at many like marriages when the members of our Church have *protested*.

We not merely considered that truth required that we should *express* our dissent from language we were compelled to utter, but we saw in various quarters that the annoyance we were giving to ecclesiastical authorities by so doing, and the publicity thus given to our objections, were likely to force such authorities into an admission of those rights that we and the Unitarians were both seeking to possess.

I am not, Sir, now about to repeat that we commenced this agitation some years before it was taken up by the Unitarians, and that the first letter in the Monthly Repository on the subject came from our pen, nor am I about to contend which measures were most advisable—those pursued by the Unitarians, or those taken by ourselves—as likely to obtain the relief we sought; but I write, and thus briefly, merely to correct the statement that "Unitarians toiled alone, unhelpt by other Nonconformists;" for in addition to thus constantly *protesting*, we assailed the Legislature with petitions unparalleled for the strength of their declarations and denouncements, as well as for the arguments which they contained; and had the Unitarians individually and as a body manifested a like zeal, the great victory doubtless would have been much sooner obtained.

The Freethinking Christians will be among the first to acknowledge that when Mr. Aspland once took up the subject and joined in the struggle, he individually was, as he ever was in every labour of his head, heart and hand, earnest, untiring and pre-eminent; and to him and a circle of his coadjutors, and to Samuel Thompson and the Church of the Freethinking Christians, be the honour of achieving the reform in the Marriage Law, and not to the Unitarians generally or the great mass of other Dissenters.

Cheltenham, June 8, 1849.

JOHN DOBELL.

INTELLIGENCE.

DOMESTIC.

West-Riding Unitarian Tract Society.

The thirty-fourth anniversary of this society was held at Huddersfield, on Wednesday, June 13. There was a good attendance of friends from a distance, who were heartily pleased with the reception given them by the zealous and intelligent members of the Huddersfield congregation, and could not fail to mark, in the good arrangements visible in their chapel and school-room, and in the special accommodation provided for the Tract meeting, the signs of that healthy vigour which we know to characterize this new and very interesting congregation. They are at present destitute of a settled minister, but we hope are likely soon to be suited. Meanwhile the activity of their congregational system and the efficiency of their lay-officers were put to the proof in the arrangements which they had undertaken with diffidence, but conducted with such exemplary success, for the district Tract meeting, than which a pleasanter or more animated is scarcely remembered.

Service having been conducted by the Rev. J. K. Montgomery, of Torquay (who is at present supplying at Huddersfield for a month), a sermon was preached by the Rev. J. Gordon, of Coventry, on "the fields white for harvest;" in which, after speaking of the transition state in which many religious denominations, not excepting our own, appear at present to be, the preacher forcibly pointed out the position and duties of Unitarians in their Master's harvest-fields. The discourse will, we trust, be printed, as the request of the Committee of the Tract Society to that effect has been favourably received by Mr. Gordon. This will make a third valuable tract, appropriate to wide distribution both within and beyond the Unitarian body, which the annual meetings of the Tract Society have lately been the means of bringing out,—all at the cheapest rate imaginable.

After service the business of the Society was transacted,—the Rev. W. Turner, of Halifax, in the chair. The Secretary's report shewed nearly 3000 books and tracts (between £58 and £59 in value) to have passed through his hands during the year. The most re-

markable passage in it was the mention of a present from the Rev. J. Barling, of 50 copies of his *Review of Trinitarianism*, for distribution among orthodox ministers and laymen. These had been duly presented, in the principal towns, with the compliments of the Tract Society's Committee, to Independent ministers chiefly, but also to Baptists, Wesleyans and clergymen of the Establishment; and had been in many cases courteously acknowledged with thanks (though the mode of presentation was designed to make this unnecessary); in one instance the book had been politely returned uncut, but still with "acknowledgments for the courtesy of the Committee in sending it."

At two o'clock the members and friends lunched in the room connected with the Gymnasium, the Rev. John Owen, of Lydgate, occupying the chair, and Mr. William Hornblower, of Huddersfield, the vice-chair. The usual loyal toast—"The Queen"—and the true Dissenting toast—"Civil and Religious Liberty all the world over"—having been given from the chair, and the latter responded to by the Rev. W. Turner—the Secretary, the Rev. E. Higginson, was called upon to speak in connection with "the West-Riding Tract Society;" the Rev. C. Wicksteed proposed Mr. Gordon's health, with thanks for his sermon, the merits of which he discriminated while eulogising them; the Rev. J. Kenrick, as Principal of Manchester New College, acknowledged the mention of that institution and the expressed hope that the Unitarian body may always be distinguished by their efforts to secure a thorough theological and scriptural education for their ministry; the Vice-chairman responded to "The Huddersfield Congregation;" the Rev. J. H. Ryland to "Zeal without Bigotry, and the open and candid avowal of Truth without the Spirit of Sectarianism;" F. Schwann, Esq., to the desire expressed for the success of every institution aiming at the intellectual and moral improvement of the people; the Rev. P. Cannon to "Sunday-schools;" the Rev. J. K. Montgomery to "The Right-hand of Fellowship offered through him to the Western Unitarians;" and an interesting account was given, by Mr. Jas. Wheeler,

of Stanningley, of the little congregation of Unitarians which holds its meetings for worship and conducts its Sunday-school and Library in that large manufacturing village.

The next day the West-Riding ministers held their quarterly meeting (usually assembling in each other's houses) at the hospitable house of Mr. Schwann.

The Provincial Meeting.

This annual gathering of the Presbyterian ministers of Lancashire and Cheshire (probably the most ancient Nonconformist meeting in England) was held on Thursday, June 21, at Atherton (Chowbent). There was a respectable attendance, though the number of lay gentlemen from distant congregations was scarcely an average. Amongst the guests were R. V. Yates, Esq., of Liverpool; Robert Heywood, Esq., of Bolton; C. J. Darbishire, Esq., of Rivington; Mr. Chorley, of Manchester; Rev. Dr. Montgomery, of Belfast. The following ministers answered to their names when, according to custom, the roll was called over at the commencement of business by the Secretary:—Joseph Ashton, Preston; R. Brook Aspland, Dukinfield; Dr. Beard, Manchester; Jas. Brooks, Gee-Cross; Francis Bishop, Liverpool; F. Baker, Bolton; W. Fillingham, Congleton; H. Fogg, Ormskirk; H. Green, Knutsford; W. Herford, Lancaster; F. Howorth, Bury; — Hibbert, Dob Lane; F. Hornblower, Nantwich; N. Jones, Gateacre; J. Layhe, Manchester; A. Macdonald, Chowbent; Travers Madge, Manchester; T. E. Poynting, Monton; J. Ragland, Hindley; J. G. Robberds, Manchester; John Robberds, Toxteth Park; J. J. Tayler, Manchester; W. Taylor, Todmorden; J. H. Thom, Liverpool; James Whitehead, Ainsworth; J. Wright, Macclesfield; G. H. Wells, Gorton.

The religious service was introduced by Mr. Travers Madge with impressive simplicity. The sermon was preached by Rev. W. H. Herford. It was a very beautiful composition, and was listened to with marked attention. The preacher took as his text 2 Cor. v. 17, "Old things are done away; behold, all things are become new." After explaining the text and context, the preacher observed that the abstract truth contained in these words is true of physical nature, and equally so of the spiritual world. The forms in

which men perceive truth continually change and pass. Such is *now* the case, as well as in past times. But the truth is not universally admitted. Two classes do not *truly* receive it—those who cling too much to the Old, and those who seek too lightly after the New. The former think *no* old things would pass but for the impatient presumption of the young; the latter, that *all* things would become new but for the obstruction of the old. The old feel the natural objection to change arising from love of quiet and order; the young are doubtless prone to love novelty for its own sake. Yet the change is necessary. In every generation those who are true to themselves must see things differently from their predecessors—not through arrogance or impatience, but by a clear necessity. Neither praise nor blame attaches to this novelty. The necessity thus to throw themselves into the new when first admitted, gives not joy, but pain; the heart sinks rather than rises at finding that it must henceforth take the burden of conviction on itself. The wonderful fitness of the words of the text to the condition—political, social, religious—of the present time—productive of hope and of fear. But clearly the duty of all to live in the present, and not in past or future. In order to be able to look calmly on the time, we must have faith, and expel selfishness. We see a general striving after purer morality—after the realizing of Christ's precepts in their plain sense. If we have faith in man, is it not best that his evil and his good should come forth and meet in fair combat, as now? If we have gloomy views, is there not some selfish interest at stake? Politically and socially, the question of liberty and equality seems about to be settled. The question and the doubt then is, will the masses rush from pupillage to lawlessness? Religion only can reply. Here we see much hope in the practical philanthropic movements of the day—in the comparative neglect of formal and dogmatic religion. We must quit the attempt to convert the orthodox, and go as missionaries to the *heathen*, who dwell at our gates and know not our God or our Saviour. There are too many who tell them of their rights—shall they not hear of their duties? Shall they not be told that all which can be done for them is nothing as compared with what they can do for themselves? That the inward evil, of character, is far greater

than all outward evil, of circumstances. Naught but Christianity can tell the people the whole truth. We need no improvements on Christianity, but we need earnestness and simplicity in its propagation—passionate attachment to its commonest doctrines. With this, we shall find the harvest plentiful.

The singing was spirited and possessed much of the characteristic excellence of Lancashire psalmody. Rev. J. J. Tayler, in moving a vote of thanks to the preacher and supporter, remarked that the sermon was very interesting, and well adapted to the circumstances of the times, and was as conciliatory in its spirit as it was wise in suggestion.—Rev. J. H. Thom, in seconding the motion, which was carried unanimously, said that their preacher's discourse was weighty and well considered, a lesson at once of wisdom and charity.

Rev. Joseph Ashton, being called upon by the Chairman to give a report of the proceedings of the Committee appointed to arrange the services at Cleator, in Cumberland, during the past year, stated that he was commissioned by Mr. Ainsworth to present the following letter to the Assembly:

"To the Provincial Meeting of the Presbyterian Ministers of the Counties of Lancaster and Chester.

"Gentlemen,—The monthly religious services which, by your aid and assistance, have been held at Cleator during the past year, have been to myself so agreeable, and (as I have reason to think) to our community so beneficial, that I am most anxious to have a similar arrangement made for the ensuing year.

"I therefore beg that you will be pleased to make such arrangements as the small pecuniary sum I place at your disposal will enable you.

"I gladly avail myself of this opportunity publicly to thank those gentlemen who so kindly undertook, and who so agreeably performed, the services of the past year.

"THOMAS AINSWORTH.

"The Floss, May 23rd, 1849."

Mr. Ashton stated, for the information of those members of the Assembly who were last year absent, that Mr. Ainsworth lived in a district which was remote from all opportunities of attending religious worship consonant with his own views; but having very decided religious opinions, he thought it a duty openly to profess and act upon them, and had set apart a handsome

sum to defray the expenses of monthly services at Cleator, to be conducted by ministers appointed by the Assembly. In detailing his views and wishes, Mr. Ainsworth had stated, that though they were to be more of a private than a public nature, yet they would be conducted in a room open to the villagers, many of whom were very ignorant. He wished the services, therefore, to be simple in their style and practical rather than controversial. It was his desire that the rights of private judgment should be enforced and illustrated; at the same time he thought it would be better that those who might attend the services should gather from them the impression that a truly Christian life and temper were the best evidence of the correctness of religious principles. With a view to ensure variety in the topics of the preachers, the subjects of the sermons were arranged and previously announced. The Committee appointed last year had the advantage of an exact acquaintance with Mr. Ainsworth's views and wishes, and it had been matter of gratification to them that the arrangements which they had been enabled to make had proved satisfactory to him. The application of Mr. Ainsworth, thus pleasantly renewed, was novel in its character. There were many placed in Mr. Ainsworth's circumstances who might advantageously observe and imitate his conduct. In some cases the separation of our wealthy laity from worship in conformity with their principles, acting in conjunction with the attractions of a wealthy and fashionable Establishment, exercised a very unfavourable influence on religious sincerity. The example set by Mr. Ainsworth was indeed admirable. They might hope well for their cause if individuals in various parts of the country shewed the same fidelity to principle, the same attachment to public worship, and carried out their views with his enlightened zeal and in his catholic spirit.—Revds. F. Baker and J. G. Robberds added their testimony to the merits of Mr. Ainsworth, the latter remarking, that while compelled by conscientious convictions to absent himself from the ministrations of his parish minister, Mr. A. had yet conciliated that gentleman's very friendly regard and co-operation in his plans of general usefulness, and had with true liberality been the chief contributor to the much-needed repairs of the parish church. A resolution was unanimously passed thanking Mr. Ainsworth, and

another appointing Messrs. Ashton, J. J. Tayler and Green, a Committee to make the arrangements at Cleator during the next year. The thanks of the Assembly were given to Mr. Ashton for his services during the past year.

A ballot was then held to decide who should be the supporter next year, and the choice of the Assembly fell upon Rev. Francis Bishop, of Liverpool. It was stated by the Secretary that the next meeting of the Assembly would be held at Bury on June 20, 1850.

The following gentlemen were appointed a Committee to represent the Assembly in the Lancashire and Cheshire Presbyterian Association—R. B. Aspland, J. Brooks, J. G. Robberds, J. J. Tayler and C. Wallace.

The Chairman next proceeded to read a paper, prepared at the request of the Committee, on the question, "Why do the Working Classes appear so little influenced and interested by the Public Ministrations of Religion?" There was room for difference of opinion. He submitted his views with great deference. Some might altogether question the fact of the wide spread of infidelity or infidel tendencies among the masses. He had been told by intelligent working men, that the better minds among the working classes were pervaded by a deep spirit of reverence combined with inquiry. On the whole, however, he was inclined to the unfavourable estimate of the masses, and offered the following causes to account for their alleged wide-spread alienation from religion:

1. Of course the deficiency of what is called education, the education of the moral nature of man. Millions were toiling for an animal subsistence, their spiritual faculties little awakened. Hence one great source of difficulty to introduce spiritual thoughts and principles among the unspiritualized masses.

2. The spread of what are called infidel publications. It was so much more easy to remember the brief and pointed objection, than to retain the more elaborate answer. And, in the Old Testament particularly, there were so many things that invite objection; so that we need not wonder if an unlettered, superficial, uncritical infidelity is found among the multitude.

3. False and corrupted doctrines, offered to men in the name of Christianity, have given an additional handle to the rejection of religion.

4. The tone of that portion of the press which claims more especially to

represent the working classes, is, to a large extent, opposed to religion, to Christianity, and particularly to the clergy, the administrators of religion.

5. The schism between the upper and lower classes has aggravated this opposition, and the "animus" of Socialist and many Chartist lecturers has been in the same direction.

6. The struggle which has been maintained for the political enfranchisement of the millions, has been, on the whole, perhaps unfavourable to the quieter and loftier themes of religion.

7. A vague impression prevails of the illiberality of the clergy,—their hesitating advocacy of inquiry, progress and education, and general hostility to the political rights of the working classes.

8. The unpractical nature of much of what is delivered in pulpits,—its slight adaptation to the wants and exigencies of society, and to the every-day interests and duties of men,—the antiquated character of many of the topics,—excite little interest or attention.

9. Then there are sectarian differences, and the battles of theologians; the mere fact of different interpretations of Christianity, is by some regarded as an unanswerable argument against it.

10. The inconsistent and unworthy conduct of many professors of Christianity.

11. Some allege the general coldness of our religious services, and the little interest that is taken in each other by members of the same religious society.

12. A growing indifference to all mere forms; and this at a time when some learned men of one University were attempting to revive a defunct ceremonialism, which has found, however, slight acceptance among the working men of England.

13. But perhaps one of the most powerful of all the causes proceeds from a mistake as to the true grounds of religion, confounding the Bible with religion itself, the testimony with the thing testified. Let an intelligent working man sit down to the reading of the Bible with the prevailing vague notions of its perfectness and authority, and he will meet difficulties in every page. Every department of knowledge may furnish matter of perplexity and matter of proof that the Bible is not the sort of book which the Church has supposed and attempted to make it. Unfortunately, any difficulty or objection that tells against the book, is supposed to tell against religion. And this comes of identifying religion with the record

of it, resting it chiefly on a book, to the neglect in whole or in part of that broader and deeper basis which is to be found in our spiritual nature, and which ultimately leads us to and terminates in the spiritual nature of God.

There being no time left for the discussion of Mr. Macdonald's paper, the meeting closed with a vote of thanks to him for it, and to him and his congregation for the use of the chapel.

The ministers and others present then formed themselves into a meeting of the *Lancashire and Cheshire Presbyterian Association*, and Mr. James Chorley, of Manchester, was called to the chair.

Rev. R. Brook Aspland stated that there had happily been no occasion during the last two years for any action on the part of the Society, which was formed chiefly with a view to the protection of our civil and religious rights as Presbyterian Nonconformists. It was thought undesirable to allow the organization of the Society to be broken up. In order that, if any emergency should arise, they might have a Provincial Committee to whom might be safely delegated the means necessary to defence, he moved the re-appointment of the officers for the ensuing year. This resolution having been carried, Rev. J. H. Thom stated that he had lately received an application on behalf of a scheme for building a new chapel in the province. There were some difficulties in the case, and he wished for the counsel and aid of some recognized and authorized body amongst them to resolve his doubts, and inquired whether the Committee of the Association would be the proper body to consider the case. The Secretary having expressed his doubt whether the Association was by its original constitution empowered to undertake such an office, a long and interesting conversation ensued, in which Revs. F. Howorth, J. J. Tayler, J. G. Robberds and others, took part. All concurred in the desirableness of there being some active Committee to give the kind of supervision and aid which Mr. Thom then desired, and eventually that gentleman gave notice that at the next meeting of the Provincial Assembly he should move for the appointment of such a Committee.

The proceedings closed with a very animated and interesting address from Dr. Montgomery, who detailed the plans of his brethren in Ireland, and exhorted his English friends to establish an effective organization whereby

the whole of the strength of their highly respectable and wealthy body might be brought out in support of their pure and noble principles.

The congregation then dispersed, and about fifty gentlemen re-assembled at the King's Head inn to dinner. A very handsome entertainment was here prepared by Mrs. Manley, the worthy hostess, who stated that she had assisted, in the same hotel, in receiving the members of the Provincial Assembly, fifty years ago. The chair was taken by Rev. W. Herford, and the post of vice-chairman was filled by Rev. Archibald Macdonald. One or two loyal and other toasts were given. A fervent tribute of respect to their distinguished guest, Dr. Montgomery, produced in reply from him a warm and stirring address, which we regret we cannot give verbatim, and any other style of report would furnish our readers with no adequate idea of the beautiful natural eloquence by which it was characterized. Subsequently the proceedings were of a less formal character, and a conversation took place on the subject of Rev. A. Macdonald's paper read at the meeting before dinner. Rev. F. Baker thought we should look at practical points, not those of mere theory, and laid especial weight on the influence of Sunday-schools and of the institutions connected with them, such as sick-funds, clothing-societies, &c., narrating the effect of such measures in his own congregation at Bolton, now amounting to from 1000 to 1500. Mr. Ragland alluded to the peculiar difficulties felt by *country* congregations in regard to their Sunday-schools, and lamented that so small a proportion of those educated in such institutions become members of our congregations. Mr. Layhe urged the necessity of efforts to educate the working classes.—Mr. Whitehead insisted on the great success to be obtained by the persevering labours of *ministers* in the Sunday-school, and described the universal kind feeling and affection subsisting between his scholars and himself. He concluded with proposing the health of Mr. Herford and Mr. Travers Madge, with thanks to them for their services in the morning.—Dr. Beard and Rev. J. G. Robberds expressed their lively concurrence in this sentiment, the latter gentleman observing he had watched the progress of the preacher from the time he first tried his unfledged pinions in short flights, up to the time when on this day he stood before his brethren, who, if not agreeing with all

he said, must all have received his suggestions with the respect they deserved, equally for the matter and manner of his discourse.—Rev. W. Herford, thanking the company for the compliment paid to him, alluded to the subject of his sermon—outward forms and modes of expression may pass away, but the great truths of the Christian religion stand eternal and unchanged.—Travers Madge wished that some practical plans might arise from the discussion. He advocated missionary effort in country localities, to spread the principles of pure Christianity among those members of the working classes who are now without religion. In most places a room at least in a cottage may be obtained, and here a few friends may be gathered together and led to unite in worship; and from these small beginnings great good may come. But we must not aim at doing all for them, but rather at leading them to exert themselves, at finding among them local preachers who will occasionally conduct services, and at teaching them to rely on themselves, not on others. There are many thoughtful men to whom no religion is now possible but such a one as we can offer them—one that approves itself to reason, that recognizes the right of private judgment, and is unfettered by any fixed external forms. Whether they shall be religious or irreligious depends, therefore, upon our efforts.—Rev. John J. Tayler insisted on the necessity of going to the work of preaching with a determination to declare boldly our own convictions. Whatever belief we hold, we must declare; whatever doctrines we abandon, we must publicly give up. He had been struck with the fact that in conversations with intelligent operatives, he had heard precisely the same reasons assigned for their neglect of religion as those mentioned by Mr. Macdonald.—Dr. Beard urged the necessity of zeal in religion, the most important of all things. He agreed with the assertion that the Sunday-school is the best nursery for supplying new members to the congregation; but in order that it may do so, it must be properly managed.—At the conclusion of Dr. Beard's remarks, the time had arrived for the departure of those going by the last train to Manchester, Liverpool and Bolton, and the meeting (which was felt to be one of a remarkably agreeable, and it is hoped practically useful, character) was brought to a somewhat abrupt conclusion.

On the following day, the business of the *Widows' Fund* and the *Auxiliary Benevolent Fund* was transacted. This was of an unusually important character. The Secretary, Rev. Jas. Whitehead, detailed the circumstances which had enhanced very considerably the value and the income of the Parsonage Estate. In accordance with the recommendation of the Special Committee appointed two years ago, the rate of the annuities was increased about 20 per cent., and a series of new regulations were adopted, by which the ministers may increase their annual payments and secure hereafter for their families a proportionate increase of annuity, &c. The whole proceedings were, under the able presidency of Rev. J. G. Robberds, conducted with perfect unanimity. The Treasurer of the Fund, Robert Heywood, Esq., of Bolton, was present. Most earnestly is it to be desired that all the Unitarian ministers of England had access to a Provident Mutual Benefit Society endowed with the same remarkable advantages that now belong to the Widows' Fund of Lancashire and Cheshire. Early in the afternoon the ministers separated, highly gratified with the proceedings of the two days' meetings.

British and Foreign Unitarian Association.

The twenty-fourth annual meeting of this Society was held on Wednesday, May 30, in Essex-Street chapel, Strand. There was a numerous and highly respectable congregation. The sermon was preached by Rev. J. Scott Porter, of Belfast, and was appropriate, earnest and eloquent. The preacher took his text from Matt. v. 13, "Ye are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Mr. Porter briefly illustrated the metaphor employed in this passage, and pointed out its application to the Christian church in all ages: he then shewed how our Lord's language may be considered as addressing itself to any class of persons who stand up in the attitude of religious reformers, and especially to Unitarian Christians, who, in the present state of the religious world, necessarily occupy that position. On all such he urged the duty of comparing from time to time their conduct with their obligations in that capacity, lest something

might be found in themselves which would counteract their efforts to do spiritual good to mankind. Obstacles of this kind may arise either from the ungodly lives of Unitarian Christians, from their indifference and want of zeal, or from their improper manner of advocating their views. On each of these topics, Mr. Porter made a few remarks, with especial reference to the present aspect of society at large, and of the Unitarian body in particular, and concluded with a brief practical peroration.

The Society met for the transaction of business immediately after the close of the religious service. The chair was taken by James Heywood, Esq., M. P. The Treasurer's Report stated that the Society's income during the past year amounted to £1039. 9s., and that the expenditure had exceeded that sum by £1. 5s. 7d. The only discouraging circumstance connected with the Society was a falling off in the annual subscriptions, the amount being £120 below the average. Mr. Hornby accompanied his financial statement with some very judicious remarks.—Rev. E. Tagart presented the Report of the Committee. Of this interesting document we regret that we cannot give the whole, which is well worthy the attention of our readers; but we select one or two paragraphs, to which our limited space confines us.

"In the Civil Right department, the only subject which has engaged the attention of your Committee has been the effort to keep the British and Foreign School Society faithful to its liberal and fundamental principles. It was found necessary, immediately after the last Anniversary, to commit the care of this matter, which was likely to involve long and anxious deliberation, to a distinct body of gentlemen, for which the Rev. S. Wood has been the faithful and active Honorary Secretary. The expenses connected with the preparation of the case for the opinion of the Attorney-General, and other expenses of general agency, have been defrayed by this Society, amounting altogether to about £60. Various influential persons concerned in the formation and warmly interested in the proceedings of the Society have been consulted, and some have promised active co-operation; and a report of the matter as it at present stands has been prepared by Mr. Wood, which we are permitted to lay before our readers.

"At the time of the last annual meet-

ing of the Association, the Attorney-General and Mr. Rolt had given their opinion on the 'Further Case' which had been submitted to them with reference to the British and Foreign School Society, and this opinion had been forwarded to the Committee of that Society, accompanied by a proposal for a conference, without prejudice to either party, between a Sub-committee of the Managers of the School and persons deputed by the Unitarian Committee, for mutual explanation. It is much to be regretted that this conference was declined, the Committee stating that, as 'they did not recognize any deviation on their part from the fundamental principles of the British and Foreign School Society, they did not consider that any useful purpose would be answered by the proposed conference.' More lately, however, the Committee of the School have consented to place the matters in dispute before two of their most respected subscribers; and it is sincerely to be hoped that the result will be such as to prevent the necessity of having recourse to legal proceedings in order to bring back the Borough-road Society to the principles on which it was professedly founded. But your Committee feel that the law is clearly in their favour; and should other means of obtaining justice fail, it will then be for them to consider what support should be given to any application which may be deemed advisable to make to the Court of Chancery."

"We have received two long and interesting communications from Mr. F. W. Holland, Secretary to the American Unitarian Association, detailing movements in the Western world to sustain religious life among the Unitarian Churches, and to promote the knowledge and influence of their principles. They have held numerous religious meetings in different parts of the city of Boston, designed, as Mr. Holland expresses it, to quicken the religious life of the community. They have circulated gratuitously copies of Wilson's *Illustrations of Unitarianism*, and been engaged in the sale and distribution of the works of Channing. We have received copies of books and tracts published by their Association, which have been kindly forwarded to us. They have set on foot a religious newspaper under the title of the 'New York Inquirer,' having raised a good fund for the purpose; 5000 are to be issued, and every pastor is invited to work for its interest."

Subsequently to the reading of the Report, an animated discussion took place. One of the principal topics was the propriety of laying aside the weapons of controversy, and devoting the undivided energy of the Unitarian denomination in efforts for the promotion of a spiritual, unsectarian and undogmatic religion. The prevalent tone of the speakers was against a systematic abandonment of distinct Unitarian objects, as inconsistent with religious sincerity, as injurious to the promotion of rational religion, and unnecessary to the attainment of a spiritual religion and the zealous practical pursuit of every form of philanthropy. Of the speeches delivered at the business and the evening meeting, we cannot profess to give any details, but must refer our readers to the full reports contained in the *Inquirer* of June 2. The Soirée was held in the evening in the Freemasons' Tavern, and was attended by a brilliant assembly of not less than 500 persons. Mr. Heywood again presided, and his address was followed by speeches from Mr. Richard Taylor, Rev. Hugh Hutton, Rev. E. Tagart, the Hon. F. Hincks, of Montreal, Rev. F. Bishop, Rev. J. S. Porter, Rev. S. Bache, &c. &c.

Of the other Societies connected with the Unitarian body which held their meetings in London during the Whitsun week, we regret that we have received no report from any one of their several officers. The *Sunday-School Association* was presided over with great ability by Rev. John Colston, of Styal, and the proceedings were marked with a pleasant earnestness, yet undisturbed unanimity of feeling. The *Christian Tract Society* appears to have risen above its financial difficulties. An animated and practically useful conference took place between the

teachers and friends of Sunday-school education, over which Rev. Edward Talbot, of Tenterden, presided. Of the *General Baptist Assembly's* proceedings we have not been enabled to give any account.

Lecture at Dudley, May 29.—The religious service, on this occasion, was introduced by the Rev. Wm. Mountford. A discourse was then delivered, by the Rev. James Cranbrook, on "the invalidity of certain abstract objections to Christ's resurrection" [Acts xxvi. 8]; and a second, by the Rev. Timothy Davis, on "the nature and claims of the union of the members of a Christian church" [Rom. xii. 4, 5].

Crewkerne.—Since their removal to Mansfield, the Rev. Mr. and Mrs. Teggins have been much gratified by receiving from their friends at Crewkerne a Silver Salver, of considerable value and tasteful execution, on which the following inscription appears:—"Presented to the Rev. J. G. and Mrs. Teggins, as a Token of Regard, by their Friends in Crewkerne and the neighbourhood." It is pleasing to observe on the good feeling which follows Mr. and Mrs. Teggins to their new engagements, and they will ever look upon this offering of esteem and friendship as a grateful record made by kindly and generous hearts.

CONGREGATIONAL.

Rev. ARCHIBALD MACDONALD, M.A., has resigned the charge of the congregation at Chowbent.

Rev. A. W. JONES, of Northampton, has received and accepted an unanimous invitation to undertake the pastoral charge of the Unitarian congregation at Bridgewater.

OBITUARY.

May 21, at Brattleborough, Vermont (U. S.), MARTHA, relict of the late J. R. FREME, Esq., of Liverpool. The Unitarians of England, as well as of America, to whom this excellent lady was known by her liberality and philanthropy, have been painfully shocked by the distressing account of her tragical end. We take the particulars from a Brattleborough newspaper of the date May 21:

"We have to record one of the most

shocking calamities that ever occurred in this vicinity. At fifteen minutes past one o'clock this (Monday) morning, an alarm was given, and it was soon ascertained that the house of Mrs. Martha Freme, situated about three quarters of a mile north of this village, was on fire. When the first man from the village arrived on the ground, the whole mass—house, wood-shed and wood, carriage-house, barn, &c.—was in ruins; and, horrible to relate, Mrs. F.

herself, almost eighty years of age, had perished in the flames! The fire was first discovered by two aged ladies, Misses Hannah and Mary Ann Wells, sisters of the deceased, who, occupying one of the lower rooms, escaped through a window, and gave the alarm to the family of Capt. John Wells, who resides but a few rods distant. At this time (probably about half-past twelve o'clock) the flames had spread nearly the whole length of the block, mostly in the inside, and it was found utterly impossible to approach the chamber occupied by Mrs. F. Two female domestics, who, with the three ladies before mentioned, were the only persons in the house, escaped by jumping from a second story window, one of whom received a serious injury, it is thought in the spine.

"Our whole community has sustained an irreparable loss in the tragical death of Mrs. Freme. She was widely known and loved for her hospitality, her active benevolence and Christian virtues. Especially will the young people of our village and vicinity, in whose welfare she always manifested deep interest, and in whose society she delighted, feel the blow which has deprived them of a generous friend, a kind and affectionate monitress. The afflicted relatives have the heartfelt sympathy of all."

Mrs. Freme was one of the daughters of the late Rev. W. Wells, who was for some years (we believe between 1775 and 1795) pastor of the Presbyterian congregation of Bromagrove, in Worcestershire. About fifty-five years ago, he retired from England, disgusted with the fanatical High-church intolerance which had exiled Dr. Priestley from the country which he adorned by his genius and virtues. He settled at Brattleborough. After the death of her excellent husband, Mrs. Freme returned to America, where she continued to reside till the day of her lamentable death. Both in England and America her house was the seat of the most friendly hospitality, especially to the ministers of religion. The memoirs and letters of the late Rev. B. Goodier bear emphatic testimony to her goodness. Her American neighbours appear to deplore her loss with poignant grief. We select a few passages from the funeral address delivered on the occasion by Rev. Mr. Motte:

"She attended her accustomed place of worship, both forenoon and afternoon, on that day with more than ordinary interest, in consequence of a missionary movement which she approved having taken place in it during the preceding week. She re-

turned to her pleasant dwelling, the hospitable abode of Christian courtesy, refinement and intelligence, passed the evening in affectionate converse, among her last acts making characteristic arrangements for a deed of kindness to a relative, and, though feeling unusually oppressed by weariness, would not retire till the family had assembled for prayer.

"We cannot but remember her benign Christian graces, her gentle courtesies to all, her wide charities, her liberality, her considerate thoughtfulness for all who approached her. By whom among us will she not be missed? In what place where an aged Christian should be found will she not be missed? The little children, when they remember their pleasant visits to her charming residence, sigh to think they shall be no more greeted by her placid smile, which told them, by the force of Christian affection, the heart could continue young long after the hairs were grey. Her equals in age will remember the winning model she set before them of the cheerfulness, grace and dignity with which a Christian can grow old,—of the fresh interest which the aged may still take in whatever advances human virtue and happiness. She will be missed from the house of prayer. When a clouded sky or the storm of winter kept at home the young and the strong, she was an unfailing worshiper. She will be missed in every good work and enterprize religion may suggest among us. Whenever good might be done by the proper influence of a Christian lady,—one who seemed to combine the characteristic excellences of both the countries between which her life had been divided, Old England and New England,—there will she be missed. Where shall we not miss her, save, as we firmly trust, among the spirits of the just made perfect in the glad presence of her God!"

May 27, at Canterbury, in the 39th year of her age, JULIA, eldest daughter of John BRENT, Esq. In the domestic circle her unexpected removal will be long deplored; and her friends will cherish, for years to come, the memory of one they highly esteemed; and who was always desirous to promote the happiness of all around her. By her death the Black Friars' chapel has lost one of the most frequent worshippers within its walls, and the girls' Sunday-school is deprived of its chief manager, who ever had its interests much at heart.

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[Vol. V.

THE STATE OF RELIGION IN ITALY.—AN ITALIAN MISSION.

MY DEAR BROTHER,

OF the different social phases which Italy presents, by far the most striking and the most deserving of attention to the curious traveller is the Religious phase. Each feature of it borrows an expression from a different point of view; so that this aspect may be regarded not as simple and one, but as a combination of all the different aspects under which this lovely country can be considered. Are we full of poetic enthusiasm, and teeming with classic memories,—every street-corner and every hill-top furnishes food for the imagination. Saints and demi-gods, guardian angels and lares familiares, with all their innumerable connections, jostle one another in admirable confusion. Ceres, with Bacchus and his crew, go hand in hand with Maria Santissima and her attendant saints at the village fête; and Pagan antiquity lives again in modern Roman Catholicism. Or are we desirous of understanding the social customs and feelings of the people,—these can only be explained by a thorough knowledge of their religious customs. The commonest salutations of ordinary life, as well as the most frequently-repeated acts, bear upon them a peculiar character. Your friend, at taking leave of you, wishes you a holy night, and prays that the Madonna may accompany you; you sneeze, and you are straightway blest. You are on the king's highway, and in the midst of a noisy Neapolitan party, when, at the striking of a clock, every hat is raised and every tongue is hushed; the silent whisper of devotion trembles on the lips of each; and then, with many crossings, the hat is resumed, and Santa notte! and Felice notte! make the circuit of the party. Nay, the closing hour of day bears upon it the name of the great object of Italian worship, and great bells, as well as little bells, whether in the church or the piazza, the town or the country, seem to strike men with the electric fluid of religion. I repeat, then, that the religious phase of Italy is by far the most important; and, thinking so, there is not a feature or an expression which I have not studied, not for their own sake only, but for the revelations which they make of the universal soul beneath. One of these features I have lately been observing with much interest—an Italian Mission! It suggests to English ears everything that is pure and holy and benevolent; sufferings that have procured for men the honours of saintship, and sacrifices that have raised them to the rank of angels. But far different is the story which I have to tell you of the mission which I witnessed. I am aware that the subject is not altogether new, as I have already given you some scanty

particulars of one I witnessed a long time since;* but as I was at that time less acquainted with those secret springs which set Italian society in movement, or rather retain it in inaction, and as every feature viewed at different times presents different lights and shades, and, studied more and more, develops yet more of the latent soul which awakens each expression, I have thought that it would not be altogether uninteresting to you to receive a description of another Italian mission, with my more matured impressions of it.

I was lately wandering, then, one lovely morning, along the coast which bounds the Bay of Naples, enamoured—oh! I cannot tell you how much—of the beauty which the spring, like a skilful tirewoman, seemed to delight in rendering yet more enchanting. All eye and ear, I could not exhaust the loveliness and harmony of Nature; nay, I could scarcely enjoy it from the very fulness of feeling, which sought to vent itself in expression, and found no friend at hand. Yet, however great the sense of uneasiness arising from this cause, I invariably find that the contemplation of the beautiful, whether in art or nature, gradually weans one from the world, and restores tranquillity; from perfect and noble forms, creates perfect and noble thoughts; from material loveliness, calls into being conceptions of moral beauty, till the mind rises to that great and good Being who is the author of all perfection. And so was it this morning. I was absorbed, then, in reflections on the greatness and wisdom and goodness of God, as displayed in the wondrous scene before me, and considering how one connected with Him by so many ties of gratitude as myself could be most worthily served, when I heard the chanting of many voices, and, looking down from the eminence on which I stood, saw winding up a narrow pathway, half hid by olive trees, a procession of priests. As they approached nearer I could examine them more minutely, and I could not conceal from myself that their black and sombre robes and proud austere bearing but badly harmonized with the smiling loveliness of the scene. At the head of the procession was borne a large crucifix; then came the priests, followed by the laity, and accompanied by some *gend'armes* as by a guard of honour. All were uncovered, and all united in chanting what must be confessed to be one of the beautiful offices of the Catholic Church. In England, we ask, What's in a hat? In Italy, there is much; for according to the form and construction and the colour of it, you may determine the order and rank of an ecclesiastic. I must tell you, therefore, that the hat which these priests wore was that of the Jesuits (whose spirit they possessed, though they were not of them), turned up at the sides alone; at the belt of each was suspended a black crucifix, with a brazen image of Christ upon it, at a distance looking like a stiletto, and for such, in truth, I mistook it at first, deeming that it might be worn in commemoration of the "*sette dolori*" of the Madonna, or of the "*sword* that should pierce through her own soul also;" but, more powerful than the sceptre of kings, and more to be dreaded than the stiletto in certain hands, it was in fact that emblem of humility and suffering, a crucifix. As they drew nearer to the little "*paése*," another procession of the parish priests issued from

* See "*Rome Pagan and Papal*."

the gates to meet them, and delivering up to the superior of the mission a large black cross, in sign of a temporary abdication of power, retired to the rear. "Buon' uomo," said I to one of the adoring multitude, who had flocked out with profound respect, rather than with idle curiosity, to meet the band of the faithful, "what may all this mean?" "Eccellenza," was the reply, "this is the opening of the Santa Missione; these padri have come from Naples to confess and preach for fifteen days; and those whom you saw come out of the town are *our* priests, who have now abandoned their authority for a time. Did not you see them present that large black cross to the padri? I fear some of us will be 'scorticati' (skinned), as these padri are 'assai scrupolosi.'" All this time the bells, both great and small, were wagging their tongues with most unusual flippancy, as if they ought and would be heard above the voices of the ghostly crew below, contrasting remarkably with the silent and subdued manner of the multitudes, who, though they chanted, did so in an under tone, as if they feared to break the silence of the air with any thing like irreverent sounds. On their knees, or standing reverently with uncovered heads, these pious people looked on with stupid awe, as though the gods had come down amongst them, and then, as the procession passed, fell in behind and entered the church. At the door were stationed soldiers to maintain order, and to confer greater honour on religion or its ministers.

But before we enter the church, let us ask what is a Santa Missione. A pious, sincere Catholic would tell you that it is a kind of sacred embassy, sent forth at the direction of the bishop, to investigate the moral condition of the people, to correct gross irregularities, to encourage and console the penitent, and to spread over a godless generation the sanctifying influences of the gospel. The process, however, is, I believe, as commonly as follows: Secret denunciations are made to those in authority against obnoxious individuals, either to serve a low ambition, or a petty spite or a crooked policy (and such denunciations are encouraged in this kingdom as a part of the machinery of government), till the poor little country town or village, all redolent of flowers and glowing with the purple vine, is made to assume the aspect of the devil's own peculiar retreat, and a mission is ordered forth. Swelling with the fancied importance which attaches to their special embassy, and strengthened with all the power of the police, they set out. They might be Christ and his apostles, might that incongruous mixture of Schiedonis and Friar Tucks—such is the honour they command and receive; but for the humility and tenderness which adorned their Master, oh, what a falling off is there! It may appear singular that the priests of the country are not entrusted with the execution of the grand inquisition; the reason, however, I believe, is, that an inquisition so conducted, it is supposed, would be less effective. Many have a reluctance to confess to their own priests; their sins have been of too gross a character; the circumstances are known, and a certain shame withholds the revelation; besides, the priest of the country, mixing daily with his parishioners, loses that prestige which accompanies a mysterious unknown; and therefore is it that perfect strangers, at the discretion of the bishop, are sent forth, without any private interests or private animosities to serve or gratify, and without any knowledge of the country but such as is furnished them in the copious

details entrusted to them. On this occasion the missionaries were members of the *Congregazione di Conferenza*, which is an association of the regular clergy for the purposes of preaching, and which possesses a rental to the amount of 50,000 or 60,000 ducats—an immense sum! but how admirable the piety and prudence of the individuals who left it, and how great a blessing it becomes in the hands of the godly men intrusted with the distribution of it! Hence it happens, then, that the missions undertaken by this confraternity, unlike those undertaken by others who are quartered on the inhabitants, and well fed too, are paid for out of the funds of the Society, and not a little curious are the consequent arrangements. As soon as the mission is determined on, the economo receives orders to prepare supplies for such a number of priests during a certain portion of time, which fact explains the array of sutlers who followed the main body, or at intervals, from some diverging path, made an irruption into the ranks of the ghostly crew, laden with boxes and baskets and sacks, from out of which peeped a cabbage or potatoe, and occasionally some of the luxuries of this wicked world. Nothing, in short, seemed to be forgotten; and vastly edifying was that comprehensiveness of thought which, in its care for the salvation of the soul, neglected nothing which might contribute to the preservation of the body. At times it is true that some obsolete, musty old counsel crossed the thoughts—as, “Carry neither purse, nor scrip, nor shoes;” but then it was given in a barbarous age. Civilization has increased our wants since that time, and the wants of friars are of no ordinary kind. Besides, to tell the truth, neither purse nor scrip did I see—nothing, in fact, but potatoes and cabbage, macaroni and a few other inconsiderable trifles; so that the fair conclusion is, that the Mission was perfectly apostolic in its character.

Well, I had taken my place near the church to see the *patri* enter, which as they did they sprinkled the doors and the bystanders with holy water; having received my share of which, I followed. What a crowding and confusion ensued; it reminded me of the opening of an assize in a country town, where every one climbs the shoulders of his neighbour, to get a view of his lordship's wig,—promising to convert the men of God, not to Protestants, but to jellies, before even the opening of the commission. It was a tall, spare man who first entered the pulpit, with a face as rigid and motionless as death could have left it, but with an eye as piercing as a hawk's. I have that silent, gloomy form even now before my eyes, as I have seen him glide—for walk, I believe, he could not—so solemn and regular were his movements, and so completely hidden were his feet by his long dark robes. Standing erect in the pulpit, he might have been a Schiedoni; and stretching out his arm, one was almost astonished to hear a deep sepulchral voice issue from that severe, though apparently lifeless form. This was the *padre superiore*, who detained his audience simply to state the order in which the mission would be conducted—as confession all the morning, instruction after dinner to the children in the *dottrina* or the church, together with three preachings after: to this was added, two or three days later, a separate preaching for the clergy, and another for the *galant' uomini* (gentlemen) of the place, to which none were admitted but such as could adduce a certificate of their rank—the fact of wearing a long-tailed coat being considered the certificate. This is no farce, I

assure you, but the comedy of real life, as I knew two respectable small shopkeepers who were ejected for want of a tail,—thus going far to support the theory of my Lord Monboddo; that that noble appendage was originally the attribute of humanity; otherwise how shall we explain the reverence attached to tails by the Chinese, who, as being the most ancient people in the world, and wonderfully addicted to things as they were, may be supposed to know better than we the original formation of man—or that of Turks, and that of the Arabs, whose devotion to tales is well known—and finally, that of the Italians? The opinion of the last is, I think, very conclusive; for if a man is not considered a gentleman who does not wear a tail, and as only the better-conditioned in this land wear tails, that very sensitiveness which is so exquisite a judge of truth, no doubt may be considered to arise from the consciousness of a defect which the restless and uneasy nature of man has caused. I throw out these observations en passant, without, however, claiming for them any originality, except as far as regards the application of the fact of Neapolitan respect for tails. The superior having descended from the pulpit, to him succeeded another priest—a tall, spare man, too, with a shrill, piping voice, and an exploring kind of nose; his duty it was to explain the Rosario each day, and to catechise the children—a gigantic labour, it must be confessed, if it be remembered that that which was to be explained was avowedly inexplicable—and to children too! This is the sum-total of the education offered by the Church to the rising generations—to repeat certain contradictory dogmata as rapidly and blindly as the blind quail that chatters at their cottage-door. Poor little urchins! I went into a church one afternoon to see them, and a ridiculous and melancholy sight it was. “What has the priest taught you?” said I to one of them after. “Chi sa!” (Who knows!) was the reply; and very certainly they did not trouble themselves much about it, as they were rolling about on the benches and laughing to their hearts’ content when I saw them. There were some of the answers to questions put on one of these occasions, which I noted down as not a little amusing—as, “Who made you?” “Father and mother.” Again, “Who made you?” “Asinello” (a little ass). “What were you made for?” “To eat and drink and play.” The Trinity in Unity was the subject to be explained, and after its having been stated that though God was one, yet the Father was God, the Son was God, the Holy Spirit was God, the priest asked, “How many Gods are there?” “Three,” was the reply. “Thus you see,” said he to me, “how very stupid are children, and how difficult it is to make them understand the simplest proposition.” “Upon my honour, sir,” I observed, “the reply strikes me as being peculiarly sharp and just.” The third and last preacher who ascended the pulpit was a short, jolly-looking man, with a moist eye and a stentorian voice. His office it was to perform the “Predica Grande,” which was the most important portion of the evening’s proceedings, and, as being such, I will describe the previous arrangements. Any thing more theatrical than the preparations for what I shall call the “Great go,” can scarcely be imagined. Seated on the high altar, with the padre superiore in the middle, the file of missionaries reminded one of the old Tuscan paintings, where Christ with a glory on his head (like a plate with the bottom out), flanked on each side by six apostles,

stares out of the canvas and into vacuity with the most decided resolution. So did our priests, like so many pictured figures, look straight down the nave which faced them. On opposite sides of the church were seated the men and women, like two battalions in hostile array, for during a "Missione" not merely are the passions hushed, but the very amenities of life are rejected, and each fair damsel hangs down her head "with leaden eye that loves the ground." The predicatore is at length in the pulpit,—a long stage where he can turn about and move about, and perform all his antics to his entire satisfaction. His dress is the Zimarra, a long cloak with a pair of wings; in his girdle he wears a crucifix; in the pulpit on his right is placed another, with which he holds frequent conversations, and standing on the ground, though towering up to the height of the good man, is an image of the Madonna. As the excitement, however, has not as yet reached boiling heat, she is still dressed in her ordinary robes, consisting of a blue satin dress, with white silk slippers; her flaxen locks flow over her shoulders in graceful curls; with rings on her fingers, though not on her toes, behold the toilette complete. I had placed myself in a little chapel, where I could see all without being seen; for, to tell the truth, though I make a rule of conforming, as far as outward signs are concerned, to the customs of the country which extends to me its hospitality, I could not on this occasion bring myself to adopt all the pantomime necessary. The tone in which almost the whole of the discourse is delivered on such occasions is singularly mournful, being a kind of chant in the minor key, and adds much to the effect of those parts when, in the expression of some strong passion, he launches out into his ordinary voice. "You ask me," said the Boanerges, at the commencement of his first evening's discourse, "who I am, why I am come, and whence I come. I will tell you all three (chanting). I am the anointed of God, messenger of the Holy Trinity. Ah! I well knew your curiosity would desire to be satisfied. Many other places desired a visit from us; but we had heard of the beauty of ———, and of the beauty and virtues of its inhabitants (the lie poetical, as the alleged reason of the visit was the supposed moral necessity for it), and we chose to come here in preference, even at very great risk and sacrifices, for we were nearly lost at sea (the sea being tranquil and a steamer hired to convey them!). And what is our message? Figliole Vecchi Giovani Sposati (chanting). We call on each of you to leave his sins and turn to Christ. Well, and what is your reply? Will you come? If you will not listen to my invitation, listen to Christ himself (here three priests entered the pulpit, one with a crucifix, and the others with a pair of wax tapers). Look at his wounds," said the preacher, taking the crucifix and placing it in a reposing attitude on his arms. Then looking at it fixedly, and speaking in a broken voice, as if weeping—"What pain for a mother to behold these wounds in his hands! When Maria Santissima saw him, she said, 'Figlio mio. Why hast thou suffered so? What hast thou done to merit all this?' And then she desired to lay his arms straight down by his sides; but his arms, resisting, remained extended, meaning thereby that he was always ready to receive sinners. So is he this night. Come to him—embrace him—call upon him to pardon you, and he will pardon!" (Torrents of tears and sighs.) The little bell then sounds, and another

priest, accompanied by two acolytes, appeared on the altar and gave the benediction. No sooner was this bestowed, than the padre superiore entered again the pulpit to enforce the argument of the predica grande. This, therefore, was the fourth discourse in succession, and a fifth was in preparation; for just now I perceived stealing down one of the side aisles a party of two or three priests, with lanterns and a cross before them. Leaving the church, a number of girls, two and two, fell in behind; and thus accompanied, and singing some devotional song, they paraded the little town, till they arrived at a convenient spot for the preaching. The effect of the scene and the attendant circumstances was not a little striking. It was now ten o'clock, and the almost funereal chanting of the priests, chorussed by the multitude who followed, breaking on the silence of the night, and the flashing of torches and lanterns, together with the long black robes of the priests, and the large black cross which towered above all, filled one with a kind of awe. I think I never more strongly felt the power of the machinery employed by the Catholic Church to enthral the minds of its devotees.

The next morning an evident change had come over the place: every one wore a more subdued manner; the women wrapt their veils more closely round their heads and looked pensively on the ground; the men whispered amongst each other; whilst priests were buzzing about the church, and running here, there and everywhere, like barristers in wig and gown on a court-day. The odour of sanctity was doing its work.

As the order of each day's proceedings was similar, it will be unnecessary to repeat it, and I shall therefore again enter on a description of the predica grande of the next evening. There was the same attention to scenic effect—priests and crucifixes and Madonnas were all in readiness; and after a certain number of preparatory devotions and genuflections, our orator began. "The conversion of the soul—oh, of what immense importance it is! For any earthly treasure you are ready to make every effort; what, then, will you not do for the soul! Now, three things are absolutely necessary—time, grace, will. The first is uncertain; it depends on God: before the morning breaks you may have ceased to live; therefore hasten. The second also depends on Him. Accept it, therefore, immediately, when, as now, it is offered to you. The third depends on ourselves, for we are free. Neglect not confession; and when you confess say, I now confess to the Omnipotent God." At the conclusion, as usual, three other priests entered the pulpit, bearing a crucifix and candles. The preacher, taking the crucifix and changing it about from one arm to another, as a nurse who is tired of her burden shifts the baby, entered into a long conversation with it, looking fixedly at it, and weeping and smiling, entreating, remonstrating, and questioning, and turning round to the people to give the imaginary answers.

The next morning I took a long walk, for, to tell the truth, I felt disturbed by the excitement of the previous evening; and when disturbed, I know nothing so tranquillizing as a walk into the country, and abandoning oneself to the sweet influences of Nature. The olive was glistening in the sun, and offering by turns the silvery or the emerald surface of its leaves to the gentle breeze, which but lightly kissed them; the vines were just beginning to unfold their embryo treasures, and were spreading around them a delicious perfume; whilst

birch and elm, and I know not how many other trees, seemed to be spreading out the embroidery of their delicate young foliage on the bosom of the sky against which they reposed. The scene was more lovely than I can tell you; and whilst I gazed on it, I could not help contrasting the silence and beauty of the means which Omnipotence employs to do its bidding, with the noise and excitement and terrorism which the priests had employed. Here we were at the very opening of a lovely Italian spring. Not the keenest sight could have detected, nor the acutest ear have heard, the unfolding of a single bud. How it was that the rain and the sun had given life to the apparently sapless trunk, who could tell? There was irresistible power employed, but there was silence in its exercise; and now there was a scene spread out for every human eye to gaze upon more lovely than the imagination could create. And these missionaries, too, they had wished to create a moral spring; and last evening they had been raving about the conversion of the soul, and shrieking and beating their breasts, and talking with dumb idols, and kissing them, and laughing and weeping and cursing and praying. Oh, how widely different are the ways of God from those of weak, fallible man! When shall the spring-time of the soul arrive, when fostered by such means alone? I returned, as usual, from my walk to witness the exhibition of fanaticism and priestcraft which was every evening taking place. The value of the soul was the subject of the discourse; and when considered by a philosophical mind in all its vast moral and intellectual bearings, what a wondrous subject it is! The preacher attempted to illustrate his proposition in a variety of ways. "The soul was the result of the last effort of Creation;" and then, as if describing a family consultation at which he might have been present, and had heard all the pros and cons, he proceeded—"When the whole world was made, finished, the Holy Trinity said to one another, Now let us make something more beautiful than all we have hitherto made; and what shall it be? Man!—And how shall we make it?—in our own image. Padre, you ask, has God, then, a form? No, figli miei, he has neither eyes, nor ears, nor hands, which are all essential to form; but your souls were afterwards sold to the devil. Yet Christ said, I will suffer anything for sinners. I will enter into the womb of a woman for nine months. I will lay aside my glory. I will expose myself to hardships for three-and-thirty years to save souls; nay, more, I will shed my blood for them. See what God has done for you! And now, sinners (here the three priests entering the pulpit with candles and crucifix, presented them to the preacher), behold his blood! (shewing the crucifix, which had some spots of red paint upon it—an exhibition which was followed by a storm of sighs). All this, yea all this, he has shed for you! What suffering for his mother to behold such a spectacle! (turning towards the Madonna and affecting to weep). Poor Maria! Call upon her to plead for you (shrieks of *Mama mia! Ma-ma mia! Madre di Dio prega per noi peccatori!*)" Then, resuming, and looking down upon the crucifix in his arms with an entreating expression—"Che ve pare, Signore? (What d'ye think, Lord?) Will these be converted? Will these be blessed or cursed? Cursed, he answers. (Here the multitude, with an universal shriek, threw themselves on their knees; some, however, were so excited that, starting to their legs, they advanced towards the crucifix, stretching out their arms,—

whilst one poor woman, flinging about her arms like a maniac, seized the crucifix from the hands of the preacher as he held it out over the low step, and began to kiss it most passionately.) "But," resumed the priest, "let us pray for mercy. Padre mio (Padre mio), perdonatemi (perdonatemi). Signore! (then louder, as if the Divinity could not hear) Signore! will all thy sufferings be in vain?" Then, kissing the wounds of Christ with an audible kiss, and waving the crucifix, which had been brought back to him, over their heads, he exclaimed, "Bless them, bless them, oh Lord! do not curse them."—This, you will admit, must have been a most remarkable scene, creating astonishment, disgust, compassion, terror, by turns—at least, so it did in me. Yet it was nothing as compared to what was to follow. The next evening at the usual hour there was a general movement. Talk of the wood of Dunsinane in motion! What do you think of an upholsterer's shop in motion? Hundreds were flocking out of every vico vicolo and piazza with chairs on their heads, all directed towards the church. I followed, but without my chair, I need not say; and seating myself in my old corner, the chapel of the Madonna, prepared to listen. At a glance I saw that something terrible was to ensue, for the Madonna had changed her dress. She was in deep mourning, was dressed as a nun, and wore a black crape veil on her head. I almost repented having entered, but yet I determined to remain, in order to witness every phase of Italian society. "The prophet Haggai," began the preacher, "spoke of the building of the second temple, and predicted that it would be more splendid than the first. My brethren and I, people of ———, have come all the way from Naples to speak to you of a temple in ruins, a temple which we would repair. But, Padre, you say, what temple is there in ruins here? We know of none. Figli miei! I speak not to you of a material temple: the temple I allude to is the heart. Oh, what ruin and desolation are there! Now, every heart is in ruins which cherishes sin, whether of immodesty or pride or theft, or which has only conceived the desire of sinning: it is in ruins, and we are come to aid in repairing it. I have brought nine brethren with me to help, but I despair; and I have a message to give you this evening which would to God I was not compelled to give!" Then suddenly turning towards the high altar, he exclaimed—"Padre Superiore! why have you chosen me to preach? Liberate me—liberate me! Let me descend from this pulpit! (the three priests, as usual, entered the pulpit with crucifix and torches). I have to tell you, you are all lost! Jesus Christ (addressing the crucifix), will you pardon them? No! Hear, figli miei! No! he will not pardon you; and yet I cannot leave you thus (then, stripping the stola from his neck, and throwing it over the crucifix, and waving it over the people, he commanded them to cry, nay, to shout for mercy). Padre di misericordia (Padre di misericordia), perdonatemi! (people repeat after him). Più forte! più forte! Shout louder, louder!" exclaimed the preacher. "Oh, how cold you are!" (here, of course, rose a body of shrieks which it was terrible to hear). The preacher then, stripping off his white rocchetto, took a "disciplina," consisting of five or six iron chains, which he first shook and rattled against the sides of the pulpit, then swung over and around his head, and then laid right heartily over his shoulders, till a priest from behind rushed forwards to take it. The

people were now at the height of their excitement. Some, on their knees, buried their faces in their hands, and sunk down upon their chairs, as if quite overcome with despair; some, starting to their feet with dilated eyes and heaving breath, seemed to be on the very borders of insanity. There was a lunatic in front of the pulpit, with her calm idiotic face, weeping and wringing her hands, she knew not why; and not far from me an epileptic, with her distorted features and foaming mouth, seemed to imagination to call upon Christ to cast out the devils which his ignorant and fanatical ministers had driven into her. Add to this the chorus of shouts, shrieks, sighs, sobs—every species of sound that the voice could produce—and you have a true picture of the Pandemonium into which the church was now converted. The priest, who had thrown himself upon the cushion of the pulpit and buried his face in his hands, lay there weeping and panting as if in extremis, till, slowly rising, he said—"See what I have suffered for you! What prayers have I uttered for you on that altar, and in company of the Padre Superiore, when you were all asleep; but all to no use! Now, I have one favour to ask. Mothers of families! when you go home this evening, call your children around you and tell them no longer to call you mother. What! they will say, no longer mother? By what name shall we call you? (Chanting.) *Anima senza Dio!* (shrieks—one poor woman near me on the point of fainting.) You children, whom your mothers have not accompanied, when you go home and tell your mothers of the sermon, tell them not to call you children, but *Anime senza Dio* (souls without God). Oh, how dreadful is this! Christ will have nothing more to do with you!" Blowing out all the torches and candles near him, and throwing his arms round the Madonna, whom he kissed till the church echoed with the smacks, he exclaimed, "Oh, how dreadful is this! The Madonna, too, abandons you!"—which announcement he followed up by throwing a black crape veil over her face, and running in haste down the pulpit stairs.—I have stood for hours looking at Reubens' celebrated picture of the tortures of the damned, at Munich, and more especially that which represents the same subject by Michael Angelo, in the Sistine chapel at Rome. I have looked at them till I thrilled with terror at the depth of woe and suffering which the human countenance is there made to express, and of indignation and disgust at the libel which is there put on that infinitely Wise and Benevolent Being who knoweth our weaknesses and remembereth that we are but dust; but here, in this little country town, so exquisitely situated, so bountifully and beautifully surrounded by the vine and olive and yellow waving corn, all bathed in the purple hues of an Italian atmosphere,—that one sought not for proofs of the being of a God, since God was there,—in this little earthly paradise, I saw this evening more terror and despair than the pencil of a Reubens or a Michael Angelo has represented. The bare recollection of it is painful to me, as the actual witnessing of it made me ill. The tall, spectral form of the Superiore now glided through the multitude, and entering the pulpit—

"*Prospiciens, summa placidum caput extulit unda,*"

looked down on the mass of shrieking maniacs beneath him with the most passionless indifference, and, uttering a few words, all was still.

"*Dicto citius tumida sequora placat.*"

What a contrast a few minutes had produced ! A short discourse only he gave, and then concluded by ordering every male to bring with him his "disciplina" to-morrow night. Two or three priests who stood at the door of the church, as usual, with crucifix and torches, then led the van, and, followed by all the women in their white veils, and a crowd of men singing the "Salve Regina," paraded the streets till they fixed on a convenient point for preaching.

The next evening's discourse was addressed to the "scandalosi." "Scandalosi," said the preacher, "I hope this evening to hold up before you a picture which you all will recognize as your own. Drunkard, swearer, immodest man or woman, all of you are in enmity with God the Father : this is my first point. With God the Son : this is my second point. With God the Holy Ghost : this is my third point. And oh ! now let us say three Pater Nosters and five Ave Marias, and pray the Holy Ghost to descend upon us. Santo Spirito ! Cry louder, louder—Santo Spirito, come down upon us ! Santo Spirito, come down upon us ! Now cry to Sant' Alfonso, founder of this mission, and cry loud—Sant' Alfonso, protector of this mission, grant it thy blessing ! Scandalosi ! you are in enmity with God the Father," said the preacher, as soon as all had risen from their knees. "Love implies that between two beings there is perfect harmony and a complete desire to grant the wishes of each other. Now, this is not the case between you and God ; therefore you are at enmity. Your souls are lost. Holy Scripture tells us of a man called Jacob, who, amongst many sons, had one called Joseph, for whom he made a beautiful dress. This excited the envy of his brethren, who made away with him, and, staining his dress with blood, determined to impose upon their father the tale of his death. The dress then, dyed with the blood of a lamb, was brought to the father. Poor old man ! Sir, said the bearer, we have found this dress. Why—why—what is this ? said Jacob. This is the dress of my own son, Joseph. How came it in this state ? Why, sir, a ferocious beast came out and tore him to pieces, and here is his coat. Poor old man—think upon his sorrow ! Now, your souls are like this dress,—all torn and covered with blood ; and on being presented to Jesus Christ in heaven, what says he ? Who can have so ruined these souls that were washed at baptism, and for whom I have shed so much blood ? And then the Holy Ghost, wandering about heaven, shews them to Maria. Poor Maria shrieks, Who can have ruined them ? (sighs and groans). Now, why do you think you were created ? To get drunk, blaspheme, indulge in lasciviousness ? Omnipotent God ! why hast thou placed us here but to serve and obey thee ? Hear, figli miei ! To serve and obey Him. Observe all the sacraments of the church—come to confession once in eight or fifteen days—make love to Christ (the priests now slide in at the back of the stage with crucifix and torches). Now, you are in a dreadful state !" Taking the crucifix, he asks, "Jesus Christ, wilt thou pardon these people ? What does he say ? Listen ! No, no ! he says. Scandalosi, you are abandoned by Christ ! Place me on the cross, he says—shed my blood—spit in my face, but save the soul which I have purchased so dearly. Nor will Maria, your mother, pardon you or intercede for you (covering up her face with a veil—shrieks). You have pierced my son, she says,"—and seizing the dagger which hung suspended be-

neath her bosom, like a madman he began to strike the point of it into the crucifix repeatedly. This part of the performance concluded, he threw the dagger into the nave, and then his stola, and then his rocchetto. Have you ever seen harlequin, at a change of the performance, suddenly shift his dress and forthwith appear before the astonished eyes of the gaping multitude in a new character? Just so it was with Boanerges. In one moment he was driving away most desperately at the crucifix with the dagger; then—hocus-pocus, presto, fly, Jack, and begone!—stola and rocchetto and dagger are flying through the air; and the man of cloth, comparatively stripped, appears with half-a-dozen chains in his hands, with which he belabours his shoulders. One of the priests rushes forward to seize the disciplina, but it won't do. No, the martyr will not abandon it; he *will* be whipped, that he will; and so he continues—clank, clank, clank—till his brother in the Lord, by a violent effort, takes possession of the chains. Apparently overcome, he covers his face and throws himself upon the cushions. But there is no repose: in a moment he starts to his feet, runs to the Madonna, throws his arms around her and smacks her with most amorous devotion. Then was bestowed the usual evening benediction of the Catholic Church, and the Padre Superiore entered the pulpit. "The women will leave the church," he says, "and the men, who, according to my directions last night, will have brought 'discipline' with them no doubt, will remain, to undergo this santa penitenza." Curiosity would have tempted me to remain, yet my deep disgust and excitement were too great to admit of it; so I determined to leave. But how to escape? The Superiore had ordered all the men to remain, and two priests were stationed at the door "per sorvegliare." Skirting round them at the back of the high altar, I got into the aisle where the women were stationed, and, huddling in amongst them, passed muster, though on a very slight scrutiny my head might have betrayed my sex. As soon as we had left the church the doors were all locked, and many of the women, lingering near, prepared to listen. First was heard the sepulchral voice of the preacher—then all joined in singing a "Canzoncina Spirituale"—and then, going home and walking on my terrace, I heard the repeated lashings of these fanatics. What a contrast they formed to the deep silence of the night! Shortly after the doors of the church were re-opened, and I heard the voices of the men as they retired to their homes chanting a Prayer to the Virgin.

HENRY W——.

(To be continued.)

DELICACY OF FRIENDSHIP.

FRIENDSHIP is a vase which when it is flawed by heat or violence or accident, may as well be broken at once; it can never be trusted after. The more graceful and ornamental it was, the more clearly do we discern the hopelessness of restoring it to its former state. Coarse stones, if they are fractured, may be cemented again; precious stones never.—WALTER SAVAGE LANDOR.

LYELL'S TRAVELS IN AMERICA.*

THE relations of Great Britain and the United States are to both nations unspeakably important. Whatever tends to promote the mutual understanding and to enhance the mutual respect of the old country and the new, cannot fail to interest the best citizens of both countries. It is with great satisfaction we observe a growing desire on the part of our eminent men to make themselves personally familiar with the inhabitants and the institutions of the northern portion of the Great Transatlantic continent. If, under the influence of that uneasiness as to their proper rank amongst the nations of the world (which is natural enough to a young and perpetually growing State), the Americans sometimes querulously remark that the British Government does not send its first-class statesmen to represent it at Washington, they ought, on the other hand, to be gratified by the volunteer visits of unofficial ambassadors, whom the rank, science and literature of England are now frequently sending over to the States. Whilst gratifying their own curiosity, our more eminent countrymen, like the Earl of Carlisle and Sir Charles Lyell, are binding together the old world and the new by social and moral influences, only less powerful than those supplied by mutual need and serviceableness.

Sir Charles Lyell possesses the several accomplishments of the gentleman and the man of science. He also possesses the power, sometimes denied to men of science, of communicating to others in a perspicuous and very agreeable manner the result of his own experience, observation and thought. His genial temper and easy address have evidently conciliated the good-will of brother Jonathan. Although his recent visit was contemporary with the anti-British excitement consequent on the dispute about the Oregon territory, he found no obstacle to harmonious and instructive intercourse with American citizens of every class and party. He appears to have entered on his series of observations on America, its inhabitants and institutions, with a remarkable freedom from prejudice, both political and religious. Though an Oxford man, he could recognize many advantages in a republic, and looked without the slightest degree of Puseyite antipathy on the perfect equality existing amongst Congregationalists, with their numerous and conflicting creeds. The mental training through which his devotion to Geology has conducted him since he quitted Oxford, has no doubt been eminently serviceable both to his powers of observation and reasoning. No study is better calculated to cure dogmatism, and to shew the folly of passionately clinging to ideas whose chief recommendation is their antiquity. To his experience as an inquirer after geological truth, Sir Charles Lyell has probably been indebted for some portion of his sound and liberal views respecting theology and Biblical interpretation. Geological science has had to fight for its very existence against that unreflecting Bibliolatry which would sacrifice science, and even legislation itself, in order to maintain the ideas and usages that prevailed in the

* A Second Visit to the United States of North America. By Sir Charles Lyell, F.R.S., President of the Geological Society of London, Author of the *Principles of Geology*, and *Travels in North America*. In two volumes. Murray. 1849.

world when revelation first began to dissipate by its light the thick darkness of a barbarous ignorance.

In order to qualify himself to speak and write on Transatlantic institutions and manners, our author has now devoted two considerable periods of time to American travel. Of the first we received the fruits in 1845, in two admirable volumes, which, though chiefly valuable for their geological observations on the United States, Canada and Nova Scotia, contained much to interest and instruct the general reader. That journey was made in the years 1841 and 1842. In the latter year America underwent a fearful financial crisis. Sir Charles Lyell's second American tour was made chiefly in the year 1846. The volumes which record his observations during this tour are of a much more interesting kind, as a whole, than the former work. There is a greater breadth of view and much judicious remark on those great social questions which have during the last ten years been rising into importance. Open these volumes where he may, the reader will find important matter. During both visits, Sir Charles Lyell paid much attention to the state of education in America. His eye quickly detected, wherever he went, the simple building set apart as the common school, in which the State provided education for all—education "not accepted as a bounty, but claimed as a right," it being the received political maxim in America, that society is bound to provide education, as well as security of life and property, for all its members.

We have some statistics of education in Massachusetts and in the State of New York.

"The number of public or free schools in Massachusetts in 1845-6, for a population of 800,000 souls, was about 3,500, and the number of male teachers 2,585, and of female 5,000, which would allow a teacher for each twenty-five or thirty children, as many as they can well attend to. The sum raised by direct taxation for the wages and board of the tutors, and for fuel for the schools, is upwards of 600,000 dollars, or 120,000 guineas; but this is exclusive of all expenditure for school-houses, libraries, and apparatus, for which other funds are appropriated, and every year a great number of newer and finer buildings are erected.

"Upon the whole about one million of dollars is spent in teaching a population of 800,000 souls, independently of the sums expended on private instruction, which in the city of Boston is supposed to be equal to the money levied by taxes for the free schools, or 260,000 dollars (55,000*l.*). If we were to enforce a school-rate in Great Britain, bearing the same proportion to our population of twenty-eight millions, the tax would amount annually to more than seven millions sterling, and would then be far less effective, owing to the higher cost of living, and the comparative average standard of incomes among professional and official men.

"In Boston the master of the Latin School, where boys are fitted for college, and the master of the High School, where they are taught French, mathematics, and other branches preparatory to a mercantile career, receive each 2400 dollars (500*l.*), the Governor of the State having only 2500 dollars. Their assistants are paid from 1800 to 700 dollars (370*l.* to 150*l.*). The masters of the grammar schools, where boys and girls are taught in separate school-houses English literature, general history, and algebra, have salaries of 1500 dollars (315*l.*), their male assistants 600 (125*l.*), and their female 300 (65*l.*). The mistresses of schools, where children from four to seven years old are taught to read, receive 325 dollars (70*l.*)"—I. 190—192.

"The population of the State of New York, amounts in the present year (1845) to 2,604,495 souls. Of this number, as we learn by the report of the

government inspector of schools, no less than 807,200 children, forming almost one-third of the inhabitants, have received the benefit of instruction either for the whole or part of the year. Of these, 31,240 attended private schools, and 742,433 the common or public schools of the State. We are also informed in the same official document, that the number of public schools is now 11,003. The whole amount of money received by the school trustees during the year for teachers, wages, and district libraries, was 1,191,697 dollars, equal to about 250,000*l*. This sum has been raised chiefly by rates, and about one-third of it from the revenue of the school fund, which produces a yearly income of 375,387 dollars. The teachers in the common schools, both male and female, are boarded at the public expense, and, in addition to their board, receive the following salaries:—Male teachers, during the winter term, 14 dollars 16 cents; and during the summer term, 15 dollars 77 cents per month, equal to about 50*l*. a year. Female teachers, 7 dollars 37 cents in the winter term, and 6 dollars 2 cents in the summer term. In some counties, however, the average is stated to be as high as 20 or even 26 dollars per month for the male teachers, and from 9 to 11 for the female. There are also district libraries in connexion with most of the schools.

"All these 11,000 schools have been organized on what has been styled in England, even by respectable members in the House of Commons, the infidel or godless plan, which generally means nothing more than that they are not under the management of the clergy."—I. 245, 246.

Sir Charles visited a school at Boston in which nine-tenths of the pupils were the children of English or Irish emigrants. He found the girls between the ages of 9 and 13 well instructed in arithmetic and algebra, and he satisfactorily tested their intelligence by hearing them read Paley's remarks on Sleep and Gray's *Elegy* in a Churchyard. We fear in very few of our National schools, and not in all of our British schools, would the result be equally satisfactory.

"They each read a verse distinctly, and many of them most gracefully, and explained correctly the meaning of nearly all the words and allusions on which I questioned them."—I. 190.

The social position of educators in America is far superior to that of the same class of persons in England. In Boston, men of superior scholarship and general knowledge devote themselves entirely to the teaching of young ladies, and are recompensed by handsome incomes and not humble rank in society. In the country towns, schoolmasters associate with the upper classes of society, and are on a level with the clergy and medical men. It would appear from Sir Charles Lyell's remarks (p. 193), that the exhortations of Channing to his countrymen to honour the vocation of the instructor, as more noble even than that of the statesman, have not been fruitless. All agree that the pay and social rank of teachers need to be raised still higher, in order that the State may command the services of able and accomplished men and women.

We sigh as we read Sir Charles Lyell's glowing descriptions of the free-schools of America, to think how few places of instruction of the same kind and of equal merit the mother country possesses. It is only here and there we can point to schools of great excellence, like that of Cleator, and King's Samborne, and Upper Mosley Street, in Manchester.

"The high schools of Boston, supported by the State, are now so well managed, that some of my friends, who would grudge no expense to engage for their sons the best instructors, send their boys to them as superior to any of

the private establishments supported by the rich at great cost. The idea has been recently agitated of providing similar free-schools and colleges for girls, because they could more easily be induced to stay until the age of sixteen. Young men, it is said, would hate nothing so much as to find themselves inferior in education to the women of their own age and station.

"Of late years the improvement of the schools has been so rapid, that objects which were thought Utopian even when Channing began his career, have been realised, and the more sanguine spirits, among whom Mr. Horace Mann, Secretary of the Public Board of Education, stands pre-eminent, continue to set before the eyes of the public an ideal standard so much more elevated, as to make all that has hitherto been accomplished appear as nothing. The taxes self-imposed by the people for educational purposes are still annually on the increase, and the beneficial effects of the system are very perceptible. In all the large towns Lyceums have been established, where courses of lectures are given every winter, and the qualifications of the teachers who deliver them are much higher than formerly. Both the intellectual and social feelings of every class are cultivated by these evening meetings, and it is acknowledged that with the increased taste for reading, cherished by such instruction, habits of greater temperance and order, and higher ideas of comfort, have steadily kept pace."—I. 195, 196.

Another evidence is given of the value put on education in the States in the considerate kindness with which governesses are treated. Our own country has much to answer for on this point. The cold and haughty reserve with which these accomplished and invaluable women are often treated by the elders of the household and their guests, is disgraceful to our civilization. It is most unwise on the part of parents and others interested in the successful education of young people, to depress the spirits of their teachers. The labour of teaching is most exhausting, especially in the case of governesses, who are on duty from twelve to fourteen hours daily, and who are separated from their own families and friends. Without personal kindness and the relief of pleasant and *equal* social intercourse, the spirits and energy of very few ladies can escape injurious depression. We are willing to believe that some improvement is going on in this matter, and we gladly record the fact that in many families, especially of well-educated Dissenters, governesses are now welcomed to their rightful rank as members and friends of the family; but we have listened to many experiences of a very different kind. Let the ladies of England ponder on the hint which the following passage may suggest to them of their duty to the instructress of their daughters:

"The treatment in the Southern States of governesses, who usually come from the North, or from England, is very kind and considerate. They are placed on a much greater footing of equality with the family in which they live, than in England. Occasionally we find that the mother of the children has staid at home, in order that the teacher may take her turn, and go out to a party. This system implies a great sacrifice of domestic privacy; but when the monotony of the daily routine of lessons is thus relieved to the instructress, the pupil must also be a gainer. The salaries are from 50 to 100 guineas, which is more than they receive in the Northern States."—I. 297.

In his 12th Chapter, Sir Charles Lyell gives some interesting particulars respecting Harvard University, which, however, we refrain from quoting, as it is our purpose in a future No. to give a sketch of the history of this important academical institution. Of the other higher academical institutions of America, his accounts are very brief,

but they show that of late great improvements have been made in them. Even the more enthusiastic religious sects, who once gloried in their ignorance and spoke with contempt of human knowledge, have found it necessary to send candidates for their ministry to theological seminaries where they have the opportunity of attending courses of Church History, the Greek, Latin, Hebrew and German languages, the modern writings of German and other Biblical scholars, and every branch of divinity. He mentions with praise a College of Methodists at Middleton, in Connecticut, one of the Baptists at Newton, and that of the Independents at Andover, in Massachusetts. Large theological libraries have been recently collected by the more wealthy clergymen of New England, and by the trustees of its colleges. The recent active exportation of old books of theology and history from England to America threatens to produce a scarcity of these treasures in the parent country.

Before we leave the subject of education we must quote one brief passage on the effects of education on the religious habits of the people :

"The clergy are becoming more and more convinced that, where the education of the million has been carried farthest, the people are most regular in their attendance on public worship, most zealous in the defence of their theological opinions, and most liberal in contributing funds for the support of their pastors and the building of churches."—I. 232.

The religious life of America offers a wide and interesting field of observation to every intelligent visitor. The lover of an exclusive State Church finds in the history of American Churches all his favourite dogmas confuted. Religion is not despised or neglected ; the growth of religious error, measured by the number of sects and the amount of fanaticism, is not more rank than is to be seen under the shade of a richly-endowed State Church ; sectarianism is stripped of much of its bitterness ; religious literature is assiduously cultivated ; and in no country in the world are ecclesiastics invested with greater moral and social influence.

No portions of Sir Charles Lyell's interesting volumes are likely to do more good at home than those in which he treats of the religious habits and opinions of New England. In order to make room for as many quotations as possible, we shall be most sparing of our own comments.

"During my first visit to the New England States, I was greatly at a loss to comprehend by what means so large a population had been brought to unite great earnestness of religious feeling with so much real toleration. In seeking for the cause, we must go farther back than the common schools, or at least the present improved state of popular education ; for we are still met with the question—How could such schools be maintained by the State, or by compulsory assessments, on so liberal a footing, in spite of the fanaticism and sectarian prejudices of the vulgar ? When we call to mind the religious enthusiasm of the early Puritans, and how at first they merely exchanged a servile obedience to tradition, and the authority of the church, for an equally blind scripturalism, or implicit faith in the letter of every part of the Bible, acting as if they believed that God, by some miraculous process, had dictated all the Hebrew words of the Old, and all the Greek of the New Testament ; nay, the illiterate among them cherishing the same superstitious veneration for every syllable of the English translation—how these religionists, who did

not hesitate to condemn several citizens to be publicly whipped for denying that the Jewish code was obligatory on Christians as a rule of life, and who were fully persuaded that they alone were the chosen people of God, should bequeath to their immediate posterity such a philosophical spirit as must precede the organisation by the whole people of a system of secular education acceptable to all, and accompanied by the social and political equality of religious sects such as no other civilised community has yet achieved—this certainly is a problem well worthy of the study of every reflecting mind.”—I. 49, 50.

“To account for the toleration prevailing in New England and the States chiefly peopled from thence, we must refer to a combination of many favourable circumstances, some of them of ancient date, and derived from the times of the first Puritan settlers. To these I shall have many opportunities of alluding in the sequel; but I shall mention now a more modern cause, the effect of which was brought vividly before my mind, in conversations with several lawyers of Maine, New Hampshire, and Massachusetts, whom I fell in with on this tour. I mean the reaction against the extreme Calvinism of the church first established in this part of America, a movement which has had a powerful tendency to subdue and mitigate sectarian bitterness. In order to give me some idea of the length to which the old Calvinistic doctrines were instilled into the infant mind, one of my companions presented me with a curious poem, called the ‘Day of Doom,’ formerly used as a school book in New England, and which elderly persons known to him had been required, some seventy years ago, to get by rote as children. This task must have occupied no small portion of their time, as this string of doggerel rhymes makes up no less than 224 stanzas of eight lines each. They were written by Michael Wigglesworth, A.M., teacher of the church of Malden, New England, and profess to give a poetical description of the Last Judgment. A great array of Scripture texts, from the Old and New Testament, is cited throughout in the margin as warranty for the orthodoxy of every dogma.

“Were such a composition now submitted to any committee of school managers or teachers in New England, they would not only reject it, but the most orthodox amongst them would shrewdly suspect it to be a ‘weak invention of the enemy,’ designed to caricature, or give undue prominence to, precisely those tenets of the dominant Calvinism which the moderate party object to, as outraging human reason and as derogatory to the moral attributes of the Supreme Being.”—I. 50—52.

Our author gives some extracts from this strange poem. Two short passages—one descriptive of the fires of eternal vengeance, the other of the complacency with which the righteous saved will regard the sufferings of their ungodly relatives—will satisfy our readers’ curiosity:

*“God’s vengeance feeds the flame
With piles of wood and brimstone flood,
That none can quench the same.*

*The godly wife conceives no grief,
Nor can she shed a tear,
For the sad fate of her dear mate
When she his doom doth hear.”*

A visit to the Blind Asylum at Boston gave, amongst other instructive lessons, one on the rights of conscience.

“On looking over the annual reports of the trustees, I observed that on Sunday the pupils, about a hundred in number, and belonging to various sects, attend public worship in several different churches, they themselves, or their parents, choosing some particular church. ‘Many of them,’ says the report, ‘attend Sabbath schools, and, as care is taken to exclude sectarian

doctrines from the regular course of instruction, the opinions of the pupils respecting doctrinal matters in religion are formed upon the basis prescribed by the parents.'

"The assurance here given to the public is characteristic of a settled purpose, everywhere displayed by the New Englanders, to prevent their charitable bequests, as well as their great educational establishments, from becoming instruments of proselytising, or serving as bribes to tempt parents, pupils, or the poor, to renounce any part of their hereditary creed, for the sake of worldly advantages. Such conduct, implying great delicacy of feeling in matters of conscience, and a profound respect for the sacredness of religious obligations, is worthy of the descendants of men who went into exile, and braved the wilderness and the Indian tomahawk, rather than conform outwardly to creeds and rituals of which they disapproved."—I. 170, 171.

Towards the Unitarians of America Sir Charles Lyell evinces a truly liberal and kind spirit. He appears to have taken some pains to ascertain the state of religious opinion amongst the different sects, and informs us (p. 173) that many who worship in orthodox congregations are heterodox on the doctrine of the Trinity, although they do not separate themselves in worship.

"One of them observed to me that he thought it nearly as presumptuous to acquiesce in the negative as in the affirmative of the propositions laid down on this subject in the Athanasian Creed. 'We are,' he said, 'like children born blind, disputing about colours.'"—I. 173.

Sir Charles Lyell's description of the Unitarians of Boston is creditable to his intelligence, his candour, and his moral courage. It will, we venture to hope, do good on both sides of the Atlantic. Here it may assist in rebuking religious bigotry, and there the example of a man possessing social and scientific rank, himself a member of an orthodox and established church, taking a lively interest in the peculiarities of a small religious sect, like the Unitarians, may embolden American Unitarians, when visiting this country, to seek rather than (as has sometimes been the case) to avoid intercourse with their religious brethren.

"The prominent position occupied by the Unitarians arises, not from their number, nor their wealth, however considerable this may be, but from their talent, earnestness, and knowledge. Many of the leading minds in the Union belong to this sect, and among them, Channing, Sparks, Dewey, and other well-known authors, have been converts from the Congregationalists.

"To have no creed, no standard to rally round, no fixed canons of interpretation of Scripture, is said to be fatal to their progress. Yet one of their body remarked to me that they might be well satisfied that they were gaining ground, when it could be said that in the last thirty years (since 1815) the number of their ministers had increased in a tenfold ratio, or from fifty to five hundred, whereas the population had only doubled in twenty-five years. He also reminded me that their ranks are scarcely ever recruited from foreign emigrants, from whom the Romanists, Presbyterians, Methodists, Baptists, and Episcopalians annually draw large accessions. A more kindly feeling has of late years sprung up between the Unitarians and Congregationalists, because some of the most eminent writers of both sects have joined in defending themselves against a common adversary, namely, those rationalists who go so far as to deny the historical evidence of the miracles related in the New Testament, and who, in some other points, depart more widely from the Unitarian standard, than does the latter from that of Rome itself. Norton, author of 'The Genuineness of the Gospels,' may be mentioned, as one of the

celebrated Unitarian divines who has extorted from the more liberal members of all 'orthodox' denominations the praise of being a defender of the faith.

"In the course of my two visits to the United States, I enjoyed opportunities of hearing sermons preached by many of the most eminent Unitarians,—among them were Channing, Henry Ware, Dewey, Bellows, Putnam, and Gannet,—and was much struck, not only with their good sense and erudition, but with the fervour of their eloquence. I had been given to understand that I should find a want of warmth in their discourses, that they were too cold and philosophical, and wanting in devotional feeling; but, on the contrary, they were many of them most impressive, full of earnestness and zeal, as well as of original views and instruction. One of the chief characteristics was the rare allusion made to the Old Testament, or to controverted points of doctrine, or to the mysteries of the Christian religion, and the frequency with which they dwelt on the moral precepts and practical lessons of the Gospels, especially the preaching of Christ himself. Occasional exhortations to the faithful, cheerfully to endure obloquy for the sake of truth, and to pay no court to popularity, an undue craving for which was, they said, the bane of a democracy, convinced me how much the idea of their standing in a hostile position to a large numerical majority of the community was present to their minds. On some occasions, however, reference was naturally made to doctrinal points, particularly to the humanity of Christ, his kindred nature, and its distinctness from that of the eternal, omnipotent, and incorporeal Spirit which framed the universe; but chiefly on occasions when the orator was desirous of awakening in the hearts of his hearers emotions of tenderness, pity, gratitude, and love, by dwelling on the bodily sufferings of the Redeemer on the cross. More than once have I seen these appeals produce so deep a sensation, as to move a highly educated audience to tears; and I came away assured that they who imagine this form of Christianity to be essentially cold, lifeless, and incapable of reaching the heart, or of powerfully influencing the conduct of men, can never have enjoyed opportunities of listening to their most gifted preachers, or had a large personal intercourse with the members of the sect."—I. 173—176.

Under the head of Progress in Religion, we have in Chapter XII. an extract from Pastor Robinson's celebrated Address to the Pilgrim Fathers at Leyden. Sir Charles Lyell then describes the provision that is made in America for those variations of creed which Time is perpetually introducing. Happily, there was no need in the United States for an Act of Congress, similar to the Dissenters' Chapels Act, limiting the power of the dead over the living.

"The precepts inculcated by Pastor Robinson were delivered to a body of men whose form of ecclesiastical polity was very peculiar; who held that each congregation, each separate society of fellow-worshippers, constituted within themselves a perfect and independent church, whose duty it was to compose for itself and modify at pleasure its rules of scriptural interpretation. In conformity with these ideas, the common law of New England had ruled, that the majority of the pew-holders in each church should retain their property in a meeting-house, and any endowment belonging to it, whatever new opinions they might, in the course of time, choose to adopt. In other words, if, in the lapse of ages, they should deviate from the original standard of faith, they should not suffer the usual penalties of dissent, by being dispossessed of the edifice in which they were accustomed to worship, or of any endowments given or bequeathed for a school-house or the support of a pastor, but should continue to hold them; the minority, who still held fast to the original tenets of the sect, having to seek a new place of worship, but being allowed to dispose of their pews, as of every other freehold, if purchasers could be found." I. 211, 212.

Of Dr. Channing mention is made by Sir Charles Lyell in both series of Travels.

"Oct. 29.—Went to Cambridge to visit the cemetery of Mount Auburn, where a large extent of wild, unreclaimed, hilly ground, covered with oak and pine, has been enclosed for a public burial-place. From the highest eminence there is a fine view of the surrounding country. Since I was here in 1842, a chapel has been erected of granite, in the Gothic style, and in good taste, with painted glass from Edinburgh in the windows, and a handsome entrance gate. The chapel is to serve as a Westminster Abbey, Pantheon, or Walhalla, to contain statues, busts, and monuments of distinguished men. A cenotaph has been placed in the grounds in honour of Dr. Channing, with an inscription written by a friend in a plain, unambitious style, such as Channing himself would have wished. I rejoice to hear that as his funeral procession was passing through the streets of Boston, the bell of the Roman Catholic chapel was tolled among the rest, and I recollected with pleasure the conversations I had had with him in 1841. They who witnessed the impulse given by him to the cause of popular education, the increasing liberality of sentiment in New England on matters of religion, and the great popularity of his works, might desire to inscribe on his tomb—

'E'en in his ashes lived their wonted fires.'—I. 171, 172.

In another passage Sir Charles Lyell alludes to a defect in Channing, which we do not remember to have seen previously dwelt upon.

"It is remarkable that a writer of such genius and so enlarged a mind as Channing, who was always aiming to furnish the multitude with sources of improvement and recreation, should have dwelt so little on the important part which natural history and the physical sciences might play, if once the tastes of the million were turned to their study and cultivation. From several passages in his works, it is evident that he had never been imbued with the slightest knowledge or feeling for such pursuits; and this is apparent even in his splendid essay on Milton, one of the most profound, brilliant, and philosophical dissertations in the English language. Dr. Johnson, while he had paid a just homage to the transcendent genius of the great poet and the charms of his verse, had allowed his party feelings and bigotry to blind him to all that was pure and exalted in Milton's character. Channing, in his vindication, pointed out how Johnson, with all his strength of thought and reverence for virtue and religion, his vigorous logic and practical wisdom, wanted enthusiasm and lofty sentiment. Hence, his passions engaged him in the unworthy task of obscuring the brighter glory of one of the best and most virtuous of men. But the American champion of the illustrious bard fails to remark that Milton was also two centuries in advance of the age in which he lived, in his appreciation of the share which the study of nature ought to hold in the training of the youthful mind."—I. 202, 203.

"No modern writer was more free from fear of inquiry, more anxious to teach the millions to think and reason for themselves, no one ever looked forward more enthusiastically to the future growth and development of the human mind than Channing. If his own education had not been cast in an antique mould, he would have held up Milton as a model for imitation, not only for his love of classical lore and poetry, but for his wish to cultivate a knowledge of the works of nature."—I. 205.

At Portland, in Maine, Sir Charles Lyell fell in with Unitarians.

"Portland, with 15,000 inhabitants, is the principal city of Maine; gay and cheerful, with neat white houses, shaded by avenues of trees on each side of the wide streets, the bright sunny air unsullied, as usual in New England, by coal smoke. There are churches here of every religious denomination: Congregationalists, Baptists, Methodists, Free-will Baptists, Universalists, Unitarians.

rians, Episcopalians, Roman Catholics, and Quakers, all living harmoniously together. The late Governor of the State was a Unitarian; and, as if to prove the perfect toleration of churches the most opposed to each other, they have recently had a Roman Catholic Governor.

"On Sunday we accompanied the family of a lawyer, to whom we had brought letters, to a Unitarian church. There was nothing doctrinal in the sermon, and, among other indications of the altered and softened feelings of the sects which have sprung from the old Puritan stock, I remarked a gilt cross placed over the altar. The officiating minister told me that this step had been taken with the consent of the congregation, though not without the opposition of some of his elders. The early Puritans regarded this symbol as they did pictures and images, as the badges of superstition, the relics of the idolatrous religion so lately renounced by them; and it is curious to read, in the annals of the first colonists at Salem, how, in 1634, the followers of Roger Williams, the Brownist, went so far as to cut that 'popish emblem,' the red cross, out of the royal standard, as one which the train bands ought no longer to follow."—I. 48, 49.

In Chapter XII., to which we have already more than once alluded, we find some excellent observations on the evidence for the spuriousness of the text of the Three Heavenly Witnesses. We quote them with great satisfaction, and point to them as a proof that, notwithstanding the assertions to the contrary by writers under the influence of a morbid theological *ennui*, biblical criticism and the Unitarian controversy have yet some attractions to men of sense and learning.

"The extent to which, in Protestant countries, and where there is a free press, opinions universally entertained by the higher classes, may circulate among them in print and may yet remain a sealed book to the million as completely as if they were still in sacerdotal keeping, is such as no one antecedently to experience would have believed possible. The discoveries alluded to are by no means confined to the domain of physical science. I may cite as one remarkable example the detection of the spurious nature of the celebrated verse in the First Epistle of John, chap. v. verse 7, commonly called 'the Three Heavenly Witnesses.' Luther, in the last edition which he published of the Bible, had expunged this passage as spurious; but, shortly after his death, it was restored by his followers, in deference to popular prepossessions and Trinitarian opinions. Erasmus omitted it in his editions of the New Testament in the years 1516 and 1519; and after it had been excluded by several other eminent critics, Sir Isaac Newton wrote his celebrated dissertation on the subject between the years 1690 and 1700, strengthening the arguments previously adduced against the genuineness of the verse. Finally, Porson published, in 1788 and 1790, his famous letters, by which the question was for ever set at rest. It was admitted that in all the Greek MSS. of the highest antiquity, the disputed passages were wanting, and Porson enumerated a long list of Greek and Latin authors, including the names of many fathers of the Church, who, in their controversies with Arians and Socinians, had not availed themselves of the text in question, although they had cited some of the verses which immediately precede and follow, which lend a comparatively feeble support to their argument.

"All who took the lead against the genuineness of the passage, except Sir Isaac Newton, were Trinitarians; but doubtless felt with Porson, that 'he does the best service to truth who hinders it from being supported by falsehood.' Throughout the controversy, many eminent divines of the Anglican Church have distinguished themselves by their scholarship and candour, and it is well known by those who have of late years frequented the literary circles of Rome, that the learned Cardinal Mai was prevented, in 1838, from publishing his edition of the Codex Vaticanus, because he could not obtain

leave from the late Pope (Gregory XVI.) to omit the interpolated passages, and had satisfied himself that they were wanting in all the most ancient MSS. at Rome and Paris. The Pontiff refused, because he was bound by the decrees of the Council of Trent, and of a Church pretending to infallibility, which had solemnly sanctioned the Vulgate, and the Cardinal had too much good faith to give the authority of his name to what he regarded as a forgery. In Oxford, in 1819, the verse was not admitted, by the examiners in Divinity, as Scripture warranty for the doctrine of the Trinity; yet, not only is it retained in the English Prayer-Book, in the epistle selected for the first Sunday after Easter, but the Protestant Episcopal Church in America, when finally revising their version of the English Liturgy in 1801, several years after Porson's letters had been published, did not omit the passage, although they had the pruning knife in their hand, and were lopping off several entire services, such as the Communion, Gunpowder Treason, King Charles the Martyr, the Restoration of Charles II., and last, not least, the Athanasian Creed. What is still more remarkable, Protestants of every denomination have gone on year after year distributing hundreds of thousands of Bibles, not only without striking out this repudiated verse, but without even affixing to it any mark or annotation to show the multitude that it is given up by every one who has the least pretension to scholarship and candour.

' Let Truth, stern arbitress of all,
Interpret that original,
And for presumptuous wrongs atone;—
Authentic words be given 'or none!' "—I. 221—224.

There follow some excellent remarks on the impropriety and folly of concealing truth, religious or scientific, from the multitude. For the prevalence of this habit, our author censures the laity no less than the clergy. The obvious cure is the diffusion of sound knowledge in all classes. The clergy must keep up with the times; for "no educated people will ever tolerate an idle, illiterate or stationary priesthood." (P. 227.)

Mention has already been made of Sir Charles Lyell's visit to the Perkins Institution, or the Asylum for the Blind, at Boston. This is the place where Laura Bridgeman, of whom all recent travellers in America have spoken with such deep interest, is receiving her education. This intelligent girl, now nineteen years of age, our readers will doubtless remember, is blind and deaf and dumb. Sight and hearing she lost when two years of age. Notwithstanding this hapless closing, apparently, of every portal of knowledge, her education has gone on, by the wonderful skill of Dr. Howe, without interruption, and all travellers who have visited her agree that she shews more than the average intelligence of girls of her own age in the possession of the five senses.

"She was reading when we entered, and we were told that formerly, when so engaged and alone, she used to make with one hand the signs of all the words which she felt out with the other, just as an illiterate beginner speaks aloud each sentence as he spells it. But the process of conveying the meaning of the words to her mind is now far too rapid for such delay, and the hand not occupied in reading remains motionless. We were afterwards delighted to watch her while she was following the conversation of two other dumb children, who were using the modern single-hand alphabet. She was able to comprehend all the ideas they were exchanging, and to overhear, as it were, every word they said, by making her fingers play, with fairy lightness, over theirs, with so slight a touch, as not in the least degree to interfere with the freedom of their motions. We saw her afterwards talk with Dr. Howe, with great

rapidity and animation, pointing out accurately the places on a map while he gave her a lesson in geography. She indulged her curiosity in examining my wife's dress, and taking her hand, told her which was her wedding ring, and then began to teach her the deaf and dumb alphabet. She is always aware whether it is a lady's hand she touches, and is shy towards a stranger of the other sex. As she is now in communication with no less than a hundred acquaintances, she has grown much more like other children than formerly.

"We learnt from Dr. Howe that the task of carrying on her education has become more and more arduous, for she is naturally clever, and her reflective powers have unavoidably ripened much faster than the perceptive; so that at an age when other children would be satisfied to accumulate facts by the use of their eyes, her chief curiosity is directed to know the causes of things. In reading history, for example, where there is usually a continued description of wars and battles, she must be told the motives for which men slaughter each other, and is so distressed at their wickedness, that she can scarcely be induced to pursue the study."—I. 168, 169.

Nothing is more surprising than the rapid growth of manufacturing towns in both Old and New England. The history of Lowell is very remarkable. When last visited by Sir Charles Lyell, it was only twenty-five years old, but had a population of 25,000 inhabitants (the number appears to have increased 5000 during the four preceding years), twenty-five churches and religious societies, one high school, eight grammar schools, and thirty primary schools, in which about 3550 children were being educated. The cotton-mills were held by companies, and the capital invested in each mill averages from 60,000*l.* to 80,000*l.*

"Some of the manufacturing companies here have given notice that they will employ no one who does not attend divine worship, and whose character is not strictly moral. Most of the 9000 factory girls of this place, concerning whom so much has been written, ought not to be compared to those of England, as they only remain five or six years in this occupation, and are taken in general from a higher class in society. Bishop Potter, in his work entitled 'The School,' tells us (p. 119) 'that in the Boott Factory there were about 950 young women employed for five and a half years, and that only one case was known of an illegitimate birth, and then the mother was an Irish emigrant.'

"I was informed by a fellow-traveller that the joint-stock companies of Lowell have a capital of more than two millions sterling invested. 'Such corporations,' he said, 'are too aristocratic for our ideas, and can combine to keep down the price of wages.' But one of the managers, in reply, assured me that the competition of rival factories is great, and the work-people pass freely from one company to another, being only required to sign an agreement to give a fortnight's notice to quit. He also maintained that, on the contrary, they are truly democratic institutions, the shares being as low as 500 dollars, and often held by the operatives, as some of them were by his own domestic servants. By this system the work-people are prevented from looking on the master manufacturers as belonging to a distinct class, having different interests from their own. The holders of small shares have all the advantages of partners, but are not answerable for the debts of the establishment beyond their deposits. They can examine all the accounts annually, when there is a public statement of their affairs.

"An English overseer told me that he and other foremen were receiving here, and in other New England mills, two dollars and two and a half dollars a day (8*s.* 6*d.* and 10*s.* 6*d.*)."—I. 109, 110.

The use of water-power and the careful consumption of smoke preserve the manufacturing towns of America from the unsightliness and

filth of towns of the same class in England. Our author sees other than mere physical advantages in the absence of smoke.

"In a moral point of view, I regard freedom from smoke as a positive national gain, for it causes the richer and more educated inhabitants to reside in cities by the side of their poorer neighbours during a larger part of the year, which they would not do if the air and the houses were as much soiled by smoke and soot as Manchester, Birmingham, Leeds, or Sheffield. Here the dress and furniture last longer and look less dingy, flowers and shrubs can be cultivated in town gardens, and all who can afford to move are not driven into the country or some distant suburb. The formation of libraries and scientific and literary institutions, museums, and lectures, and the daily intercourse between the different orders of society—in a word, all that can advance and refine the mind and taste of a great population, are facilitated by this contact of the rich and poor. In addition, therefore, to the importance given to the middle and lower classes by the political institutions of America, I cannot but think it was a fortunate geological arrangement for the civilization of the cities first founded on this continent, that the anthracitic coal-fields were all placed on the eastern side of the Alleghany mountains, and all the bituminous coal-fields on their western side."—I. 248.

Sir Charles visited Plymouth, a spot consecrated to civil and religious liberty by the landing of the Pilgrim Fathers.

"The wind was bitterly cold, and we learnt that on the evening before the sea had been frozen over near the shore; yet it was two months later when, on the 22d of December, 1620, now called Forefathers' Day, the pilgrims, consisting of 101 souls, landed here from the Mayflower. No wonder that half of them perished from the severity of the first winter. They who escaped seem, as if in compensation, to have been rewarded with unusual longevity. We saw in the grave-yard the tombs of not a few whose ages ranged from seventy-nine to ninety-nine years. The names inscribed on their monuments are very characteristic of Puritan times, with a somewhat grotesque mixture of other very familiar ones, as Jerusha, Sally, Adoniram, Consider, Seth, Experience, Dorcas, Polly, Eunice, Eliphalet, Mercy, &c. The New Englanders laugh at the people of the 'Old Colony' for remaining in a primitive state, and are hoping that the railroad from Boston, now nearly complete, may soon teach them how to go a-head. But they who visit the town for the sake of old associations, will not complain of the antique style of many of the buildings, and the low rooms with panelled walls, and huge wooden beams projecting from the ceilings, such as I never saw elsewhere in America. Some houses built of brick brought from Holland, notwithstanding the abundance of brick earth in the neighbourhood, were pointed out to us in Leyden Street, so called from the last town in Europe where the pilgrims sojourned after they had been driven out of their native country by religious persecution. In some private houses we were interested in many venerated heir-looms, kept as relics of the first settlers, and among others an antique chair of carved wood, which came over in the Mayflower, and still retains the marks of the staples which fixed it to the floor of the cabin."—I. 114, 115.

At Boston Sir Charles Lyell saw the fossil skeleton of an alleged "sea serpent," which he ascertained to belong to the Zeuglodon class. This leads him to speak of the several appearances of the sea serpent which have been reported during the last forty years, and of that recently supposed to be seen by Captain M'Quhae, of the *Dædalus* frigate. The animal seen in North America and the German Ocean he supposes to be a huge shark; while that which was recently seen in the Atlantic he agrees with Mr. Owen in regarding as one of the largest of the seal tribe, called by the southern whalers *the sea elephant*.

The various scientific remarks and descriptions which occur in these volumes are beautiful examples of what a man of science, when aided by a good style, may do in conveying his own conceptions clearly to other minds. His observations in Georgia will interest the natural historian. We subjoin one or two of his descriptions :

"Near the house of Hopeton there was a clearing in the forest, exhibiting a fine illustration of that natural rotation of crops, which excites, not without reason, the surprise of every one who sees it for the first time, and the true cause of which is still imperfectly understood. The trees which had been cut down were full-grown pines (*Pinus australis*), of which the surrounding wood consists, and which might have gone on for centuries, one generation after another, if their growth had not been interfered with. But now they are succeeded by a crop of young oaks, and we naturally ask, whence came the acorns, and how were they sown here in such numbers? It seems that the jay (*Garrulus cristatus*) has a propensity to bury acorns and various grains in the ground, forgetting to return and devour them. The rook, also (*Corvus americanus*), does the same, and so do some squirrels and other Rodentia; and they plant them so deep, that they will not shoot unless the air and the sun's rays can penetrate freely into the soil, as when the shade of the pine trees has been entirely removed. It must occasionally happen, that birds or quadrupeds, which might otherwise have returned to feed on the hidden treasure, are killed by some one of their numerous enemies. But as the seeds of pines must be infinitely more abundant than the acorns, we have still to explain what principle in vegetable life favours the rotation. Liebig adopts De Candolle's theory as most probable. He supposes that the roots of plants imbibe soluble matter of every kind from the soil, and absorb many substances not adapted for their nutrition, which are subsequently expelled by the roots, and returned to the soil as excrements. Now, as excrements cannot be assimilated by the plant which ejected them, the more of these matters the soil contains, the less fertile must it become for plants of the same species. These exudations, however, may be capable of assimilation by another perfectly different kind or family of plants, which would flourish while taking them up from the soil, and render the soil, in time, again fertile for the first plants. 'During a fallow,' says Liebig, 'the action of the sun and atmosphere, especially if not intercepted by the growth of weeds, causes the decomposition of the excrementitious matters, and converts the soil into humus or vegetable mould, restoring fertility.'—I. 330, 331.

"The marshes near the river are frequented by the belted kingfisher (*Alcedo alcyon*), resembling in plumage, though not so brilliant as the English kingfisher, which yet lingers, in spite of persecution, in the reedy islands of the Thames above London. Mr. Couper tells me, that the American bird dives after its prey, like that of Europe, and will often carry a fish, not much smaller than itself, and beat it against the stump of a tree, first on one side, then on the other, till every bone in its body is broken; it can then swallow it, in spite of its size."—I. 332.

We regret to find we have got to the end of our space without having entered on the subject of American Slavery, on which the remarks of Sir Charles Lyell are characterized by moderation and candour. There are also some other topics incidentally discussed by him, chiefly in the second volume, which we should be glad to introduce to our readers. We may possibly be able hereafter to return to these instructive volumes in a brief second article.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXVI.

DURING the whole of the spring of 1822, and during portions of the autumn of that year, Mr. Aspland was laid aside by severe illness. Violent palpitations and other irregularities of the circulation had before this time made his medical advisers apprehend the existence of organic disease. But the rapidity and apparent completeness of his recovery from successive attacks perplexed their judgment, and for a time disposed them to trace his sufferings to severe dyspepsia. The result, however, made it more than probable that at a very early period of his public life organic disease of the heart began its painful and ultimately fatal course.* By the strength of his constitution and his remarkable vivacity of spirits, he was enabled in the intervals of sickness to throw off the feelings and habits of the invalid, and to encounter an amount of toil which would have fatigued any one in the enjoyment of perfect health. His protracted studies in preparation for the pulpit, and the exciting duties of the Sunday, must have been highly injurious to him. Often he was prevented by the variety of his occupations from beginning the composition of his sermons till the Friday morning. The long sittings at his desk of the Friday and Saturday were often resumed early on the Sunday morning. Generally, in addition to two services (one of them of great length), there was a lecture to the young. In the evening of Sunday, his simple but not inhospitable table was commonly resorted to by a few friends, including several young men of great abilities, some of whom have since risen to professional eminence. Their conversation banished for the hour the sense of fatigue, and roused him to continued exertions of mind and voice. A disturbed, if not sleepless, night was the too frequent consequence of this protracted labour and excitement.

Early in the year already named, he tried the renovating effects of a visit to the sea-side and gentle horse exercise. His return to duty was, however, followed by aggravated symptoms, and he was advised by his medical friends to withdraw for several months to some retired village residence. It was the happiness (not unmingled with anxiety) of the writer to accompany him at this time for many weeks to a pleasant village in the county of Essex, to read with him many hours of every day, and to attend him in his slow but often not short forest rides. Never did his mind appear brighter than during this long sickness; and of mental depression the only apparent sign was the haggard, anxious look which is the index of disease. In consequence of the demand for supplies for the pulpits of Essex Street, Parliament Court and Jewin Street (the ministers of all which were at this time invalided), it was a difficult task to procure suitable preachers for the New Gravel-Pit congregation. In order to meet this difficulty and diminish the anxiety of their absent pastor, the congregation kindly resolved

* As early as the year 1801, there were symptoms of an alarming character, although they were afterwards forgotten. On two occasions, it appears from letters written at the time, having retired to rest on Sunday night, his head shattered with the thinking, reading and speaking of the day, he awoke soon after midnight in a state of violent agitation, his limbs trembling and struggling, and his heart beating as if it would start from his breast.

that they would, if necessary, conduct the religious service amongst themselves for a period of two months. This pledge was redeemed; and the knowledge that, happen what might, there would be a religious service, kept the congregation together in this time of difficulty. More than once the service was conducted by the venerable John Towill Rutt, who made use of the Forms of Prayer which he had formerly printed for a small congregation at Witham, in Essex, unprovided with a regular minister.

From the very few letters written at this period, only part of one is fit for the public eye.

Rev. Robert Aspland to his Brother Isaac.

"Chingford Green, Saturday, May 18, 1822.

"Dear Brother,—Being again banished from home on account of illness, and having a spare half hour, I sit down to give you a few lines. I had hoped that I was conquering my disorder, but it returned upon me with such violence this day week, that I was obliged to lie by on Sunday, and to resort to blood-letting and violent medicines. For the sake of quiet as well as of a purer air, I was advised to remove from Hackney; and hither Mrs. Aspland, Alfred and I, with a maid-servant, came yesterday,—how long to stay, depends upon a higher Will than ours.

"This is a beautiful hamlet of the parish of Chingford, the most like Wicken of any little patch of houses that I have ever seen, but more private than even you are, and much more pleasant. We are at the foot of one of the highest and most delightful hills in this part of the county of Essex, which commands a view of London, Epping forest, the valley of the river Lea, and the upper grounds of Hertfordshire. East of us, within a furlong, is Epping forest; and at the distance of a mile and a half, is Woodford; and of two or three miles, Loughton. We are ten miles from town, and, as you see by my description, nearer to you by nearly all that distance. We have lodgings at a bettermost farm-house, and are, as far as we can judge thus early, as comfortable as we could hope in our circumstances to be. My horse is at lodgings, too; and according to the degree of my strength, I purpose, with his assistance, to explore the beautiful scenery of this interesting neighbourhood. Sometimes I shall ride *towards* you, and often visit you in thought and good wishes. You shall hear from time to time of my state.

"On Whit-Wednesday (the 29th inst.) is the anniversary of the Unitarian Fund. I am doomed to be absent from it, and so is my friend and neighbour Fox, the Secretary, and, unhappily, from the same cause. Before I fell ill the last time, I had procured as Chairman of the meeting, Mr. *Hammond*, of Fen Stanton, near St. Ives, who made such an admirable speech at the Huntingdon Reform County Meeting. He is an University man, a country gentleman, and zealously attached to the principles, both civil and religious, that we prize most highly.

"I am your affectionate Brother,

ROBERT ASPLAND."

He was enabled, August 18, 1822, to resume his pulpit duties, and selected for his subject, "Retirement, Self-communion and Devotion recommended from the Example of our Lord." The sermon, with a sequel, was afterwards printed, and forms Nos. XXI. and XXII. of the volume of "Sermons on various Subjects, chiefly Practical," published in 1833.

The adoption of Christianity by Rammohun Roy, and the conversion of a Baptist Missionary at Calcutta to the Unitarian doctrine, excited at this time great interest amongst English Unitarians. Mr. Ivimey, a Baptist minister of London, Secretary of the Baptist Missionary So-

ciety, published in the *Morning Chronicle* a petulant letter, in which he styled Unitarians "Socinians," Rammohun Roy "a Pagan," and Mr. Adam and his other converts "Pagan Unitarians." Mr. Aspland understood the motive, but did not admire the wisdom nor admit the justice, much less the charity, of this writer, in attempting to deprive the Christian religion of a witness so distinguished and impartial as Rammohun Roy. He felt it to be a duty publicly to remonstrate with Mr. Ivimey in the same journal in which the offensive letter appeared. In doing so he took the opportunity of communicating to the public the facts, as far as they were then known, respecting Rammohun Roy's Christianity.

Mr. Ivimey published a rejoinder, in which he vindicated the use of the term *Socinians* in preference to that of *Unitarians*, as necessary to avoid circumlocution, because the adoption of the latter name would imply that Trinitarians worship a plurality of Gods, whereas they are in reality Unitarians, worshipping one God in three persons. "To give the Socinians, then, this name exclusively, would be to grant them the very point which they seem desirous to assume, i. e. the point in debate."

In his second reply, Mr. Aspland confuted this argument in a way that scarcely admitted of an answer. In his first he had reminded Mr. Ivimey of the nickname *Anabaptists*, so long and so improperly fastened on the Baptists. Recurring to the term Baptist, Mr. Aspland observed, "This appellation is adopted by such Christians as practise baptism by immersion, on the personal profession of faith of the candidate; but the majority of the Christian world, who baptize infants by affusion, or sprinkling, might object, that for Anti-Pædo-Baptists to call themselves *Baptists*, is to beg the question; that this term implies that theirs is the only baptism; and that Pædo-Baptists are in truth as much Baptists as they. *This is the same argument as Mr. Ivimey's against the propriety of the name Unitarian; and whatever answer he would give in the one case, I should probably be willing to appropriate in the other.*"

In his rejoinder, Mr. Ivimey overlooked Mr. Aspland's positive claim for the Indian Reformer of the character and name of Christian, and represented his opponent as confounding Christianity with mere Theism. He sarcastically inquired whether, in the event of the Indian Reformer's visiting England and applying for admission to the Gravel-Pit congregation, he would "be received into full communion, merely on account of his agreeing with them in the doctrine of the Unity of God, notwithstanding he has not in his creed one sentiment *peculiar* to Christianity?" In penning this unfortunate sentence, the writer little foresaw that the Indian Reformer would visit England and receive a welcome, not merely at the Gravel-Pit and other Unitarian congregations, but also that he would sometimes attend the worship of "orthodox" churches, and be claimed by some of their ministers as one with them.

That Mr. Ivimey gained little glory in this controversy was probably the opinion of his biographer, Mr. George Pritchard, who makes in his Memoir no allusion to it.

The beginning of the year 1823 was darkened by the sudden removal of one of Mr. Aspland's most accomplished and valued Hackney

friends, Dr. Samuel Pett. This estimable man was born in 1755, at Liskeard, in Cornwall. He studied first at the Liskeard Grammar School, and then at the Dissenting Academy at Daventry, where he had, amongst others, Mr. Cogan as a fellow-student and Mr. Belsham as a Tutor. He studied medicine at the University of Edinburgh, where he graduated in 1793. After practising for a short time as a physician at Plymouth, he removed into the neighbourhood of London, and in 1804 resumed at Hackney the practice of his profession, which he continued with advancing reputation until the day of his mortal sickness. "In performing one of the painful duties of his profession, he received a slight, and at the instant an imperceptible injury, which in the course of a few hours brought on a state of disease that baffled the power of medicine and the skill and assiduity of the most able and attentive medical friends." He expired on the evening of New-Year's Day, 1824. To a Dissenting minister it is a great privilege to have in his congregation men of thoughtful and cultivated minds. It was Mr. Aspland's privilege to have several of this description, whose presence stimulated the exercise of all his talents. For Dr. Pett he felt especial respect, as a man of superior intellect, extensive reading and varied knowledge. There was unbroken sympathy between them in moral sentiments and tastes, as well as in religious and political opinions. It was with deep emotion, and in the presence of an unusually large congregation, that, on the second Sunday in the year, Mr. Aspland delivered the funeral sermon, taking as his subject, "The Blessing pronounced by Christ on the Merciful" in Matthew xxv. 34—40. The sermon was printed and passed through two editions.

Mrs. Mary Hughes to Rev. Robert Aspland.

"Bristol, Feb. 2, 1823.

"* * I have to thank you for two letters, which did not indeed give me such intelligence as I could have wished to hear; but as events are not within the reach of our power, such as occur must be related. The death of the truly amiable and excellent Dr. Pett was indeed a lamentable event, and one for which his friends were so totally unprepared, that the blow fell with double weight. How well do I recollect his fine person and manners, and his great kindness to me when at Hackney! * * There is something peculiarly affecting in the recollection of the *last* time that you saw a friend from whom you are for this state finally separated. But what must have been your anxiety when you first apprehended danger!"

"Feb. 11.

"Four days ago, I had a nervous seizure which felt rather serious; and though I have been better since, it is more than probable that it will be soon succeeded by others, so that I think there would be some risk in giving many weeks' purchase for my life. I thankfully add that my mind is quite at ease. All events are in the hands of *Him* who ordereth all things *well*. Happily, I have little to do in the way of setting my worldly affairs in order; and for the rest, may I venture to adopt the words of an eloquent writer—'They who sleep in the bosom of a Father need not fear to be awakened.'

"We are delighted with the 'Pilgrimage of Helon,' and hope the whole will be given in an English dress. Why, but as the consequence of a heathenish education, should Attica be an object of enthusiastic interest to our youth, while Judea excites no single thought? * * Once again, farewell. My most affectionate wishes attend you all.

M. HUGHES."

Rev. Robert Aspland to a Son—a Student.

"Hackney, Feb. 26, 1824.

"* * * In your sermons* you must consult your own taste in the first instance, and afterwards the simplest and easiest writers. You will find great advantage in making sermons your Sunday reading; and amongst authors, I would name Tillotson, Atterbury, Farquhar and Enfield, as models. I would not have you aim at what is called eloquence. Be anxious only for solid thoughts, and put these into common English, and you will do well.

"* * * A new curate is introduced at Essex Street, a Mr. ———, a convert from the Church, who has preached twice, and the first time very oddly. This gentleman is in orders, and has been for some time past doing duty in one of the churches at ———. He has come over to Unitarianism rather than to Unitarians. He is described as a High-churchman,† who has just liberality enough to tolerate Dissenters. Mr. Belsham seems to make little progress. I am just going to dine with my venerable friend Dr. Rees, who is sometimes dying and sometimes the life and soul of a party. You will see a full account of the opening of Finsbury chapel in the Monthly Repository, drawn up by Southwood Smith. The chapel is still crowded, and Mr. Fox has the prospect of a numerous congregation. There is a notice of him, by Hazlitt, in the New Monthly, as a little body with a manly spirit, who is not so popular as Irving because he is not so big."

"April 21, 1824.

"* * * You will see a good (full and correct) report of the debate on our Marriage Bill in the next Repository, drawn up by Mr. Edgar Taylor. The Archbishop of Canterbury made a speech for matter and manner quite worthy of the first minister of a Protestant Church. The Bishop of Chester's was a disgusting attempt to shew that words need not stand in a man's way. Our best speech altogether was from Lord Holland, who had the spirit of Fox upon him. We are most indebted, however, to the Marquis of Lansdowne, who is a sincere friend. He hopes for success, but apprehends a trick or two on the part of the old Chancellor."

"May 21, 1824.

"* * * Our losing the Marriage Bill is not a matter of surprise. We are of course vexed, but I believe the Premier and Primate are as much chagrined as we. Hume, the Member, with whom I dined in a small party last week, tells me that there is great discord in the Cabinet, and that the old Chancellor is supported by the Duke of York, who begins to shine as the rising sun."

"Hackney, May 29, 1824.

"* * * 'The Political Conduct of Milton' is not the easiest theme you could have chosen. I suppose you mean to vindicate him as Latin Secretary under the Commonwealth, and as the apologist of the High Court of Justice. You must take care that you are not betrayed into extravagance of doctrine or vehemence of language. *In medio tutissimus*, &c. The first thing you have to do is to look into Milton himself, his *Defensio*, &c. In the Sonnets and the Samson Agonistes you will find many lines and passages that will work up well in your essay. If you have Newton's edition of the Poems, you will see in some of the Notes the application of the poet's language to his own history. Newton's Life of Milton is tame, but should be consulted. The brief Life by Toland is better, but will not help you much. Hayley (Life of Milton, thin 4to) will serve you more, though, Whig as he was, he is but a timid defender. The best of all the Lives is Dr. Symmons's—a spirited vindication

* In a letter of an earlier date, he had touched on the same subject: "I read your essay at sermon-making with pleasure. It would be wrong to criticise a first attempt; but let me advise you in your next attempt to define a more precise plan, to avoid fineness and study simplicity, and to say no more than you really have to say, whatever be the number of pages occupied or unoccupied."

† This gentleman's Nonconformity, it is believed, soon came to an end.

of the patriot-poet by a kindred spirit, though an Oxonian. You know Johnson's attack on the poet, and perhaps know that there is a special vindication of him, in reply to the snarling Jacobite critic, by Archdeacon Blackburne, printed in the *Life of Thomas Hollis*, in two vols. 4to, which is, of course, on your College shelves.

"Besides these works, you will have to look into the historians of the period: Hume, Clarendon, Macaulay, &c. Some of the *Lives of contemporaries* may also be serviceable, especially the *Lives of Cromwell*.

"To fortify Milton's case, you may refer to or quote Horace Walpole's judgment on the decapitation of Charles (I think, in his *Noble and Royal Authors*), and Mr. Fox's brief but comprehensive remarks upon the effect produced *abroad* by the proceedings of the Parliament of England, in the Introduction to his *History of James*.

"In an early volume of the *Monthly Repository* are gleanings from Milton's Prose Works, containing some of his most striking passages, which may save you some trouble: you may rely on their correctness.

"For your purpose, I know not that you need go further. An erudite paper is not expected on such an occasion, nor is it desirable that you should descend into biographical or historical minutiae. Keep within moderate limits, for the sake of your auditors and of your own time (previously), and of your voice in the delivery. Seize a few great principles, and shew that you feel them to be principles, and great ones, by avoiding amplification. Your introduction should be cool, cautious, simple and perspicuous. The argument will be all the stronger for plain words. In your conclusion you may give the rein to imagination, or rather patriotic feeling. But from beginning to end, remember Milton was a serious and devout Christian, personally considered, and bring forward his religion and piety as the measure of his conduct and constant presumptions in his favour."

During the latter half of the year 1824, the Gravel-Pit chapel was closed, in order to receive extensive repairs (including an entirely new roof), which, notwithstanding its comparatively recent erection, were found absolutely necessary. The work to be done grew on the builder's hands as he proceeded, and, instead of weeks, months passed on before the renovated building was again ready for use. The cost of the alterations (about £1500) was provided with great liberality by the congregation, which was at this time in a very flourishing state. The temporary closing of the New Gravel-Pit meeting was the occasion of a liberal and truly kind offer from the Rev. Dr. J. Pye Smith, which the writer feels pleasure in thus publicly recording. Between this learned and excellent man and Mr. Aspland, notwithstanding the divergence of their theological views, friendly and even confidential intercourse, originating in meetings for the transaction of the business of the Three Denominations and the administration of Dissenting Charities, had long existed. Seeing the houseless condition of his neighbour's congregation, Dr. Smith generously offered him the use of the Old Gravel-Pit chapel, in the interval between the morning and afternoon service. Difficulties arose from the less liberal disposition of some of Dr. Smith's congregation, and the offer was in the end declined, with feelings of respect and gratitude for the intended neighbourly kindness.

Mr. Charles Butler to Rev. Robert Aspland.

"Lincoln's Inn, April 14, 1825.

"Dear Sir,—A letter which I have just received from Mr. Belsham, authorizes me to use his name in making this application to you, and to trouble

you with the following request. I shall feel myself greatly obliged by your attending to it.

"Several years ago, I transcribed from some book the passage copied in the enclosed paper. A letter received by me informs me that 'Schism Guarded,' to which I have referred in it, was not written by Archbishop Usher, and that it was written by Archbishop Bramhall. I conjecture that I transcribed the passage from a work then before me, and cited 'Schism Guarded,' as containing sentiments corresponding with the passage which I transcribed; and I have a notion that I found the passage itself in 'The Principles and Practices of Moderate Divines.' This work is very rare; it is not in the Library of the British Museum; and I think I obtained the loan of it from the Dissenters' Library, through the interference of my most esteemed friend, Miss Lucy Aikin.

"Particular circumstances make me very desirous of ascertaining if the passage be in any work of Archbishop Usher's, and, if not, in what work it is to be found. I strongly think it is in some work of the Archbishop. His Grace was certainly a Calvinist, and might, therefore, wish for a latitudinarian explanation of the Thirty-nine Articles.

"If you can give me any information upon this head, I shall be greatly obliged to you for it. With the greatest respect, I have the honour to be your most obedient and most humble servant,

CHARLES BUTLER."

This was the very curious passage enclosed in Mr. Butler's letter:

"With Archbishop Usher,* they maintain that 'The Church of England did not define any of the questions as necessary to be believed, either *ex necessitate mediæ*, or *ex necessitate præcepti*, which is much less; but only bindeth her sons, for peace sake, not to oppose them.' 'We do not,' continues the learned Prelate, 'suffer any man to reject the Thirty-nine Articles of the Church of England at his pleasure; yet neither do we look upon them as essentials of saving faith, or legacies of Christ and his apostles; but in a mean, as pious opinions, fitted for the preservation of unity; neither do we oblige any man to believe them, but only not to contradict them."

On the same sheet are preserved the notes of Mr. Aspland's reply to Mr. Butler's inquiry:

"Totidem verbis in Stillingfleet's Rational Account of Grounds of Protestant Religion, p. 54, Vol. IV. of Works, fol. Stillingfleet quotes Bishop Bramhall's Schism Guarded, § 7, p. 396. And Replication to the Bishop of Chalcedon, p. 264.

"Bramhall maintains that the Apostles' Creed is 'a perfect rule and canon of faith, which comprehendeth all doctrinal points which are necessary for all Christians to salvation,' in Replication to Bp. of Chalcedon, p. 375, published with 'A Just Vindication of the Church of England,' 8vo, 1761.

"He also says in 'Replication,' p. 264, 'We do not hold our Thirty-nine Articles to be such necessary truths, *extra quam non est salus*, without which there is no salvation, nor enjoin ecclesiastick persons to swear unto them; but only to subscribe them as theological truths for the preservation of unity among us, and the extirpation of some growing errors.'

"Dr. Bennet, 'Essay on Thirty-nine Articles,' 8vo, 1715, quotes Mr. Butler's passages from 'Schism Guarded,' referring to § 1, ch. xi. p. 345, Dublin, 1676; and Ib. § 7, p. 400. Bennet contends that both Low and High Church subscribe the Articles with equal sincerity, and are fully persuaded that their subscription is not understood to profess a belief in them.—Essay, p. 438.

"He contends that Bramhall's words apply only to the laity.

"The Principles, &c., by Edward Fowler, Minister of Northill, Beds; after-

* Schism Guarded, p. 396. See the Principles and Practice of Moderate Divines, p. 191."

wards D.D. and Bishop of Gloucester. He quotes the passages from Bramhall's 'Schism Guarded,' referring to him as Lord Primate of Ireland, and the late most Rev. and learned Archbishop of Armagh (p. 191). He says of moderate divines, that they profess heartily to subscribe the Thirty-nine Articles of our Church, taking that liberty in the interpretation of them that is allowed by the Church herself. Though it is most reasonable to presume that she requires subscription to them as to an instrument of peace only."

Dr. Abraham Rees, the venerable pastor of the Jewin-Street congregation and the editor of the *Cyclopædia*, died June 9, 1825, in the 82nd year of his age. By the will of Dr. Rees, the task of preaching his funeral sermon was assigned to Mr. Aspland, as the delivery of the funeral oration was to Dr. Thomas Rees.* The funeral took place at Bunhill Fields, after the address had been delivered at the Old Jewry chapel in Jewin Street, over the body of the deceased pastor. The pall was borne by six ministers, of whom Mr. Aspland was one. The subject of the funeral sermon delivered on the following day from the pulpit of the deceased was, "The Reunion of the Wise and Good in a Future State." It has always appeared to the writer to be by far the best of the numerous funeral sermons published by its author, and it is probably not inferior to any of his pulpit compositions. It is within the writer's knowledge that it has ministered consolation to many persons grieving for the loss of friends.

Thus did the preacher sketch the life and character of his deceased friend:

"Dr. ABRAHAM REES was the son of the Rev. Lewis Rees, a Dissenting Minister who contributed during an almost unexampled length of active life to promote the cause of Nonconformity in North and South Wales, and whose praise is yet in all the churches of that Principality. His great grandfather was a Welsh clergyman. By his mother's side he was collaterally descended from the celebrated Penry, who died a martyr to Nonconformity in the reign of Queen Elizabeth.

"Having received respectable grammar learning in his native country, with a view to the ministry, to which his father had devoted him from the birth, subject to the will of Providence, he was placed in an Academy for Dissenting Ministers conducted in this city by Dr. Jennings and Mr. (afterwards Dr.) Savage.† Here he made such proficiency, especially in the mathematics, that,

* It is to be regretted that circumstances have hitherto prevented the publication by this gentleman of the *Memoirs of the life of Dr. Rees and of his father, the Rev. Lewis Rees, of Lanbrynmair*. Such a volume would have filled up many gaps in the history of English and especially London Nonconformity, and afforded much valuable matter for the biography of Dissenting ministers who have flourished during the past half century.

† At this Academy some of the most useful ministers of the last century were educated. Dr. Toulmin, in his *Memoir of Dr. Jennings* (*Prot. Dias. Mag.*, Vol. V. 126) names Mr. Thomas and Dr. John Wright, of Bristol; Mr. Ralph, of Halifax; Dr. Caleb Evans; Drs. Rice, Harris and Samuel Wilton, of London; Dr. Cogan; Mr. Wood, of Leeds; Mr. Thomas Jervis, &c.

It is a very interesting fact that Dr. Rees, being a student at the Academy in the year 1760, was permitted by his Tutor to accompany the Dissenting Ministers when they presented the Address to George III. on his accession to the Throne. The Address was on that occasion read by Dr. Samuel Chandler, who was supported by 140 ministers. On the accession of George IV., in 1820, Dr. Abraham Rees, then the Father of the London Ministers, was selected as their representative and spokesman before the Throne. His venerable form, dignified carriage and manly elocution, would of themselves have bespoken respectful

a vacancy occurring in that department of tuition, he was appointed by the Trustees of the institution to occupy it, before his regular term of study was completed. In this arduous situation he gave so much satisfaction, that he was soon after chosen to the more responsible office of resident Tutor, which he continued to hold for 23 years, to the credit of the Academy and the great advantage of the Dissenting cause. On his resignation the Academy was dissolved, which he always lamented as an event most injurious to the interests of the Dissenters, especially in and about this metropolis.

"For some time Dr. Rees officiated only as an occasional preacher. At length, in July, 1768, he was unanimously elected to succeed the Rev. Mr. Read as pastor of the Presbyterian congregation, St. Thomas's, Southwark; a connexion of which he was always accustomed to speak with pleasure. He remained in this situation 15 years, and the congregation flourished under his ministry. At the end of that term, he was invited to become minister of this congregation, then assembling in the Old Jewry in a place consecrated by the labours of a succession of eminently pious men, nearly the last of whom in the series was the highly-gifted and learned Dr. Chandler. From various causes, the congregation had much declined, and it was judged (wisely as appeared by the event), that Dr. Rees would revive the interest; and with this hope, and without any calculation of an increase of emolument, he accepted the invitation, and from 1783 to the period of his death continued to labour amongst you with unquestionable and increasing success.

"During a period of some years, he was engaged with his friend, the late Rev. Hugh Worthington, whose eloquence still reverberates in our ears, in delivering winter evening lectures at Salters' Hall, by means of which his usefulness and reputation as a preacher were much extended.

"For a short time he was connected as a Tutor with the Academical Institution at Hackney, which was set on foot with great liberality and high expectations, but by the operation of many adverse causes soon declined and fell, to the mortification of its patrons and the lasting regret of the liberal Dissenters.

"These public engagements our friend was fulfilling with a fidelity that will long be remembered with respect, at the same time that he was employed in literary undertakings of a magnitude sufficient to have absorbed the whole time and attention of a man of less vigour of mind, less constancy of purpose or less systematic perseverance. The works to which his name is affixed have earned for him great and richly-deserved celebrity at home and abroad. In acknowledgment of them he was honoured with academic titles by several learned bodies.

"From his station in the metropolis, his character and his talents, he was naturally connected with the various Dissenting Charities and Trusts established in London, and with some of them officially. His regularity, punctuality, sagacity and activity procured for him the confidence of his numerous associates in these establishments, and, what he valued still more, the gratitude of a great number of Dissenting Ministers, whom as well as their families by means of these connexions he was enabled to serve.

"To his native country, Wales, he was a great benefactor. The Dissenters of that part of the kingdom owe more to his unwearied attention to their interests than to any other individual that ever lived. His known zeal for his poorer brethren in the Welsh churches induced some generous persons, whose praise is not of men but of God, to place in his hands and at his discretion large pecuniary means for their relief. Heaven grant that these streams of Christian charity may not sink in his grave, but may still flow through some other channel for the refreshment of the laborious, but, in an earthly sense, ill-requested servants of the Most High God!

attention. The fact of Dr. Rees's having been present on a similar occasion sixty years previously, was made known to the King, and procured from him marked and repeated expressions of respect and kindness.

"I need not conceal that Dr. Rees was the principal distributor under His Majesty's Government of the Annual Parliamentary Bounty to indigent Dissenting Ministers; and if I were called upon to point out the most prominent excellence in his character, I should name his conscientious discharge of this delicate trust, in the administration of which he preserved on the one hand his independence, and on the other his affability and kindness.

"Our revered friend was a Protestant Dissenter from full and growing conviction. No man ever did more in the same space of time (and Heaven be praised that the term of his activity and influence was long!) for the promotion of our principles and of our credit in the eyes of the world. He guarded our institutions with jealousy; and he implored and conjured his associates, before many of whom I speak, to keep up the same watchfulness after his decease. In his occasional intercourse, as one of the representatives of the Body of Dissenting Ministers, with His Majesty's Court and Government, he was courteous, dignified, firm and upright. He was indeed a man qualified to speak with the enemy in the gate—though happily for the greater part of his time the prevailing sentiment of the successive administrations was friendly to the rights and privileges of the Dissenters.

"His character as a preacher it were needless to describe; it is engraven upon your hearts. He did not possess all the qualifications that the multitude most esteem in a preacher; his were sterling merits: sound and strong sense, a clearly-defined subject, well-digested thoughts, scriptural language, manly confidence in the affections of his auditory, and marked but sober earnestness. He practised no arts in the pulpit—on the contrary, he expressed his abhorrence of affectation, trick and meditated extravagance in a Christian Minister. His sound and practical and scriptural instructions were recommended and enforced by a person that commanded attention, and a deep sonorous voice that gave peculiar weight to his plain yet admirable style of composition.

"His theology he was wont to describe as the moderate scheme, lying between the extremes of opinion that prevail in the present day. Owning no human authority in religion, he yet avowed that he subscribed for the most part to the creed of the late Dr. Price, a truly good and great man, formed to be loved and admired, and to be had in everlasting remembrance. Our departed friend was equally anxious to secure in his religious system the supreme glory of God the Almighty Father, and to magnify the work, exalt the mediation, and honour the character, of the Saviour. With him, as with Dr. Price, religious worship was sacred to One Being, One Mind, One Person; and, as you learned yesterday, his views of the Divine government comprehended the final happiness of the whole intelligent creation.

"Though his own principles were fixed and steady, and in fact underwent little or no alteration for the last fifty years, he was of a catholic spirit towards all good men, to whom he gave with sincerity the right hand of fellowship.

"The character of Dr. Rees's mind was that of a sober thinker and logical reasoner. He possessed equal powers of comprehension and discrimination. His eye betokened his sagacity. He was quick in discerning men's foibles, and he sometimes laid them under tribute for the promotion of the objects of religious charity that lay near his heart.

"As a companion he was unrivalled. None that ever partook will forget his cheerful, cordial hospitality.

"I do not represent him, much as I revered him living, sincerely as I mourn him dead, and lasting as will be my remembrance of his talents and his virtues,—I do not represent him as a perfect man. He had doubtless his infirmities, but they were mere infirmities—and they were as few as I ever saw (for here I must speak my own opinion) in a man of the same natural robustness of mind, the same resolution, the same zeal, and the same anxiety for the great purposes to which his life and heart and soul and strength were devoted.

"The bodily weaknesses that were the consequences of extreme age, were no part of himself, and cannot be brought into the estimate of his character.

"His heart was always right. His Christian principles never forsook him. They had been the guide of his youth, and the distinction of his mature life, and they were the stay of his old age. His trust was fixed on the mercy of God through Christ, and he was not afraid to die. The expression of his eyes, and the posture of his hands, in his last moments, denoted that his mind was engaged in devotion after his tongue had ceased to perform its office. He sunk gradually into his last sleep, and the tenor of his life emboldens me to say, that he *died in the Lord*.

"Peace be to his ashes! Ever honoured be his name!"

Mr. Aspland completed at Midsummer 1825, the twentieth year of his ministry at Hackney. By the desire of the heads of the congregation, the occasion was celebrated by a social meeting, numerously attended, at which he and several of his personal friends, ministers and others, were the invited guests. Of this meeting no report was given; for, as Editor of the *Monthly Repository*, he was never forward to admit articles into that work markedly complimentary to himself. But a document, prepared at this time, remains which will be read with interest on account of its autobiographical character. On the Sunday which closed the second decade of his pastorship at the Gravel-Pit, after a discourse on "*Our Lord's Discretion as a Religious Teacher*," he addressed his flock in these words:

"Indulge me now in a word or two in relation to a subject to which it may be expected by some that I should refer, but on which it is difficult to speak with propriety and delicacy;—I mean my pastoral connexion with this congregation. The present sabbath will complete the twentieth year of my ministry amongst you; but I know not that I should have ventured to take public notice of the circumstance, interesting as it is to my own feelings, if many of you had not, in the partiality of friendship, thought it worthy of observation.

"Sincerely do I bless God for the formation and continuance of a relation in which I have enjoyed much happiness, and have, I would hope, been in some small degree useful in the cause of Christian truth.

"To that cause, as far as I may have understood it, my public life has been humbly devoted: but if I have been able to render the least service to it, it is mainly owing to your sympathy and kindness and cordial support.

"In reviewing the ministry to which you have called me, I am sensible of many defects, but conscious also of some little change of mind and feeling, which I flatter myself has not lessened my power of usefulness.

"Let me freely say, then, that whilst my estimate of the value of the Christian religion, of the importance of free inquiry, and of the sacredness of the fundamental principle on which we associate, the unity in mind and person and the fatherly character of Almighty God, has been gradually rising, there are other points on which I find myself somewhat removed from my earlier thoughts and conclusions, though of these perhaps it would be more correct to say that I have altered my rules of thinking rather than my opinions.

"Concerning the person of Christ, I am compelled by the testimony of Scripture to believe that the Christian world is labouring under a great and hurtful misapprehension; but I confess that I look with growing reverence upon the character and attach increasing importance to the office of our Saviour; and that I am disposed to treat less dogmatically certain questions relating to the date of his existence and the mode of his birth.

"The view that I now take of man is higher than it once was. Without deciding upon the ever-disputed question, What is the mind of man? I frankly acknowledge that the tendencies of my thoughts are towards those that distinguish mind from matter, and that set up a spiritual as contradistinguished

from the natural world. And with this veneration of man individually, my reverence of society has proportionally increased. The doctrine that there is a spirit in man, of higher being and nobler powers than that portion of him which is obvious to the senses, is of great and various influence. It gives a peculiar character to devotion as consisting in the communion of the mind of man with the spirit of God; and it represents in a pleasing light the state of the human being after death and the prospect of the world to come. In this view particularly wonderful and fearful is our make. I am consequently more desirous of union, as far as union is practicable, with my fellow-christians and fellow-creatures, and would rather lessen than aggravate the differences that prevail between us, making conformity the rule of life and nonconformity the exception.

"In fact, I am disposed to believe that as there is more virtue than vice in the world, so there is more truth than error in every church; and to conclude for this reason that some of our divisions are merely in words, and that most of them are enlarged beyond the requirements of truth, and much more of charity.

"When the occasion seems to call for it, you will bear me witness that I do not hesitate to assert what I consider to be truth or to expose what I believe to be serious error; but with my present views and feelings, I cannot make every sermon controversial, nor assume in the pulpit the tone and language of challenge, debate and defiance.

"Pardon this egotism. I have been reluctantly drawn into it; and I know not that I could with justice to you or myself have said less. A minister's usefulness depends upon his being thoroughly understood, and his congregation are entitled to an explicit statement of the leading principles of his faith and the general tendencies of his mind.

"Let us together commit ourselves to a merciful Providence. Some great and painful changes have taken place in our circle since we were brought into religious connexion—greater changes are certainly decreed—God Almighty grant us faith, that we may look back upon the past without repining, and forward to the future without dismay! May He condescend to bless us as a Christian people, that our profiting may appear to all, and that our union in outward ordinances may cherish the spirit of Christianity in our bosoms. May He keep us sound in faith, in charity, in patience. May He make peace within these walls and prosperity within all your dwellings. May He forgive all our imperfections and deliver us from all hurtful errors: may He carry on his own work among us: and under His gracious guidance and heavenly blessing, may we finally meet in the temple not made with hands, and mingle our voices in the universal chorus of praise to Him, the Creator, the Preserver, the Friend and the Father of all.—Amen and Amen."

The modification of taste and feeling (rather than change of opinion) indicated in this address, has probably been experienced by other men and in more denominations than one. In Mr. Aspland it was the necessary consequence of the growth of the Christian character and increased reverence for evangelical truth. By his accustomed hearers, the statement of his feelings, though listened to with deep attention, excited no surprise, and was rightly understood. By one or two accidental and less intelligent hearers, his meaning was misunderstood, and their reports of some change of opinion in the pastor of the Hackney congregation, magnified by popular exaggeration, occasioned the prevalence in more distant places of a rumour that he had returned to the orthodox views of his early life.*

* A similar rumour prevailed at the same time respecting Dr. Carpenter. At a prayer-meeting of an orthodox congregation in the West of England, thanksgiving was offered to God for having rescued these two ministers from soul-

Rev. Robert Aspland to Rev. Benjamin Mardon.

"Hackney, August 2, 1825.*

"My dear Sir,—The ridiculous report that has reached Maidstone, has been industriously circulated throughout the kingdom, and indeed—I know not why—some rumour of the kind has been afloat for many years. My orthodox brethren are determined to have me, but are rather injudicious in claiming me, as some of their own people may be induced by their silly representations to come over to me, since I will not go over to them.

"I suppose the present story has grown out of my preaching Dr. [Ab.] Rees's funeral sermon, and using in it (as is my custom) a little warmer language with regard to our Saviour than is common with some Unitarians: and, perhaps, too, out of my declaring in a sermon at home, on completing the 20th year of my ministry (which my congregation celebrated by a dinner), that in the course of that time my views had undergone some change—that I had left the *material* hypothesis which I once entertained—that I attached less importance to the question between the Arians and other Unitarians—and that I felt a rising persuasion of the importance of the work of our Lord, which I suppose is the case with most serious Christians as they advance in years. I know not, however, that on this subject I used on this occasion, or any other, stronger language than our venerable friend Belsham employs in the last No. of Repository.

"Your friendly interest in what concerns my name has led me to say thus much; more than I should say to some inquirers.

"The part of the rumour that relates to my leaving the Gravel-Pit is, I suppose, an *inference* from the other part. I know of nothing that could remotely give it being.

"Thanks for your paper. Did not you send a similar one from Glasgow? You will be amused with a pamphlet on 1 John v. 7, by Dr. John Jones—just published—to prove the genuineness of the verse, and that its exclusion from the Epistle was the work of the Athanasians or Gnostics, to get rid of the strongest text in the New Testament for the *proper humanity* of Christ!

"Wishing you health, happiness and usefulness, I am, dear Sir, yours very truly,

"ROBERT ASPLAND."

Of numerous public engagements which Mr. Aspland was about this time called upon to undertake, it is not thought necessary to make specific mention. But an exception must be made in favour of a pulpit duty which he undertook at Chester in the month of August, 1826, on the occasion of the ordination of his eldest son as the minister of the Presbyterian congregation in that ancient city. He was associated in this duty with Revds. J. G. Robberds and William Turner, Jun. (who conducted the devotional services), Dr. Shepherd, who delivered the sermon, and Mr. Joseph Swanwick, who delivered an address on behalf of the congregation to the minister-elect. On Mr. Aspland naturally devolved the duty of giving the Charge. The whole service was felt by all present to be singularly impressive, and at the request of the congregation was printed. A very friendly critic (understood to be Dr. Hutton), in reviewing it, observed, "It is difficult to conceive a Father

destroying errors. The willingness of the members of "orthodox" churches to credit such rumours respecting Unitarians of respectability and eminence, is in one point of view amiable. It shews the reluctance of their hearts to contemplate the doom of good men to the sufferings which are in their creed assigned as the inevitable penalty of errors retained to the close of life.

* This letter is taken from the Appendix of the Funeral Sermon preached at Worship Street by Rev. Benjamin Mardon.

placed in a situation more interesting, or more likely to try his feelings to the utmost. The minister of Christ, his own duties and responsibilities pressing upon his recollection, giving solemn charge to a brother minister, and that minister his own son, could not but have spoken from and to the heart. Mr. Aspland's standing in the church, his known devotedness to the cause of truth, and his intimate connexion with the young man whom he was addressing, must, as Mr. Swanwick justly observed, have given to his admonitions an especial authority and a peculiar grace."* The concise and detached counsels given in the concluding portion of the Charge embody the results of Mr. Aspland's large experience on the subject of the habits and means of usefulness of the Christian Minister. They will repay the thoughtful attention of both the student and the pastor.

MR. SHARPE ON LUKE iii. 21.

SIR,

YOUR learned correspondent M., in his "Notes on the Gospel of St. Luke" (p. 363), has done me the honour of occasionally quoting my Translation of the New Testament, and I sincerely thank him for his remarks; for a critic can hardly do me a greater service than when he gives his reasons for objecting to any part of my translation. The fear of discouraging such remarks, makes me very slow to defend myself when any different rendering is proposed. But I am led to offer a few words in reply, on Luke iii. 21, because an interesting point of history turns upon the exact words, and because I should be glad to correct my translation, though not in the way proposed by M.

The verse is as follows:

Εγενετο δε εν τῷ βαπτισθῆναι ἅπαντα τον λαον, και Ιησου βαπτιζεντος και προσευχομενου.

Common Version—"Now when all the people were baptized, it came to pass that, Jesus also being baptized and praying, the heaven was opened," &c.

My Version—"Now while all the people were being baptized, and Jesus was being baptized and praying, it came to pass that the heavens were opened," &c.

Mr. Wakefield, and approved by M.—"When all the people had been baptized," &c.

1. The Common Version is rather ambiguous as to whether the people were being baptized or had been baptized; and it is on this that M. and I are at issue. The tense in the Greek is the *past infinitive*; but your correspondent will perceive that this part of the verb always bears a *present* meaning, as in Matt. xx. 22; Luke iii. 12, xii. 50; Acts x. 47, 48.

2. Again, the Common Version and mine agree in saying that Jesus had not been baptized, but was being baptized; and here I wish to make my alteration. The tense in the Greek is the *past participle*; but this, unlike the former, always retains its *past* sense. And therefore I wish to correct my translation here, though I would leave it alone where M. thinks it wrong. It will stand thus:

"Now while all the people were being baptized, and when Jesus had been baptized and was praying, it came to pass that the heavens were opened, and the holy spirit came down in a bodily shape like a dove upon him."

Thus the holy spirit descended upon Jesus while he was praying, after he had been baptized, and while the great work of baptizing the people was still going forward.

SAMUEL SHARPE.

CRITICAL NOTICES.

Of God; or of the Divine Mind. And of the Doctrine of the Trinity. Also of Pantheism. In a Series of Letters to an Undergraduate. By a Trinitarian. Pp. 110. Rivington.

THIS little book purports to be a vindication of the Trinitarianism of the Anglican Church, even to the letter of its Articles and Creeds. The earnestness of its tone and the benignity of its spirit towards those it labours to convert, as well as the author's mode of treating the subject, which has become unusual in the present age, entitle it to our most respectful attention. But it is not on occasion of a work like this that we can pretend to argue the great questions it involves. And this is of the less importance now, because the work is rather explanatory than argumentative; that is, it recommends the doctrine it advocates chiefly by shewing that it is to be understood in a sense that does not differ essentially from that of Unitarians themselves, to whom it concedes so fully and cordially the possession of the Christian spirit, that we fear the author will have to incur the reproach of the more violent and uncompromising members of his own Church. Of a work like this, we shall have more pleasure in presenting as clear an account as our constrained brevity will permit, and waive discussing with him the points of difference.

The ten Letters of which the book consists have a running reference to Professor Norton's "Statement of Reasons for not believing the Doctrine of Trinitarians," whom the author never names but with exemplary respect, as a "very able," learned and good man. And we certainly shall not repudiate the Professor as unworthy to represent us.

In Letter I., "Of the Objects of Faith," the author sets out with the assumption, that no unintelligible proposition can ever be such object, successfully distinguishing between the entire knowledge of a subject, the whole of which is within our grasp, and a knowledge of a portion of a subject which may be clear, while other parts of that subject are utterly unintelligible, and so beyond the sphere of faith as of knowledge;—applying this to God, "We know nothing of him from his works except through the human analogies of wisdom and goodness." So in his word, "The relations which we bear to him, as he is our Father, our Redeemer and our Comforter, are relations which we are taught, and can only be taught, through human analogies, analogies altogether kindred to those which we discern in his works."

Letters II. III. are headed, "Of God in Christ, or that Christ is God." Having declined controversy, we can remark here only, that some forty or fifty years ago, a clergyman of the Church of England, a Mr. *Bevan*, resigned his preferment on becoming a Unitarian, and entitled a small publication stating his reasons, "God in Christ," as expressing his opinions. And here our author, most probably a clergyman also, considers this same form of speech as equivalent to an assertion of the godhead of Christ! It is herein that an insuperable difficulty lies in the way of bringing intelligent and truth-seeking men to the acknowledgment of the same doctrine, that we cannot make them take the first step by using the same language. Our author contends that these expressions mean the same, and at the same time complains of the laxity with which Dr. Channing (*Life*, I., note, p. 410) applies the title Unitarian to so great a diversity of opinion. In that note, the Doctor states his persuasion that many who call themselves Orthodox and Trinitarians ought to be ranked under the class of high Unitarian. We would not on any account offend our author by placing him where he would be ill at ease.

In Letter III. a question is put implying an objection—Whether, if all virtue be but an efflux of that one Divine Mind, was not God, on this principle, no less truly in the prophets or in the apostles—"not less truly in Christ's best servants than in Christ?" He answers, "I do not dare to deny it." "I look

upon every great example as being in some sense a divine example." "Neither yet do I think that, without these continuous and perpetually and visibly operating influences of the Divine Spirit, the mere doctrine that there is such a Spirit, or even the pattern of the Saviour himself, could have availed us much." We cannot but express our surprise that it should have escaped a writer of so much intelligence, derived from diversified study, that if it be proved that Christ is God, when it is conceded that God is in Christ, then if it be acknowledged that this personalization of God extends beyond Christ, it must follow that if not every thing, yet that every good thing is also God.

In Letter IV. the author treats of the moral and religious uses of this doctrine of the personalization of God in Christ (for the ordinary term "incarnation" we remark is never used). These uses flow from the very necessities of our nature, which constrain men to contemplate God in conformity with their nature. "The disposition to invest the Divine Power with even the less allowable affections and bodily form" (that is, anthropomorphism and idolatry) "has its root in nature itself."

Letter V. treats of the history of Christ's divinity, in which we observe nothing to remark but the author's anxiety to rescue the current doctrine from any incompatibility with that of the unity of the Godhead.

A like anxiety runs through the next Letter, in which objections are stated. The use of unscriptural terms is animadverted upon. "The word Trinity I certainly think an unfortunate word, and I wish that it had never been brought into life. It *seems* to the hasty eye inconsistent with unity. The word *person* is justified as required by the duty to personalize God in many senses." He sees no difficulty in the doctrinal clauses of the Athanasian Creed. "I believe nothing to be more certain than that the popular objections to this Creed are based, not on the doctrinal, but wholly on the damnable clauses—clauses for which I am sorry ever to be called on to plead even the sound casuistry by which we defend them." Sound casuistry! We can overlook even this sound casuistry for the sake of a passage that follows hard on it: "Only let us believe that God is every where, kind, powerful, just,—that he was eminently in Christ,—and that he is always acting and aiding in every good thing which we think or do; let this doctrine be believed, as all intelligent Christians do believe it, and then, whether or no we use the word Trinity or the word Substance or the word Person, is a matter of indifference." It might be thought unfair if we omitted what follows: "But I apprehend that practically they are, among all real believers in God's unity, rather helps towards that intelligence than impediments to it!"

In this same Letter the charge of Tritheism is obviated, and a "modal Trinity" exhibited, which is substantially the Sabellian doctrine, not expressly stated by the author to be in fact the doctrine he adopts.

In Letter VII., which states the Unitarian doctrine, he again adverts to his modal Trinity, and affirms its perfect agreement with Unitarianism; and, repeating that with which he begins, and which constitutes the leading idea of the work,—“that the whole intention of the doctrine [of the Trinity], as far as it has a moral intention, is, and can only be, to impress on our hearts and minds the moral import of those relations,”—he imputes to the Unitarian, with respect to this doctrine, an error; but others, not ourselves, will complain of the imputation.

"The Unitarian does not worship Christ as God. I think that he is wrong in not so worshipping him. He does not take the best way of testifying, or rather of acquiring an adequate, as far as any human sense can be an adequate, sense of the obligations which we are under to God and of what he has done for us. But still the great end of all is to acquire, as far as may be, that sense itself. The means, important as they are, are nevertheless means only, and not the end itself. If the Unitarian pour himself out more fully and freely before God, in thanks for his goodness; if he appreciate more and more humbly than we the need of redemption; if he learn to imitate what he thinks the human example

of our Saviour better than we imitate what we acknowledge to be the divine,—he is the better Christian than we, the better servant of both our God and of our Lord." "Sorry as we are to lose from our communion such men as Lardner and Taylor were, or as Mr. Norton is, we cannot, while they think themselves barred from joining with us in the worship of Christ, wish them to stay in it or to come over to it; assuredly, also, we cannot desert that worship ourselves. But they still may be, and are at heart or in spirit, both our own brethren and the brethren of our Lord, united with us in the same desire of truth, and of worshipping the Almighty One in the right way—a desire which is in itself the surest bond of love, no less than the provocative both of love and of good works."

We should feel deep shame if we were conscious of not reciprocating this sentiment. Was *this* the current sentiment among the great body of the orthodox, the controversy between us and them would cease to have any practical importance, nor should we withhold the same sentiment from the grossest Tritheist who ever suffered for his heresy. *Consentiency* is by our author declared to be the sole principle of unity; and though Sherlock's doctrine was condemned by the Oxford Convocation as Tritheistic, because he affirmed that the three persons were distinct substances, yet his three persons were perfectly *consentient*. It was never imputed to him that any one of the essential attributes of Deity was deficient in any of his three persons; and the indulgence granted to Unitarians so unhesitatingly in the last extract might equally be claimed by Tritheists.

Letter VIII. is on Pantheism. It hardly merited a place in the title-page, for it is dismissed in a few words. The only sense in which it can be opposed either to Polytheism or Deism is, that it excludes personality in God. Even this doctrine, like all error, says our author, has some root in truth. That root lies in this, that it does not exclude the Infinite from any sphere of action or control.

Letter IX. asserts of *Miracle* that it is an indispensable sanction to the doctrine of Christ's divinity; and without it, he affirms, that great enigma, the existence of Evil and the doctrine of a Providence, are but guess-work.

"Granting, though I do not see it to be possible, that the doctrine" [of God's particular agency] "could have been taught, and taught on authority, in some other way than by miracles, or that it could have been written, as perhaps it is, so deeply on the heart that no philosophy can expunge its traces from the mind, it yet would be most incongruous that, if he were sent to tell, he should not also have been sent to exemplify it to us, in the only way in which it could be exemplified."

Among the notes by which the argument of these Letters is enforced, there is one in which a kind word is uttered in behalf of Pagan polytheism. And Cicero and Antoninus being cited as asserting that "all is right and well which the gods please to give," and that "they never do wrong, willingly or unwillingly,"—

"This," it is said, "is still a near approach to the doctrine of the unity, and takes off all the worst mischief of even idolatry. The polytheism of all who believe this is reduced to little else than a nominal polytheism" [divine unity being merely a divine consentiency]—"is much more innocent than that of him who either threatens our Lady of Embrun, or desires to bribe our Lady of Walsingham, into the grant of favours which they would not dare to ask of the Supreme; or than that of believing that the kindness and mercy of Christ is any other, or any way more compassionate, than that of the Father himself."

The italics, we confess, are our own. The author probably would not have chosen, by using such a type, to give an enhanced significance to what we can understand only as a covert protest against the Calvinistic doctrine of the Atonement, in connection with which, and the associated doctrines of the Fall through Original Sin and Election by Grace, it is that the doctrine of the Trinity acquires a deadly significance. Alone, it is to our minds but a mighty puzzle, a maze of mystical and unintelligible words.

The Sea Lions; or, the Lost Sealers. By the Author of "The Red Rover," "The Pilot," &c. In Three Volumes. London—Bentley. 1849.

MR. COOPER is, we believe, the most prolific of Transatlantic authors, his line being chiefly novels, of which sailors and pirates are the prominent characters. It would seem that the active supply which has been going on of works of fiction, to meet the eager demand for novelty, has exhausted invention, and compelled certain writers of novels to betake themselves to singular and unnatural combinations in order to stimulate the curiosity of their readers. The author of "The Red Rover," not content with the reputation which this and two or three other novels of second-rate merit have, notwithstanding a still greater number of inferior performances, secured to him, is ambitious of fame as a champion of orthodoxy, and now appears before the public as the author of a religious novel. This amphibious class of works has generally found as little favour with the lovers of fiction as with judicious theologians. The eye of the practised novel-reader generally passes heedlessly over everything resembling disquisition, which he dislikes because it hinders the story. This is certainly the case if the incidents be very exciting; and if the story itself be dull, the addition of a cargo of theology will scarcely enable it to float into popularity. The theologian cannot but dislike the incongruous mixture of texts and fiction, and polemics and love-making, and is seldom permitted to feel any confidence in the knowledge or capacity of the novelist to undertake the higher theme of religion.

We cannot congratulate Mr. Cooper on success either in raising his own reputation or that of the religious novel in the work before us. As a work of fiction, its incidents are very clumsily put together, and are monstrously improbable; as a plea for certain religious opinions, it is destitute of merit, shewing an amount of ignorance which would not be looked for even in a layman of tolerable intelligence, making no profession whatever of theological knowledge. There are some striking descriptions of sea life and scenery, and of the hair-breadth escapes of sailors engaged in whaling and sealing. There are also some shrewd descriptions of certain New-England characters—a selfish deacon, a formalist preacher, &c. The religious part of the plot is soon told. The hand of Mary Pratt is sought by Roswell Gardiner, the energetic and noble-spirited master of a whaler. The damsel feels and owns his worth, but refuses him on the ground of the unsoundness of his religious opinions. She, notwithstanding all the virtues which are customarily hung around the novelist's heroine, is an intolerant polemic, zealous above all things for the doctrine of the Trinity, in which she appears to conceive that Christianity begins and ends. She could not but love Roswell Gardiner, but a dark cloud hung over and chilled her affection.

"That cloud came from a species of infidelity that is getting to be so widely spread in America as no longer to work in secret, but which lifts its head boldly among us, claiming openly to belong to one of the numerous sects of the land. Mary had reason to think that Roswell Gardiner denied the divinity of Christ, while he professed to honour and defer to him as a man far elevated above all other men, and one whose blood had purchased the redemption of his race."—I. 42.

Roswell Gardiner is placed by Deacon Pratt, the uncle of the heroine, in command of a vessel bound on a long and dangerous voyage. Before the lovers part, Roswell once more urges his suit. But "to accept *him* while he regarded the Redeemer as only man, however pure and exalted, she felt would be putting herself willingly or wilfully into the hands of the great enemy of her salvation. Often and often had she prayed for her lover, but without any visible fruits. His opinions remained unchanged, and his frank nature forbade him from concealing their state from Mary" (I. 92). At the parting interview, he receives in return for his offered hand a cannonade of texts and arguments directed against his supposed infidelity, and is constrained to set sail without

further success than a promise from Mary Pratt that she will remain single till his return. The polemic maid gives him a Bible, in which she has duly marked every text she supposed could prove the deity of Christ. The Sea Lion of Oyster Point, Roswell's ship, is soon involved in fearful danger. A sudden and altogether unlooked-for change of current or of the wind saved her and all her crew from shipwreck and destruction. "God is with us!" exclaimed the young master; "blessed for ever be His holy name!" At this moment of excitement the devout exclamation of the master is echoed by one of the crew, "one Stimson, a Kennebunk man," with an "orthodox" addition,—*"And that of His only and true Son!"* *The fervour with which the rough tar uttered his response produced on Roswell a deep impression.* After a long series of adventures, the Sea Lion, with a cargo of seals, is chained fast, during the icy terrors of a Polar winter, by adamantine chains to the sealing island. During the long watches of this tedious winter, Mary Pratt's Bible is her lover's daily study and comfort; and the result is, his adoption of her "orthodox" creed. Through incredible difficulties and dangers he steers the poor remnant of his ship, which he had been enabled to save from being converted into fuel, safe to Oyster Point. He finds the Deacon dying. There is an amusing picture of the hopes and fears of the selfish relatives of this man as to the disposition of his property. Of course he leaves all to Mary Pratt, accompanied with an injunction on her to wed the brave young mariner; and as Roswell Gardiner now adds orthodoxy to his other merits, her uncle's dying injunction meets with her dutiful compliance.

Theologically viewed, Mr. Cooper's incidents and plot have been arranged with singular infelicity. It may be conceded that an ardent lover would naturally enough be impressed with the fervid zeal and deep convictions of the lady to whom he was attached. But to represent Gardiner, as Mr. Cooper does, adopting the perplexed confusion of a mysterious and profoundly metaphysical creed through the impression of an hour of intense danger, and when surrounded by the sublimest manifestations of the omnipotence of God, is a process strangely unnatural, and betokening little acquaintance with the workings of the human soul. In the hour of danger men forget all their differences, and feel, as they never felt before, their common brotherhood under the Heavenly Father. The song of gratitude bursting from the heart in the moment of unexpected deliverance, will be pitched in a key far above the janglings of conflicting creeds, and will swell in a common chorus of thanksgiving to that Omnipotent Mercy which all alike adore. Again, it is very true that the contemplation of Nature in its more awful scenes and terrific forms is well calculated to put infidelity to flight and awaken devotion. In the sacred books of the Jews there are sublime illustrations of the being and power of Jehovah, derived from the works and scenes of creation. Nature is again and again made to rebuke, by its sublime revelation of One Supreme Power, the folly of polytheism and the wickedness of idolatry. In the midst of Nature's grandeur, the work of men's hands and the imaginations of their hearts shrink into insignificance. The novelist, therefore, could scarcely have selected a school less favourable to the Trinitarian creed than the storm of the ocean or the glories of the firmament.

Again, Mr. Cooper has, in his ignorance of theological opinions and of the boundaries of religious sects, represented his heretic hero as believing the Atonement while rejecting the Trinity.

"I understand you to believe that such a being as Jesus of Nazareth did exist; that he was crucified for our redemption; and that the atonement was accepted and acceptable before God the Father."—I. 205.

"Were you to deny the merits of the atonement altogether, your position would be much stronger than it is in believing what you do."—I. 208.

He has got over the grand difficulty which commonly makes orthodoxy repugnant to men of thoughtful minds and gentle affections, and yet is told by Mary that he wants faith—as she considered faith alone could exist. In

the fervour of her argument the heroine is represented as saying to her lover—"My God is not your God; and what can there be of peace in a family where its two heads worship different Deities?"

Mr. Cooper was of course quite unaware of the very dangerous character of the weapon which he thus pressed into the service of his faith. We are willing to believe and admit that Unitarians and Trinitarians worship, though in different modes, the one true God; but if a Trinitarian advocate insists on it that they worship different Deities, he must be reminded that the Unitarian, at all events, worships the same Omnipotent Being, the Father, whom Jesus Christ worshipped. Does, then, the Trinitarian worship a different being from the God and Father of Jesus Christ?

Of course Mr. Cooper's hero puts no such difficulty in the way of the orthodox maid of Oyster Point. Our author seems to have felt that he was making him somewhat too accommodating and complaisantly feeble in the argument.

"I don't know how it is," answered Roswell Gardiner, influenced, though unconvinced; "but when I talk with you on this subject, Mary, I cannot do justice to my opinions, or to the manner in which I reason on them with my male friends and acquaintance."—I. 204.

The following brief passage will suffice to shew how these lovers talked polemics:

"Do you class me with the idolaters and pagans of Palestine?" demanded Gardiner, reproachfully. "You have said it, Roswell. It is not I, but yourself, who have thus classed you. You worship your Reason, instead of the one true and living God. This is idolatry of the worst character, since the idol is never seen by the devotee, and he does not know of its existence."—I. 202.

Mr. Cooper will doubtless learn that he has himself departed very far from the true faith, as expounded by Athanasian divines, in representing as he does (I. 199) the Redeemer as not merely "the equal of the Father," but also "as a part of that Divine Being." Mr. Cooper becomes obnoxious to the Athanasian censure of "confounding the persons." That symbol declares, in direct opposition to the fanciful statement of our author, "There is one person of the Father, another of the Son, and another of the Holy Ghost;" and again, "There is one Father, not three Fathers."

We fear the Sea Lion has forgotten the declaration of this mysterious symbol, which goes on to say, "He, therefore, that will be saved, must thus think of the Trinity." But these profound and incomprehensible mysteries have perplexed and confounded wiser and clearer heads than those of our Sea Lion; and, with all his courage and seamanship, we fear he will not escape shipwreck of his faith if he venture a second time to steer his tiny craft in the stormy sea of polemical controversy.

The Salt of the Earth. A Sermon, preached on Wednesday, May 30, 1849, before the British and Foreign Unitarian Association, at its Annual Meeting, held in Essex-Street Chapel, London. By J. Scott Porter. 8vo. Pp. 26. E. T. Whitfield.

WE have already described and characterized this appropriate and excellent sermon. We now commend it to the thoughtful attention of the Unitarian public. As its best recommendation, we select the passage in which Mr. Porter remonstrates with those who, influenced by an amiable but morbid dread of Sectarianism, disassociate themselves from our organization and renounce the Unitarian name.

"What man of independent mind would consent to take a part in labours, even for the most important plans of social improvement ever yet proposed,—whether on behalf of temperance, education, slave-emancipation, or for whatever other end,—on the degrading condition of renouncing all seal for what he holds to be religious truth, and even of discarding the simple adoption of its name? And how can any reasonable man lead himself to imagine that by so doing he

takes a sure way to advance its progress? Not for a moment questioning the sincerity of those who take this view, I must not conceal my own opinion, that if their course were generally adopted among us, our cause, instead of advancing, would retrograde, and that rapidly. An open avowal and advocacy are essential to the propagation of any doctrine, involving an important change in the minds of men. Without this, 'the salt' will truly 'have lost its savour; and thenceforth it becomes good for nothing.'

"Not such aid, not such defenders, do the present times demand. All around is life, activity, earnest enterprise. He must have looked with a superficial glance on society as it now presents itself, who cannot see that this is no time for timidity, lukewarmness, supineness."—P. 17.

The Prose Works of Henry Ware, Jun., D. D. Edited by the Rev. Chandler Robbins, Boston. London—Simms and M'Intyre. 8vo. Pp. 752. 1849.

NOT only to every Unitarian Christian, but to every friend of practical religion, a cheap and carefully prepared edition of the works of Henry Ware, like this, ought to be a very acceptable announcement. Without possessing the genius of Channing or the impressiveness of Dewey, Henry Ware was a wise and truly good man, a sound thinker, and a clear and instructive writer. In the form of tracts his publications have enjoyed, and still enjoy, as many of our missionaries know, a wide circulation. In their collected form we trust they will find their way to every vestry library, and to a thousand hearths on both sides of the Atlantic. No volume could be more safely and advantageously put into the hands of a religious man whom we wished to convince that Unitarianism is a religion of holiness and love.

Spiritual Blindness and Social Disruption: a Sermon preached in Essex-Street Chapel, May 3, 1849, on behalf of the London Domestic Mission. By John Hamilton Thom. Pp. 27. London—Chapman.

IN the cheerful spirit of Christian philanthropy, Mr. Thom does not look without hope on the present age of the world, notwithstanding the prevailing spiritual blindness and the wide social disruption. He believes that mankind are awakening to their holiest work, and giving unquestionable signs of a brotherly solicitude for the spiritual welfare of the people. He sees in Christianity, spiritually received and practically applied, a cure for the deeply-seated evils of society. This sermon deserves a much larger notice than we are now able to give to it, being full of truly Christian thoughts beautifully expressed.

Christianity identified with Unitarianism: a Letter to the Hon. and Rev. Baptist Wriothley Noel, M.A., occasioned by his Treatise entitled, "Christianity compared with Unitarianism." By Benjamin Mardon, M.A.

THE first edition of this concise and excellently argued plea for Unitarianism was published by its learned author more than fourteen years ago. We are glad to see that he has now published a second and carefully revised edition of it, in a cheaper form. The noble step lately taken by Mr. Baptist Noel is calculated to enhance the importance and weight of his opinions; and if he is in any of his views seriously wrong, it is very desirable that his error should be pointed out. Mr. Mardon has done this with equal ability and candour; and should his pamphlet fall into the hands of any of Mr. Noel's disciples, it will assuredly give them much matter for their serious consideration. Appended to the Letter is a list of clergymen who have embraced Unitarian opinions. To this not short list Mr. Mardon may add Dr. Humphrey Primatt, the benevolent author of a "Dissertation on the Duty of Mercy and the Sin of Cruelty to Brute Animals," published in 1776. Of the Unitarianism of this divine we have lately met with some proofs, which at a convenient season we will lay before our readers.

Truth or Orthodoxy: to which must we sacrifice? A Friendly Address to the Wesleyan Methodist Preachers of Great Britain. By Henry Burgess. 8vo. Pp. 23. London—Green.

WE know of Mr. Burgess nothing but what he has been led to say of himself in this Address. He describes himself as a minister of the gospel, in middle age, unconnected with the Wesleyan society, though indebted to its ministry and literature for some important mental and moral acquisitions, neither a Neologist nor a Latitudinarian, but a seeker for truth in the Holy Scriptures, and willing to go wherever they will lead him, but agreeing in most of the sentiments of the Wesleyan body. The object of his appeal is to persuade them to put aside Mr. Wesley's Notes on the New Testament, and his four volumes of Sermons, as the standard of their faith. He alleges that such a creed as theirs is both too "stringent" and too "extensive" to allow of freedom of thought in its ministers. He states his objections to the doctrinal standards of the Wesleyan Methodists under the following heads: 1. That they tend to produce a low estimate of the truth. 2. That there is a danger of their tampering with conscience. 3. That their influence is unfavourable to free biblical research. 4. That a fixed doctrinal standard keeps the pulpit in rear of the public mind. 5. That it begets persecution against those who can no longer receive it. 6. That by restricting truth and fettering conscience it grieves the Holy Spirit, &c.

It is with very great satisfaction that we listen to a voice, in the midst of an orthodox church, proclaiming arguments which, legitimately followed out, will allow of no creed whatever apart from the plain statements of the word of God; and declaring that Chillingworth's aphorism, *The Bible alone is the religion of Protestants*, should be universally applicable, and that no man should be required to do more than receive it as the standard of his faith to secure his admission into any church in Christendom.

Mr. Burgess adds, "If the Bible must be interpreted, let the Apostles' Creed be adopted as sufficient on the one hand to exclude mortal heresy, and yet so undeniably scriptural, that no believer in divine truth could reject it." He will probably upon reflection see the impropriety of any man's deciding for another what is "mortal heresy," and that his own arguments are as conclusive against the so-called *Apostles' Creed*, as against any other and more complicated symbol of faith.

We have said enough to shew our readers that, coming from an orthodox man, this is a very remarkable pamphlet. It will be an auspicious day for Christian charity when truths like these spontaneously grow within the pale of every Christian church.

The German Language, in one volume. By Falck Lebahn, Professor of the German Language at the Robertsonian Institution. Second Edition. London—Whittaker.

THIS well-arranged manual will be very serviceable to English students of the German tongue, especially to that happily increasing class who, though eager in the cultivation of their minds, are unable to purchase many or costly books. It contains, 1, a practical grammar, with exercises to every rule; 2, De la Motte Fouque's beautiful story of Undine in German, with explanatory notes of verbal difficulties; and, 3, a vocabulary of 4500 words which belong in common to the English and German languages. The Grammar rules are brief and precise, and the notes give all the help which an intelligent pupil requires.

Reverberations. London—Chapman.

IN this small volume of verses, the author assumes the character of a "poetic priest." There is good sense and generous feeling in some of the strains, but we cannot say that any of them reach to the elevation of *poetry*.

INTELLIGENCE

DOMESTIC.

Manchester New College.

The annual examination of the students in this institution began on Monday, June 25, in the common-hall of the College, and was brought to a conclusion on the afternoon of Thursday, June 28. The proceedings were from first to last interesting and highly satisfactory. We do not remember to have seen at any previous examination so large a concourse of the friends of the College. In addition to the Principal and Professors, there were present at portions of the examination, Messrs. Wm. Rayner Wood, Robert Scott, J. A. Turner, S. D. Darbishire, J. W. Phillips, Edmund Potter, Thomas Ashton, R. V. Yates, Robert Worthington, E. B. Froude (late of Exeter College, Oxford), William Crawford, J. Kendall, J. A. Nicholls, T. E. Lee, I. Mackie; Revds. John Kentish, William Turner, Dr. Montgomery, William Turner, Jun., J. Owen, F. Howorth, J. Whitehead, J. Robberds, J. Wright, N. Jones, J. R. M'Kee, J. Brooks, Edward Tagart, J. H. Ryland, W. Whitelegge, Dr. Beard, A. Macdonald, W. Herford, F. Bishop, T. E. Poynting, F. Baker, J. Colston, R. B. Aspland, &c. The examination began with the junior Latin class, which Professor Bowman stated had during the session read Cicero's Oration, "Pro lege Manilia," and the first Oration against Catiline, the sixth book of the *Æneid*, and part of the twenty-first book of Livy, and had been exercised in Latin composition. The Professor called on each member of the class to translate a passage in Virgil, and to answer questions as to the Prosody, Syntax, Archaisms and Mythology. Professor Finlay next examined the senior class in Mathematics and Natural Philosophy. They had attended, during the session, a course of lectures on the Steam Engine and a course of Geometry; but their attention had been chiefly directed to the Mathematics requisite for the B.A. degree in the University of London. The answers had been previously prepared in writing, without the aid of notes or books, and were now read aloud by the students. They related to Arithmetic and Algebra, and to the Principle and History of the Steam Engine. The middle Latin class had read, during the session, the

first and third books of Cicero de Officiis, and the first book of Livy (the latter being one of the three books prescribed by the University of London for the B.A. examination of 1849), and had paid some attention to Latin composition. Professor Bowman now examined the class in the "Præfatio," and passages of the 19th chapter of the first book of Livy.—After an interval of an hour, allowed for refreshment, the examination was resumed by Professor Finlay, with the junior Natural Philosophy class. The subjects of study had been Statics, Hydrostatics, Dynamics, Light and Sound. Besides reading the answers previously prepared, the class worked out the several problems on the black board. Professor Bowman next examined the class of Ancient History in the history of Greece and Rome. The questions included a very extensive range, and were close and searching. The proceedings of the day closed with the Logic class. This belongs to the department of Rev. James Martineau, Professor of Mental and Moral Philosophy and Political Economy. In his absence from England, Professor Bowman had kindly undertaken the conduct of the class, in order that the students intending to graduate at the University of London might be properly prepared in this department.—On the following morning, the examination was resumed by Professor Finlay, who stated that the class in junior Mathematics had read five books of Euclid, together with the principal elementary parts of Arithmetic and Algebra, and of Plane and Spherical Trigonometry. Rev. William Gaskell, Professor of the English Language and Literature, proceeded to examine his junior class, which had paid much attention to English composition, and had heard lectures on the English language. The questions related to the structure and history of our language, and the principles of composition. The senior Latin class had, during the session, read Cicero de Officiis (books one and three), and Cicero's Letters to Atticus. Professor Bowman examined the class in the latter. The morning's proceedings closed with the delivery of an oration by Mr. Hill, "On the Object of Human Punishments." The examination was resumed in the afternoon by Professor Bowman, with the junior Greek class. The studies of

this class had included books nine and ten of the *Odyssey*, and books one and three of the *Memorabilia* of Xenophon, and Greek composition. The examination was confined to Xenophon. Professor Finlay next examined the senior class of Natural Philosophy. The Professor stated that the attention of the students had been directed to Astronomy and Mechanics; they had read extensively on both subjects, including the greater part of what is usually read by candidates for honours at the Universities. The answers prepared to a series of very abstruse and difficult questions were remarkably full and very accurate. They were in part read aloud by Messrs. Scott and Napier, and illustrated with great ability on the black board. The last class of the day was examined by Rev. W. Gaskell, in English Literature. The questions included the topics of Anglo-Saxon Literature, Romantic Literature, the poems of Langland, Chaucer, Lydgate, Barbour, Dunbar, Spenser, the works of Shakspeare and Milton, &c. The business of the day closed with an oration by Mr. Crompton Potter, "On the Great Associations of Modern Times."—On Wednesday, the examination of the Literary and Scientific department of the College was resumed and brought to a conclusion. First, the senior Mathematical class passed through a very searching examination in the higher branches of mathematical science. Professor Finlay stated that the attention of the class had been chiefly occupied by the Differential and Integral Calculus, with applications to the Geometry of Plane Curves. They had also read extensively on the theory of Algebraic Equations and the application of Algebra to Solid Geometry. The Professor added, that the answers prepared by the class were remarkably accurate and full. Although the time prescribed for the examination had not been sufficient to enable them to answer all the questions, he might state that no difficult question had been left unanswered. The answers and demonstrations of both Mr. Scott and Mr. Napier were greatly admired. The senior Greek class was then examined in Xenophon and Aristotle. Rev. John Kenrick, in the course of the day, examined the class of Ancient History (Egypt and the East) and that of Ancient Literature. Very full and generally correct answers were given to the questions, which included a review of what modern scholarship has done to elucidate Egyptian history

and antiquities, and an outline of the literature of Greece and Rome. Professor Boardman examined the middle Greek class in the *Bacchæ* of Euripides, one of the books appointed for the next B.A. examination in the University of London. Orations were read in the morning by Mr. Scott, on "The Difficulties of the Condition of Man the Means of his Moral and Intellectual Improvement,"—and by Mr. Bishop, on "Peace and War." As the hour for closing the examination approached, the common-hall became very full; and when the distribution of honours was about to be made, a number of ladies entered the room.

The Rev. John Kentish, Vice-President of the institution, said,—"I should be very unwilling to detain you, even for a few minutes, by any observations of mine, from the pleasing spectacle which is to conclude the proceedings of this day. One thing only let me remark: the principle of awarding prizes, in seminaries of elementary education, to students who have distinguished themselves during the session, and the practice of so doing, proceed upon the supposition, the established truth—for so I deem it—that it is lawful and becoming for tutors and governors to make their appeal to some of the best and most generous and tender of the human sentiments and feelings, the love of praise. Accordingly, I proceed, without any further delay, to read the award from the paper that has been put into my hands, and which has been drawn up with no common discrimination.

"In Classics: In the junior class, the first place has been maintained, throughout the session, by Mr. Brook Herford, who, however, considering that his superior age gave him a too great advantage over the other members of the class, has generously declined to enter into competition for the prize.

"The Professor thinks it right to state that he should have attempted to dissuade Mr. Herford from this course, had not the merit of the student next in order in the class, Mr. Rupert Potter, been such as amply to entitle him to a prize; and to him, therefore, it ('Milton's Poems,' Sir Egerton Brydges' edition) is awarded. Mr. Vernon Darbishire also takes an honourable position in the class.

"In the senior class, Mr. Bishop is precluded from receiving a prize, both by his being in his fourth session and by the circumstance that he has already

taken prizes in this class. A very close competition, however, has been kept up between him and Mr. Scott, to whom, therefore, the well-earned prize (Dindorf's edition of 'Euripides') is awarded. It is due also to Mr. Hill to state that his performances in this class have given him a position but little below that of Mr. Scott.

"In Mathematics: In the junior class, no prize has been awarded.—In the senior class, the prize (value two guineas) offered by a Friend to the College, has been adjudged to Mr. Charles Addyes Scott. The books are 'Gregory's Solid Geometry,' 'Hymer's Integral Calculus,' and 'Kelland's Theory of Heat.' Another prize has been awarded to Mr. William Napier; the work is 'Griffin's Optics.'

"In Ancient History: The prize in this class has been adjudged to Mr. Rupert Potter. Mr. Scott has only attended one part of the course, and was therefore disqualified from competition, and Mr. Herford declined being considered as a competitor, but the written answers of the two last-mentioned students were very satisfactory. The prize book is 'Wordsworth's Pictorial Greece.'"

On Thursday, June 28, the examination in the Theological department began at an early hour and lasted till five o'clock. Professor G. V. Smith examined, in the course of the day, the three classes in Hebrew; the junior in portions of the Book of Genesis, the middle class in the Psalms, and the senior in the Book of Job. The Professor also conducted his classes through a very searching and deeply interesting examination of the Evidences of Religion and the Theology of the Old Testament. The paper on the latter subject included questions under twenty-four heads, each head including several topics. The answers were very full and generally accurate. The class in Evidences acquitted itself remarkably well. The paper of questions was very comprehensive, being ranged under nineteen heads. It may be interesting to our readers to know the precise character of some of them. We give, therefore, the three last:

"(17.) We have in the Gospels a trustworthy account of the great features of the public ministry of Jesus: give, in a brief form, the evidence by which this proposition may be supported, under the following heads:—(a) The number, and wide diffusion, of copies of the Gospels, before the end of the second century. What writers

attest the general reception of the Gospels at the time mentioned? (b) The character of the various readings noticed by Origen. What inference arises from the terms in which early heretics are sometimes charged with altering the Gospels? (c) The peculiar character of the Greek of the Gospels; the uniformity of style severally characterizing each; the consistency of the character of Christ: how do these facts bear on the question of careful preservation from an early age? (d) The statements of early Christian writers as to the authors of the Gospels; give some of the particulars of these statements—and the dates of the writers. State reasons for believing that Justin Martyr quotes our present Gospels. How may it be explained that he does not mention the names of the Evangelists? Up to what date does the foregoing chain of evidence lead us, and how far does that date harmonize with any internal marks of time, positive or negative, found in the Gospels? (e) The discrepancies of the Gospels.

"(18.) In what manner does the mythical theory of Strauss suppose the narratives of the events and actions of Christ's life to have been originated? Mention facts opposed to that supposition—1, in the mode of citing prophecies from the Old Testament in the Gospels; 2, in the difference between the recorded life, character, and fate of Jesus, and previously existing expectations as to what the Messiah would be; 3, any other important considerations opposed to the theory referred to.

"(19.) Illustrate the credibility of the Gospel history, from any considerations that appear specially suitable for this purpose, with reference 1, to the ordinary, and 2, to the miraculous incidents in the narrative. What inferences may be drawn on this point from the Proem of Luke's Gospel?

"The conclusion drawn from the whole inquiry?"

The examination of the several classes in Ecclesiastical History was listened to with very great interest. The junior class had attended to the history of the first, second and third centuries. The lectures given to the senior class during the session had included a period beginning with the fifth and ending with the eleventh century, in order to effect which an additional lecture had been given each week during a portion of the session. The two classes had read with the Professor portions of the works of Clemens Alexandrinus, in which

they were now examined, *viva voce*. In the morning, Mr. Alfred Worthington read a sermon on Ruth i. 16, 17; and in the afternoon, Mr. Roberts on James ii. 19, 20.

The proceedings of this arduous and protracted examination having been brought to a close, Rev. William Turner, the venerable Visitor of the College, delivered the following address:

"Gentlemen,—I cordially agree with our excellent friend Mr. Kentish in expressing the satisfaction of this assembly in the attentive and patient diligence with which you have gone through the fatigues of this long examination; which proves that you have in general very creditably availed yourselves of the advantages you have enjoyed in this place for preparing yourselves, I trust, to become eminently useful, in your several walks, to the rising generation. The distinctness and propriety of the answers which you have in general given to the several series of questions which have been proposed to you have been highly honourable to the ability and exactness with which you have been taught, and to the attention which you have paid to your studies.

"I hope you will always make a point of reading and speaking correctly, both in public and in private; that you never allow yourselves to mumble your ordinary College orations, as if the great business were to get them over as quickly as possible; more especially that you are careful to read the Scriptures, and conduct your devotional services, with a due sense of the solemnity and importance of the duty you are discharging. On the other hand, I should be sorry to see our public speakers run into an artificial, theatrical manner,—speaking always by rule, and raising or sinking the voice according to specific directions. And if you, my young friends, were to resolve, on your return to College business, to pay particular attention to an easy and natural, but just and forcible utterance, your own exertions and mutual criticism and correction, would do more to qualify you for becoming useful, acceptable, impressive preachers, than any systematic instructions, which, however, I would by no means be thought to undervalue. And surely you must be sensible that it is an object of great moment, that you not only feel yourselves the supreme importance of the truths and duties of religion, but also that you neglect no means within your power to qualify

you for communicating similar impressions, with full practical efficiency, to the minds of those whose highest interests it will be the duty, and I trust the pleasure, of your future lives to promote.

"When, therefore, you shall proceed from these preparatory studies, and from this place of education, and shall devote your time and your acquirements to more stated and settled services, may the love of God abound among your people: may it never die, or fade, or waver: may the love of man also abound among them through your successful labours; the same mind of gentleness, generosity and forbearance, which was also in Christ Jesus; and may you keep them faithful even unto death. May it be yours to see the prize of their high calling secure in their profession; to see the crown of glory which fadeth not away placed upon their heads by the Judge of all the earth: may your bliss be multiplied by the happiness of them all: may you have it to say to your Father, 'Here we are, and the brethren whom Thou hast given us:' and may you ever dwell with them in the presence of Jesus Christ, your Elder Brother, and the great High Priest of your profession; and in all the glories of Paradise be evermore partakers with them, and in all the songs of Paradise be ever joined by them! Amen!"

On the following day, a meeting of the Trustees of the College was held for the transaction of business connected with the examination, the admittance of new students, &c. Mr. Samuel Roberts, the senior student, on taking leave of the Trustees, received their congratulations on his success in obtaining the Gold Medal in Mathematics at the recent M.A. examination in the University of London. During the meeting, the Chairman (Rev. John Kentish) received a letter from one of the officers of the University of London, communicating the gratifying intelligence of Mr. Richard Hutton, formerly a student of Manchester New College, having obtained the Gold Medal in Moral Philosophy. The cordial thanks of the Trustees were voted to Rev. John Kentish and Rev. William Turner, for their services at the close of each examination.—The College will re-open on Friday, Sept. 28.

Presbyterian College, Carmarthen.

The annual examination at this institution commenced on Tuesday, June

19th, and continued daily from nine to five, till twelve o'clock on Friday, June 22nd. It was conducted partly *viva voce*, and partly in writing. The absence of the Rev. D. Davison, from ill health, was deeply regretted, and sincere and earnest were the wishes for his speedy restoration to his usual health. The *viva voce* examination was principally conducted by the Tutors,—the Deputation from the Board, the Rev. John Boucher, Hackney, and Dr. Davis, Froodvale, selecting the portions to be read, as well as the subjects for examination generally.

The senior classes were examined in the Hebrew, Syriac, German, Greek and the Latin Languages, and also in Theology, Ancient, Modern and Church History, in Moral Philosophy and Logic, as well as in the higher branches of Mathematics.

Mr. Boucher, after delivering a very appropriate address to the students, and after entering into the details, and noticing the very satisfactory character of the examination, proceeded to the distribution of the prizes.

The first prize was awarded to John Jones, William Roberts, Henry Oliver—all equal.

The second, to Thomas D. Evans, David Jones—equal.

The third, to David Davies, Evan Jones—equal.

The fourth, to Benjamin Williams, David Griffiths, George Palmer—equal.

The annual meeting of the *South Wales Unitarian Tract Society* was held on June 27th and 28th, at Gellyonnen, Glamorganshire. The introductory service was conducted, on Wednesday, by the Rev. J. E. Jones, Bridgend; when the Rev. Peter Joseph, of Cilian, and the Rev. D. Lloyd, of Carmarthen, preached. On Thursday, the Rev. D. L. Evans, Bridgend, introduced, and the Rev. Thomas Thomas, Pontydefaid, preached. At the conclusion of the sermon, the Rev. — James was voted to the chair, and a very animated discussion took place upon "The Nature of Religion," when most of the ministers expressed their views upon this important subject. The meeting was very numerously attended, and the audience seemed to be deeply interested in all the proceedings.

Nottingham.

The annual meeting of Ministers of the Presbyterian or Unitarian denomination for the Midland district, was

held on Thursday morning, June 21st, in the High-Pavement chapel, when the following ministers were present:—Revds. B. T. Stannus, Sheffield; P. Wright, Stannington; Thos. Hunter, Chesterfield; J. G. Teggins, Mansfield; R. L. Lloyd, Belper; E. O. Jones, Duffield; H. W. Crosskey, Derby; T. C. Holland, Loughborough; C. Berry, Leicester; C. C. Nutter, Lincoln; J. Dare, Domestic Missionary, Leicester; and B. Carpenter, Nottingham.

The Rev. Peter Wright conducted the devotional service, and the Rev. Thomas Hunter preached, from Matt. ix. 36, 37, 38, a very excellent sermon, adapted to the occasion and the times, in which he aimed to stir up ministers and people to greater exertions in the cause of the gospel, as emphatically the religion of love, containing glad tidings of great joy to all people; and, as such, would be embraced gladly by many who now reject it, if we laboured more earnestly to unfold it to them in its true power and spirit, and in its scriptural simplicity.

On the preceding evening there was also a religious service, attended by a large audience, when the Rev. C. C. Nutter conducted the devotional service, and the Rev. B. T. Stannus preached from 2 Cor. iv. 4, "Christ who is the image of God." From these words the preacher delivered an impressive and eloquent discourse. After advertising in the introduction to the value of the faith in the character and purposes of God with which Christianity inspires us, and its necessity to men as intelligent and moral creatures, as well as sinners in the sight of heaven, the preacher shewed that, though the whole universe was a revelation of Deity, shadowing forth a moral significance in its unconscious materialism, yet that many of the elements of spiritual knowledge and faith were beyond its grasp; and that human nature was too complex, and human excellence in the present state of man too imperfect and alloyed, to furnish an adequate basis for a living practical faith in a morally perfect God. There was wanted something more specific, a new type of human destinies, specially indicated by signs which no one could mistake as the specimen and type of God's choosing—a perfect and immortal being breathing such a spirit, uttering such words, and doing such work, as might testify that God was with him. That want was supplied in "Christ the image of the invisible God." It was then shewn that Christ both

gave and was a revelation; and that the mind of God was so mirrored in the mind of Christ, that he and the Father were one, and that the disciple who had seen Christ might be said to have seen the Father. It was afterwards argued that Christ, being the "image" of God, could not be God himself; and that certain doctrines, which were earnestly enjoined as truths of revelation, could, by the same principle, be effectually negated. In illustration, the preacher dwelt particularly on the character of God and the character of Christ, as pictured in the current theology; shewing that the representations relatively given of each, vacated the principle that Christ was the image of God. The cheering prospect was also held out that, Christ being the type of universal man, we saw in him what we ought to be, and were intended to be, and what, if we were but true to our nature, we finally should be; for, as he was the image of Deity, we were called to be images of him. Thus was it established that man's nature possessed an inherent dignity and grandeur which no accumulation of adventitious corruptions could altogether overbear or extinguish. If human nature were corrupted, the elements and materials of a second creation yet lay enfolded in every soul of man. There might be darkness, but God had given and would give the light of the knowledge of his glory in the face of Jesus Christ. There might be elemental discord, yet there was a spirit of God moving on the face of the waters, with power to quicken and harmonize all things, and evolve the new creation from the night and turbulence of very chaos. Every Christian would, in the fulness of time, be as a Christ; tendency, capability in the creature, was design in the Creator. All men would come to Christ, and Christ would bring them to God; and they would be one with God, even as Christ was one with God. The peroration of the discourse was devoted to an earnest recommendation of the principles, Christ the image of God, and Christ's gospel the miraculously-attested truth of heaven, as a scriptural and sufficient bond of Christian brotherhood.

The next meeting was fixed to be held at Mansfield. A handsome dinner was provided for the ministers by a number of gentlemen of the congregation, who met them at the Exchange in the magistrates' room, the use of which was specially granted for the

occasion. Charles Paget, Esq., of Rudington Grange, presided with his usual ability and good taste, supported by the Mayor, who, though not a member of the congregation, had very cordially accepted the invitation of the committee to dine with the meeting. H. M. Wood, Esq., acted as Vice-chairman. After the first toast, "The Queen," received with loyalty and affection, other sentiments suited to the occasion followed, among which the all-important cause of Education for the People was not forgotten; the divisions of its friends were lamented, and the necessity of Government aid to give greater effect to voluntary exertions, was advocated.

Tea was provided in one of the large school-rooms connected with the High-Pavement chapel, where a numerous company assembled for the evening,—the Rev. B. Carpenter in the chair. The meeting was addressed by most of the ministers present, and by several laymen, in a very able and animated manner on various topics of common interest, relating to civil and religious liberty; to the means of promoting the greater usefulness of the Midland Association of ministers and churches; the importance of Domestic Missions; and to the increase of piety and zeal amongst us. Amidst differences of opinion freely expressed and as freely considered, there was a pervading spirit of harmony and good-will, that gave a pleasant and useful tone to the whole proceedings, and the business of the evening was brought to a suitable close by a hymn and prayer.

The School at Cleator.

From the proceedings at the Provincial Meeting held at Chowbent, reported in our last number, our readers would learn some particulars of the wise and benevolent exertions now making by Mr. Ainsworth to improve and refine the neighbouring population. From a Whitehaven newspaper we take the substance of the following report of the examination of the school, in which a minister of the Established Church and one of the monthly preachers in Mr. Ainsworth's school-room were amicably united in testing the proficiency and acquirements of the pupils.

This school, now consisting of about 100 boys and girls, was opened for public inspection on Monday and Tuesday, the 28th and 29th of May. On the former day, the examination was con-

ducted by Mr. Black himself; and on the succeeding day, by the Rev. Wm. Hadfield, A. M., incumbent of Cleator, and the Rev. R. Brook Aspland, A.M., of Dukinfield, when there were present Mr. and Mrs. Ainsworth and a party of friends, and many of the parents and friends of the pupils.—On Monday, Mr. Black went through the usual routine of his school, beginning with the lowest class in Reading, and ending with the highest class in Conic Sections, illustrating his mode of teaching in the several branches of Reading, Spelling, Writing, English and Latin Grammar, Geography, Arithmetic and Mathematics. In each of these departments the pupils exhibited great proficiency, more particularly in Arithmetic, Mathematics and English Grammar. We were much surprised to find children from eight to ten years of age perfectly familiar with the management of Decimal Fractions, and working by means of them the most complicated questions in Practice and Proportion, with a surprising economy both of time and figures. They also solved with great rapidity several difficult questions in Mental Arithmetic, though we were told that this system is not generally taught in the school; thereby proving that the minds of the children had been so trained that they at once seized upon the shortest and simplest mode of solving all problems submitted to them. We were also much pleased to observe the great progress which the scholars generally have made in English Grammar since last examination. A few faulty sentences of English were handed in by some gentlemen present, and in every instance the error was pointed out with the utmost facility and expedition. We subjoin an abstract of the speeches delivered by the Rev. Wm. Hadfield and the Rev. R. Brook Aspland, at the conclusion of Tuesday's examination. We shall therefore draw our remarks to a close, merely observing that the whole proceedings on both days of the examination impressed us with the highest opinion of Mr. Black's capabilities as a teacher, and the general proficiency and admirable discipline of his scholars.

The Rev. WILLIAM HADFIELD, who was present at last year's examination, and could therefore form an opinion as to the general progress of the scholars since that period, rose and said: Ladies and Gentlemen, Boys and Girls,—I hope, from the circumstance of my having lately suffered from indisposi-

tion, you will excuse any want of pertinence in my remarks, and I will at once proceed to state my opinion of the management of the school, and afterwards address the children. Since the examination of the children last year, I can plainly see that, as regards the higher department of the school, namely, the Mathematical, there is a decided improvement in the Algebra and Euclid classes, and the addition of a new one, namely, Conic Sections. In Mathematics and Arithmetic, I can speak with the highest praise as to the method adopted by Mr. Black in the instruction of his pupils. He has been careful not only to instruct his pupils in the various processes, but has also taken the greatest pains to impress on their minds the reasons of them. He has thus not only taught them to do them in a correct manner, but has also enabled them to shew the reason why they do so; and in this improvement of the reasoning faculties has enabled them to carry on in after life the education they have received here. In the readings on Science and Natural Philosophy, I have been struck with the excellent though toilsome plan that he has adopted. In hearing a tolerably long reading on Friday last, as well as yesterday, I find that the greatest pains have been taken in questioning the children on the meaning and derivation of words; and from a long questioning and strict examination which I gave to the children on Friday, and which was continued by Mr. Aspland yesterday, I found there were not more than one or two words which they did not well understand, and of the great bulk they were enabled to give a correct derivation. This I consider one of the most practically important points in the management of a school, and one on which I can congratulate Mr. Black when I see the trouble he has taken and the success he has attained. There is one point only which, with Mr. Black's permission, I will touch upon. From his acquaintance with the voices of the children, he is enabled distinctly to understand what to a stranger is partly inaudible, and consequently unintelligible; and I would therefore impress upon him the propriety of requiring from them a clear and distinct enunciation. I will now finally conclude my remarks on the management of the school, by again congratulating Mr. Black on the great care he has taken to improve the reasoning faculties of his pupils, and that he has been con-

tented to allow them to make no further advance than has been attended with a clear comprehension of the subject taught.—As to you, boys and girls, the pupils now assembled here, I will address a few words of advice and exhortation. In the first place, I would wish you to remember that good literature is only valuable as it is connected with religious principle and virtuous conduct. These generally go together, but unhappily there are some cases to the contrary; and nothing can be more deplorable than to see high acquirements debased by vicious conduct. With learning and virtue united, there is no station in this kingdom to which you may not aspire. Every thing is open to talents and virtue; and you have the animating principle to exertion, that these, accompanied with diligence and industry, are, in the end, sure to meet their reward. As regards the particular parts of your education, I would first allude to mathematics. Although the immediate practical application of them may not fall to the lot of you all, they ought not on that account to be less prized. They are an invaluable discipline for the mind, and are peculiarly calculated to enable you to discern truth from falsehood, to detect right and wrong. They are intended to give you a logical mind and improve your reasoning powers, and thus to advance your studies in after-life with greater certainty and correctness. As regards another portion of your acquirements, that of grammar, it is of great importance that you should be able to speak and write your own language with correctness. I have known the acquirements of clever men very much undervalued by deficiencies in spelling and grammar. The success of your communication with the world frequently depends upon a first impression; and when that impression is made to your disfavour, it may afterwards be difficult to remove it. I would lastly urge on all of you the duty of sincere gratitude to your Instructor. The vocation of a schoolmaster is toilsome and anxious to the last degree; and I hope you will endeavour to second the exertions made for you in the only way you are able, by diligent attention to your master's instructions and willing obedience to his commands. I was much struck with the excellence of one part of Mr. Black's mode of instruction, and I think you, Mr. Aspland, were also; and that was, in the illustration you boys gave, under his super-

intendence, of the theory of compound ratios. When I was a boy at school, the labour would have been infinitely greater to attain the same end, together with much more difficulty in the comprehension of the means employed; and for this you are greatly indebted to your master. Always strive to rise in life, rather than lower yourselves; and nothing can more certainly contribute to this than attention to the instructions of your master. There are many instances of persons amongst the lowest classes in this country raising themselves to high rank amongst the nobility and princely merchants of our land; and, as I said to you last year, the Scotch have a very true proverb, "that he who mints at a gown of gold will at last get a sleeve of it." I will now conclude with sincere wishes for Mr. Black's welfare, and for your advancement in the purposes for which you are sent here.

The Rev. R. BROOK ASPLAND said, he had much pleasure in expressing his concurrence in the very judicious remarks of Mr. Hadfield. He had been deeply interested by the proceedings of that and the previous day. Never had he taken part in the examination of a school with more satisfaction and pleasure. They had unquestionable proofs of the fidelity and skill of Mr. Black, and of the success of the plans pursued in the school. He was now able most sincerely to congratulate Mr. Ainsworth on the good already effected, and of the prospect of future benefit to the inhabitants of Cleator. There were many features in the long and trying examination of the scholars, just brought to a close, which invited remark. The proficiency of the boys in arithmetic and mathematics was quite remarkable, and did equal honour to the pupils and their instructor. It was evidently Mr. Black's habit to make his pupils perfectly understand every step of their progress. They were not merely taught certain technical processes, but were made from first to last to understand the reason of every thing they did. The reading and spelling of the pupils had been generally good; but there were faults of accent and elocution which they would do well hereafter to attend to and remove. The earnest and perfectly audible manner in which they had given their answers in arithmetic and in algebra, after rapidly working the same on their slates, proved that they had voices and knew how to use them. Let them in future speak out

in the same manly and spirited style when answering questions put to them individually. When speaking singly, the boys had sometimes merely whispered their answers; but the very same boys, when struggling to give the first solution of a sum, fired off their answers with such eagerness, that the effect, when half-a-dozen (as happened again and again) finished at the same moment, resembled that of a party of soldiers firing a salute. In the examination on the subject matter of the lessons, and on the derivation and meaning of the words of which they were composed, the scholars had acquitted themselves well, and shewn that they understood and remembered what they had read. He had observed with much interest the cheerful and happy countenances of the scholars. The expression of the scholars was usually a reflection of the character and talent of the teacher. If in him there were severity and unkindness, constraint and gloom would cloud the faces of the children; if in him there were deficient knowledge, or little skill in communicating it, the listless and wearied countenances of the pupils would reveal the master's incapacity. But those who had during the last two days watched the bright, intelligent and happy faces of the 100 children before them, would feel assured that on this point all was right, that Mr. Black was both an able and a kind teacher. The improvements which had taken place in education were amongst the most remarkable characteristics of the age. They deserved to be mentioned side by side with those notable improvements of the present century—gas-lights, rail-roads and the electric telegraph. Contrasting the appearance of a well-conducted school, in which love, not fear, was the principle appealed to, with a school as it was generally half a century ago, in which the ferule or the rod was the moving power, they saw a change not less pleasing than that effected by the illumination of gas-lights compared with the feeble glimmer of street lamps. The skill and expedition with which knowledge was now communicated to the young was as great a change as that which enabled us to travel with unprecedented rapidity across the deepest valleys and under the loftiest hills. Education had indeed obtained something like railway speed, and the almost magical rapidity with which some of the older boys had that day answered questions far from simple—the answer

often following instantly the enunciation of the question—was a parallel to the wonders of the electric telegraph. He had noticed with satisfaction the presence during the whole of the day of some of the parents of the children. He could well understand the gratification which they had enjoyed in the creditable performance of their children. Mr. Aspland proceeded to make an earnest appeal to the parents present, asking them to co-operate with the benevolent purposes of Mr. Ainsworth in founding, and the successful abilities of Mr. Black in conducting, the school. He entreated them, as the least return they could make, to secure the regular and timely attendance of their children. In conclusion, he addressed himself briefly to the scholars, conjuring them to make the best use of their present remarkable advantages, and hereafter, when they left the school, to go on in a resolute course of self-culture and improvement, and build a suitable edifice on the deep and broad foundations which were now laid for their future usefulness and respectability.

Christian Tract Society.

The fortieth annual meeting of this Society took place at the chapel in Essex Street, Strand,—James Fedaille, Esq., the Treasurer, in the chair. From the report then presented we extract the following:

"The attention of your Committee has been devoted to the purpose of adding as much variety as possible to the list of their publications. They have followed in the path already marked out in adding to their list works which in their opinion come fully within the scope of the Society, and particularly so when they have been enabled to present to their subscribers such works at a reduced rate.

"Your Committee thankfully acknowledge donations and life subscriptions during the past year, amounting to £49. 17s. 6d., including one of £20 from the same friend who has twice before so liberally assisted our finances. It is, however, to annual subscriptions and an extended sale that this Society must look for the means of establishing itself upon a firm basis. And while Societies formed and zealously supported for the dissemination of particular points of doctrine are so successful, your Committee cannot believe that one formed for the express purpose of

distributing small cheap Tracts, inculcating moral conduct upon Christian principles, and from whose Catalogue everything sectarian has been excluded, will willingly be let die."

It was resolved at this meeting, that, owing to the more favourable state of the finances of the Society, the old Rule be reverted to, of allowing subscribers to take the full amount of their subscriptions in Tracts out of the Society's Catalogue.

The following officers for the year ensuing were elected:

Treasurer—James Esdaile, Esq.

Committee—Revs. Dr. Harrison, W. Vidler, S. Wood, Messrs. R. Dunn, W. N. Green, J. Hart, J. C. Lawrence.

Secretary—Mr. J. E. Clennell, Mare Street, Hackney, to whom all communications are requested to be addressed.

The Committee will be happy to receive from their friends any MS. suitable for the purposes of the Society. As their publishing season is at the close of the year, they will feel obliged by such communications being forwarded within three months.

Admission of the Jews to Parliament.

Just after our last No. was printed off, we learnt that the House of Lords had rejected (by 95 votes against 70) the Parliamentary Oaths Bill on its second reading, although it had been sent up to them from the Lower House by a majority of 60 votes, in one of the largest houses of the session. The Primate and two of the Bishops (Exeter and Oxford) brought discredit on the religion of which they are the professed champions by resisting on religious grounds the civil rights of their elder brothers the Jews. Baron Rothschild, with becoming spirit, resigned into the hands of his constituents the trust which he was thus disqualified from fulfilling. The citizens of London, with not less spirit, determined that the cause of religious liberty should not suffer in the person of their representative-elect, and that the intelligence and liberality of the country should not be extinguished by an union of sectarian bigotry and feudal intolerance. Baron Rothschild was again put in nomination. In an evil hour for himself and his party, Lord John Manners allowed himself to be put up in opposition. The speech of Mr. Raikes Currie in proposing the popular candidate was worthy of the occasion.

"I propose to you Lionel Rothschild

as a fit and proper person to represent us in the Commons' House of Parliament. (Loud cheers.) In using these expressions I do not merely propose as a candidate to this vast assembly—to this, the greatest city in the world—one of her most respected and most influential merchants. No; my words, feeble though they be, have a far wider and deeper import. This is no contest of personal ambitions or party politics. What are we met to do to-day? Let us well consider and rightly understand it. We, the peaceable, the industrious, the matter-of-fact citizens of London, met together in our ancient hall (which has witnessed so many triumphs of civil and religious liberty), here solemnly and deliberately throw down the gauntlet; we pledge ourselves all to all, and each to one another, to contend by every constitutional means against the last remnant of religious persecution, and never to cease from the contest until we have achieved a victory. And will not that victory be won? Does any man dare to doubt it? (Cheers.) Here, on this spot on which we are now standing, close to these precincts, men from age to age once hated, and tormented, and burnt one another (thinking they did God service), because they differed in their manner of worshipping our common Father. Those dark times rolled on, but at last a voice arose—perchance 'a still small voice'—and said to men, this burning, this persecuting, this interference with the rights of conscience, is not Christ's religion. You are doing in all this, not, as you deem it, God's work, but the devil's work. (Cheers.) From the hour, ay, from the very moment when that voice went forth, the doom of Bigotry was sealed. She has indeed fought her ground inch by inch for centuries; she dies hard; but the life is all but out of her. Yes, when once the great truth of the rights of conscience, of the wickedness and uselessness of persecution, had gone forth among the nations, that truth must triumph; for, thank God! a great moral truth, once launched in the world, is indestructible and irrepressible; it has the principle of immortal life within it; it must go on, conquering and to conquer. (Loud cheers.) You may aid it, but it aids you more; it is growing while you are sleeping; it shall encircle and possess the earth. Therefore I said, who dares to doubt of victory? (Loud cheers.) For are we not contending for this immortal truth—that conscience should

be free—that man's relations towards the Supreme Being shall be a thing apart from all human interference—that religious persecution shall cease for ever? (Cheers.) 'Oh!' says some shallow bigot, 'what persecution is there here? We do not torture Baron Rothschild—we do not fine him—we do not shut up his synagogue.' No; but you shut up those avenues to distinction and public usefulness, and honourable fame, which the will of his fellow-citizens, who know him well, have placed at his command; and you do this only—you profess only to do it—because you do not like his religion. (Cheers.) Is not this religious persecution? Just as the student of nature in the physical and material world, the chymist or the astronomer, traces amid the diverse phenomena he studies the varied developments of the self-same principle, of the self-same law,—so the thoughtful observer of the politics of society sees the development, modified by the circumstances of the age, and time, and nation, of the self-same principle in the acts or the legislation of his fellow-men; and is not this vote the development of the persecuting principle to the full extent that our age and country will allow? Depend on it, the men who now exclude our representative from Parliament, would once have confiscated his property and drawn his teeth. (Cheers and laughter.) Shall these things be? My friends, it rests with you to put an end to them. I say not one word in disparagement of the House of Lords. I make no threat. I would not displace a single feather that nods in that gorgeous plume. (Cheers.) I presume not to point out all the influences which will achieve our triumph, but of the victory I feel perfectly assured. (Cheers.) The pleasures of persecution are, doubtless, great, but men will remember they may be too dearly purchased. (Cheers.) Only do your duty, and I stake my existence on the issue. (Loud cheers.)

At its close, the poll stood thus:
Baron Rothschild..... 6017
Lord John Manners..... 2814

Majority..... 3203

The thanks of every lover of religious liberty are due to the citizens of London for the righteous verdict of acquittal which they have given to the Hebrew nation from the charge of legislative unworthiness preferred against them by a majority of the House of Lords.

The question is now virtually settled; and early in the ensuing session we may feel assured that the Archbishop of Canterbury, Lord Winchelsea, the Bishop of Oxford, and the other Peers who gratified a discreditable bigotry by rejecting the Parliamentary Oaths Bill, will be constrained to withhold their opposition, or will find themselves voting in a minority. We are only anxious upon one point. It has been suggested that the Government may now ask the House of Commons to follow the precedent set in the case of Mr. Pease, the member of the Society of Friends, who took his seat without the usual oaths, simply through a resolution of the House. This would be, under the present circumstances, an unworthy evasion, gratifying enough to the majority of the Upper House, who would thus be saved the humiliation of confessing their inability to maintain an untenable position. It is due to the great principle of religious liberty, that, having been denied, it should be deliberately, and with every customary solemnity, re-affirmed and sanctioned. An obstinate resistance on the part of the Lords to the now emphatically declared will of the people of England, would soon open out another question, far more pregnant with danger to themselves than the recognition of the right of the Hebrew people to enjoy equal civil privileges with their Christian neighbours.

Services at the Old Presbyterian Chapel, Hall Bank, Buxton.

July 8. Rev. T. C. Holland, Loughborough.

— 15. Rev. Peter Wright, Stannington.

— 22. Rev. William Fillingham, Congleton.

— 29. Rev. J. Malcolm, Boston.

Aug. 5. Rev. George Hoade, Oldham.

— 12. Rev. T. Cooper, Doncaster.

— 19. Rev. Jas. Bayley, Stockport.

— 26. Rev. G. Vance Smith, A.B., Manchester.

Sept. 2. Rev. J. T. Ragland, Hindley, near Wigan.

— 9. Rev. G. H. Wells, A.M., Gorton.

— 16. Rev. John R. Beard, D.D., Strangeways, Manchester.

— 23. Rev. William Gaskell, A.M., Manchester.

— 30. Rev. J. G. Teggins, Mansfield.

Morning service, at Eleven o'clock.

Evening service, at half-past Six.

OBITUARY.

1849. May 21, at Edgeworthstown, in her 82nd year, MARIA EDGEWORTH. Of this excellent woman and distinguished benefactress to the young, by her varied and admirable writings, we have gathered from several sources a few particulars. Our first extract is from the *Athenæum*.

"Of Maria Edgeworth it may be said—even more emphatically than of her sister novelist, Miss Burney—that she lived to become a classic. Her decease in her 83rd or 84th year can hardly be felt as a shock in the world of letters, though it bereaves her home circle of one whose many days were but so many graces, so actively unimpaired did her powers of giving and of receiving pleasure and instruction remain till a very late period of her existence. The story of Miss Edgeworth's life was some years since told by herself in the *Memoir* of her father. She was born in England—the daughter of Mr. Richard Lovell Edgeworth, by the first of that gentleman's four wives—and had reached the age of thirteen before she became an Irish resident. Fifty years or more have elapsed since her "*Castle Rackrent*"—the precursor of a copious series of tales, national, moral and fashionable (never romantic)—at once established her in the first class of novelists as a shrewd observer of manners, a warm-hearted gatherer of national humours, and a resolute upholder of good morals in fiction. Before her Irish stories appeared, nothing of their kind so complete, so relishing, so familiar yet never vulgar, so humorous yet not without pathos, had been tendered to the public. Their effect was great, not merely on the world of readers, but on the world of writers and politicians also. Sir Walter Scott assures us that when he began his Scottish novels, it was with the thought of emulating Miss Edgeworth; while Mr. O'Connell, at a later period (if we are to credit Mr. O'Neill Daunt), expressed substantial dissatisfaction because one having so much influence had not served her country as he thought poor Ireland could alone be served—by agitation. Prudence will allay, rarely raise, storms; and prudence was ever at hand when Maria Edgeworth (to use Scott's phrase) 'pulled out the conjuring wand with which she worked so many marvels.' Herein lay her strength, and herein also some argument for cavil and reservation on the part of those who love nothing which is not romantic. 'Her

extraordinary merit,' happily says Sir James Mackintosh, 'both as a moralist and a woman of genius, consists in her having selected a class of virtues far more difficult to treat as the subject of fiction than others, and which, therefore, had been left by former writers to her.'

After enumerating and characterizing many of her publications, the writer goes on to say—"In connection with Mr. Edgeworth, the '*Essay on Irish Bulls*' was written; also the treatise on '*Practical Education*.' The latter, some years after its publication, was disclaimed by its authors as having expounded a system which, in place of being practical, proved virtually impracticable. This brings us to speak of that long and important section of Maria Edgeworth's writings—her stories for children. Here, as elsewhere, she was 'nothing if not prudential;' and yet who has ever succeeded in captivating the fancy and attention of the young as her *Rosamonds* and *Lucys* have done? In her hands, the smallest incident rivetted the eye and heart—the driest truth gained a certain grace and freshness. We may, and we do, question some of the canons of her school; but one of her tales for children is not to be laid aside unfinished, let the hands into which it falls be ever so didactic, ever so romantic. Her latest literary effort, if we mistake not, was the child's book *Orlandino*, published a year or two since in one of the Messrs. Chambers's series.

"If Miss Edgeworth's long literary life was usefully employed, so also were her claims and services adequately acknowledged during her life-time. Her friendships were many; her place in the world of English and Irish society was distinguished. Byron (little given to commending the women whom he did not make love to, or who did not make love to him) approved her. Scott, when personally a stranger to her, addressed her like an old friend and a sister. There is hardly a tourist of worth or note who has visited Ireland for the last fifty years without bearing testimony to her value and vivacity as one of a large and united home-circle. She was small in stature, lively of address, and diffuse as a letter-writer. To sum up, it may be said that the changes and developments which have convulsed the world of Imagination since Miss Edgeworth's career of authorship began, have not shaken her from her pedestal nor blot-

ted out her name from the honourable place which it must always keep in the records of European Fiction."

Our second extract is from an article in the *Quarterly Review*, written as far back as 1810, by the late Lord Dudley and Ward:

"Though not perhaps what is called a fine writer, she possesses a considerable share of genius and originality, and has shewn in her treatise on Education talents which, if not equal to that subject, are at the same time much superior to the task of fabricating books of mere amusement. As a writer of tales and novels she has a very marked peculiarity. It is that of venturing to dispense common sense to her readers, and to bring them within the precincts of real life and natural feeling. She presents them with no incredible adventures or inconceivable sentiments, no hyperbolical representations of uncommon character, or monstrous exhibitions of exaggerated passion. Without excluding love from her pages, she knows how to assign to it its just limits. She neither degrades the sentiment from its true dignity, nor lifts it to a burlesque elevation. It takes its proper place among the other passions. Her heroes and heroines, if such they may be called, are never miraculously good nor detestably wicked. They are such men and women as we see and converse with every day of our lives,—with the same proportionate mixture in them of what is right and what is wrong, of what is great and what is little. Rejecting the commonplace sources of artificial interest, Miss Edgeworth derives her attraction from a genuine display of nature and a certain tone of rationality and good sense, which is the more pleasing because in a novel it is so very new. The charm of probability by which her stories are so strongly characterized, is effected not only by undeviating attention to Nature, but by producing her under the forms in which she most usually presents herself, neglecting those which, though more imposing, are less frequent. Miss Edgeworth not only paints to the life, but loves to take subjects generally considered as dry and unproductive; such as are supposed unfit materials for fiction, because even in real life they do not excite any warmth of interest. This development of character is often so exquisitely managed as to leave the readers of romance no regret for the shining improbabilities to which they have been accustomed."

Walter Scott's biographer's description of their visit to Edgeworthstown, is a beautiful tribute to the amiability and goodness of the whole family circle, especially to

that of Miss Edgeworth, the presiding genius of the place.

"1825. On the first of August, we proceeded from Dublin to Edgeworthstown. A happy meeting it was; we remained there for several days, making excursions to Loch Oel and other scenes of interest in Longford and the adjoining counties; the gentry every where exerting themselves with true Irish zeal to signalize their affectionate pride in their illustrious countrywoman, and their appreciation of her guest; while her brother, Mr. Lovell Edgeworth, had his classical mansion filled every evening with a succession of distinguished friends, the *élite* of Ireland. Here, above all, we had the opportunity of seeing in what universal respect and comfort a gentleman's family may live in that country, and in far from its most favoured district, provided only they live there habitually, and do their duty as the friends and guardians of those among whom Providence has appointed their proper place. Here we found neither mud hovels nor naked peasantry, but snug cottages and smiling faces all about. Here there was a very large school in the village, of which masters and pupils were in a nearly equal proportion Protestants and Roman Catholics, the Protestant squire himself making it regular part of his daily business to visit the scene of their operations, and strengthen authority and enforce discipline by his personal superintendence. Here, too, we pleased ourselves with recognizing some of the sweetest features in Goldsmith's picture of 'Sweet Auburn! loveliest village of the plain.'

"* * * It is a curious enough coincidence that Oliver Goldsmith and Maria Edgeworth should both have derived their early love and knowledge of Irish character and manners from the same identical district. He received part of his education at this very school of Edgeworthstown; and Pallasmore (the *locus cui nomen est Pallas* of Johnson's epitaph), the little hamlet where the author of the *Vicar of Wakefield* first saw the light, is still, as it was in his time, the property of the Edgeworths.

"It may well be imagined with what lively interest Sir Walter surveyed the scenery with which so many of the proudest recollections of Ireland must ever be associated, and how curiously he studied the rural manners it presented to him, in the hope (not disappointed) of being able to trace some of his friend's bright creations to their first hints and germs. On the delight with which he contemplated her position in the midst of her own large

and happy domestic circle, I need say still less. The reader is aware by this time how deeply he condemned and pitied the conduct and fate of those who, gifted with pre-eminent talents for the instruction and entertainment of their species at large, fancy themselves entitled to neglect those every-day duties and charities of life, from the mere shadowing of which in imaginary pictures the genius of poetry and romance has always reaped its highest and purest, perhaps its only true and immortal honours. In Maria he hailed a sister spirit; one who, at the summit of literary fame, took the same modest, just, and let me add *Christian*, view of the relative importance of the feelings, the obligations and the hopes, in which we are all equally partakers, and those talents and accomplishments which may seem, to vain and short-sighted eyes, sufficient to constitute their possessors into an order and species apart from the rest of their kind. Such fantastic conceits found no shelter with either of these powerful minds."—*Life of Sir Walter Scott*, VI. 58, 60.

June 19, suddenly, at Oakland, near Kidderminster, in the 76th year of his age, HENRY TALBOT, Esq., a magistrate of the counties of Worcester and Stafford, and deputy-lieutenant of the former county.—*Worcestershire Chronicle*.

A gratifying tribute of respect to the memory of the deceased was offered by an almost universal closing of the shops as the funeral procession passed through the town; and on the Sunday following, when his funeral sermon was preached by the Rev. M. Gibson, the congregation was very large. The subject was the consolations of the gospel. We give the concluding paragraphs of the sermon as a suitable obituary notice: "I have been led to these reflections on some of the consolations of the gospel from an event which has occurred among us, with which you are all acquainted. One of the oldest of our fellow-worshippers has passed suddenly away from among us. He was not always connected with this Christian church; but he was at an early period of his life led to reflect on our peculiar views of Christian truth, and, from communion with other minds, from reading and inquiry, he became convinced that the sentiments which characterize this Christian society were in accordance with the teachings of Christ and his apostles. He became a member of this congregation about fifty years ago, and during half a century he has been a most regular attendant on the services of the sanctuary of his choice; he has been

a constant observer of the Lord's Supper, a consistent and liberal supporter of our institutions; and he was ever ready to support those institutions, too, which had no connection with us as a religious body, but which were calculated to promote the public good. The religious views which he had embraced in early life, and which he had held and honestly professed through a long life, were to him a great comfort. He felt that they were sufficient for every trial; and a short time since, during an illness when he had no expectation or desire of recovery (being entirely submissive to what he deemed the will of God), he expressed the satisfaction he had in his belief, his trust in God's mercy as made known by Jesus Christ, his humble hope of his Heavenly Father's forgiveness and acceptance. We know that he felt our views sustaining, soothing and comforting; and we trust that he has passed on to experience the blessedness of the heavenly world. 'Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them!' 'Be ye also ready, for in an hour when ye think not, the Son of Man cometh.' In this case, the truth has been brought forcibly to our minds, 'In the midst of life we are in death.' A solemn teaching comes to us all this day. How thin the barrier between time and eternity! A voice comes to us saying, 'Prepare to meet your God.' 'So live that sudden death may only be a swifter entrance into a higher life. So live that survivors may shed over you tears of hope as well as of sorrow; that they may find in their remembrances of you springs of comfort, testimonies to religion, encouragements to goodness, and proofs and pledges of immortality.' And may we all, my Christian brethren, profit by our conviction of the uncertain and precarious tenure of life, hasten to redeem the time, 'and live soberly, righteously and godly in this present world, looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.' Then may we contemplate death not only without apprehension, but with joy, as the commencement of a new and glorious state of felicity. Amen!"

June 23, in London, aged 41, HENRY JESSOP, Esq., of New York, United States, of the firm of Messrs. W. Jessop and Sons, Park Works, Sheffield. Mr. Jessop was born in Sheffield, where, with a large

family of brothers and sisters, he was brought up in the faith of Unitarianism, under the guidance of his venerable parents, by whom a steady and consistent support of liberal Christianity has always been rendered. During his residence in New York, he conscientiously adhered to the faith in which he had been educated, and was attached to two of the Unitarian congregations in that city. Visiting his native country on matters of business, as well as to renew old family intercourse and love, and strengthen old friendly associations, he was suddenly seized, while in the metropolis, with an illness which, within a week, cut down one of the strongest and noblest forms that a human soul has ever tenanted; and it may be truly said that the mind and character were in harmony therewith. In reference to his demise, the *Sheffield Times* of the 30th June thus speaks:—"Henry Jessop, Esq. The interment of this much-esteemed gentleman, whose demise is noticed in our obituary, took place in the burial-ground of the Upper chapel, Norfolk Street, Sheffield, on Thursday last, at noon. Mr. Jessop was a member of the firm of Messrs. William Jessop and Sons, of the Park Works, Sheffield. He has resided in New York a number of years, and has conducted the American branch of the business, which under his management has been very extensive and successful. He has always been a very valuable friend to parties from this country visiting the city of New York, giving them advice and directions tending to advance their interest and promote their comfort, and, where needful, rendering them pecuniary and substantial aid in matters of business. It may be truly said of him that he was a man universally beloved for the candour of his disposition and his sterling manly character. That fact was strikingly acknowledged by the exceedingly large number of friends and acquaintances who gathered at the funeral, which was one of the most numerously attended that has ever taken place in this town. The assembly consisted of men of all parties and professions. The funeral service was performed in a very solemn and impressive manner by the Rev. B. T. Stannus, minister of the Upper chapel. Mr. Jessop was a man of lofty stature and extraordinarily fine proportions, which, with his fine manly countenance, gave promise of a long life. Mr. Stannus took occasion to refer to this as confirmatory of the solemn saying, that 'in the midst of life we are in death'—an expression which the Rev. gentleman made use of as the basis of an impressive admonition to the concourse gathered around him. He

also referred, in words that brought anew the tears to many a moistened eye, to the valuable qualities of the character of the deceased, to which, he said, he could himself bear testimony. Mr. Jessop, who was forty-one years of age, died on Saturday morning last, at Ryder's Hotel, Fleet Street, London. He arrived in England about five weeks ago, with his wife, an American lady, to whom he had been married only about two years."

June 25, at Chapel Place, Upper Edmonton, MARIA ANNE, wife of the Rev. William HINCKS, aged 68.

July 11, at his house in Hyde-Park Gardens, the Hon. Mr. Justice COLTMAN. As a Judge, he was deficient in that quickness of apprehension which, in the judicial office, is an important addition to qualifications of a higher character. His distinguishing characteristic was a remarkably upright mind, combined in an eminent degree with true courtesy and warm though unobtrusive kindness. In politics, he never took an active part; but the character of his mind was in the highest sense of the term liberal. He was one of the early selections made by the Whig Administration to fill the vacancies which gradually arose upon the judicial bench. His reputation as a lawyer, a scholar and a gentleman, was such, that his claims to the appointment were generally recognized; and if his success fell somewhat below the anticipations of his friends, this probably arose in great measure from the scrupulous care with which he weighed every question of right and wrong. But in deliberative consultation upon those questions of especial importance which are reserved for the decision of the Judges at large, it is understood that his learning, industry and firm adherence to high principle, had their full weight, and gave to his opinions a value scarcely equalled in the case of any of his colleagues. An affecting testimony to the high character of Mr. Justice Coltman's public services in this respect was given by Chief Justice Wilde, on his receiving, at the assizes at Aylesbury, the news of the unexpected death of his coadjutor and friend.

July 12, in the 66th year of his age, Mr. GEORGE SMALLFIELD, of Islington. Whilst passing a narrow and crowded thoroughfare in the city, he was knocked down by a cart, which ran over him, and was so severely injured, that he died very shortly after. For many years Mr. Smallfield was the printer of the *Monthly Repo-*

itory and of the first two series of the *Christian Reformer*, as well as of many other works emanating from the Unitarian body. In the parish of Hackney, where he carried on his business, he took an active part in public matters, and was much respected by all classes of its inhabitants. Though never backward to give free utterance to his own opinions, he did so in a manner that rarely excited any ill feeling in those who dissented the most widely from him. He could be warm and decided without becoming offensive. Few men, indeed, lived on more friendly terms with parties of avowedly opposite senti-

ments from his own, both in politics and religion. Mr. Smallfield was educated for the ministry amongst the General Baptists, of which body he continued a much-respected member to the close of life. In 1810, he preached the sermon before the General Baptist Assembly; it was afterwards printed, entitled, "The Importance and Necessity of Learning to Christian Ministers." He was also the author of a useful little work on "Punctuation," and of a tabular description of the principal rivers throughout the world, entitled, "Potamology," which was favourably noticed in the *Mon. Repos.* for Jan. 1829.

MARRIAGES.

1849. May 17, at Dunmurry, Ireland, by Rev. Dr. Montgomery, WILLIAM HOLINS, Esq., of Pleasley Vale, Derbyshire, to LETITIA, eldest daughter of J. ROBERTS, Esq., of Collin, Belfast.

May 24, at Stoke Newington, Rev. A. M. WALKER, of Yeovil, to SARAH, eldest daughter of William SCALES, Esq., of Stoke Newington.

May 27, at the Old meeting-house, Bessel's Green, by Rev. T. B. W. Briggs, of Dover, Mr. GEOFFREY PETT to Miss EMMA MUGGERIDGE, both of Sevenoaks.

June 8, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, Mr. WILLIAM HIGGINSBOTTOM, of Hooley Hill, to Miss LYDIA GAUNT, of Newton Moor.

June 7, at the Upper chapel, Sheffield, by Rev. B. T. Stannus, MAURICE DE LARA BRIGHT, Esq., merchant, to HARRIET ANNE, eldest daughter of T. B. TURTON, Esq., of West Lodge, alderman.

June 11, at the Upper chapel, Sheffield, by Rev. B. T. Stannus, Mr. WILLIAM WOLSTENHOLME to Mrs. MARY HARTLE.

June 11, at Hyde chapel, by Rev. James Brooks, Mr. JOHN CHEETHAM, of Hyde, to MARY, daughter of Mr. Josiah SMITH, of Gee Cross.—A handsomely-bound Bible was presented to Mr. and Mrs. Cheetham, this being the first marriage between two members of the congregation solemnized in the new chapel.

June 19, at the Presbyterian chapel,

Bury, Lancashire, by Rev. F. Howorth, Mr. JOHN MUIR to Miss ANN AINDOW.

June 23, at the same place, Mr. JOHN WILD to Miss ELLEN TURNER, both of Bury.

June 24, of the same place, Mr. JOSEPH KERSHAW to Miss ALICE INGRAM, of Pimhole, near Bury.

June 25, at the Unitarian chapel, Rotherham, by Rev. Jacob Brettell, Mr. HENRY WILDE, of Rotherham, to EMMA, daughter of the late Mr. John EVANS, of the same place.

July 1, at the High-Pavement chapel, Nottingham, by Rev. B. Carpenter, Mr. F. H. NELSON to Miss BETSEY SMITH, both of Nottingham.

July 1, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. THOMAS KAY, of Bolton, to Miss MARY MARSH, of Dam Side, near Bolton.

July 5, at the Baptist chapel, Falmouth, by Rev. R. K. Philp, Mr. HENRY PHILP, of London, to Miss ELIZABETH J. L. MOON, of Penryn, Cornwall.

July 18, at Hyde chapel, by Rev. James Brooks, ORLANDO OLDHAM, Esq., of Gee Cross, to ANNE, youngest daughter of RANDAL HIBBERT, Esq., of Brook-side, Godley.

July 20, at the Presbyterian chapel, Little Carter Lane, by Rev. Dr. Hutton, Mr. BENJAMIN ALLEN, of Bow, to MARI-ANNE, second daughter of Mr. D. EVERET, Stepney Green.

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MR. BARLING ON THE ATONEMENT.

LECTURE II.

You will, I trust, remember that in my last Lecture I urged two objections against the common doctrine of Atonement. The first was, that it is based on the personal deity of Jesus Christ; I do not say on his divinity simply, for this is a vague phrase, and may be used by those who understand by it little more than a certain high degree of inspiration and divine co-operation; but I say his personal deity,—the doctrine which makes the Virgin Mary in good truth the Mother of God, and which altogether justifies that very obnoxious phrase, “the blood of God,” which I suppose there are few in the present day who are unwilling to exchange for what seems to be the better authenticated reading, “the blood of the Lord,” that is of Christ. Without doubt, the tendency of thought among Christians at present is to sharpen the line of distinction between the human and the divine in Jesus. And I shewed you (by what I cannot but think an unanswerable argument) that if Jesus, in his human nature, has intelligence, will, consciousness, and such like attributes (as all now admit), distinct from those of the divine nature, he must be a person in his human nature, by the same argument which is used to prove the Holy Spirit a person. Whence it must follow that Jesus is either two persons, contrary to all ecclesiastical authority and to all scripture, or that he is only a human person, wonderfully assisted by the Deity.

The second objection was, that proper vicarious punishment is highly offensive to the instincts of our moral nature, and ordinarily but ill adapted to answer the ends of government. I distinguished between vicarious punishment properly so called, and that which is only improperly and figuratively so called, contending that while the latter is of every-day occurrence, the former is universally repudiated; and always has been, with the rarest exceptions. Indeed, you heard from the late Robert Hall, that “among the well-attested records of judicial authority we have no instance probably of any person who was himself innocent and upright, being admitted as a substitute in behalf of the guilty.” I admit that in the improper sense of the word our Lord suffered a vicarious punishment, but maintain that there is nothing in those texts wherein Jesus is described as “bearing our sins,” “dying for us,” “giving his life a ransom for us,” and such like, which requires any one to go beyond this. As one who has become bondsman for another, and who may be put to great losses and sufferings in consequence, and even made the inmate of a prison, owing, it may be, altogether to the roguery of him whom he wished to serve, may therefore, and in a valid sense, be spoken of as suffering for the fault of his treacherous

friend, and even as being punished for it, and instead of the guilty party, so may Jesus be truly spoken of as having borne our sins and died in our stead. So far I am willing to go; so far, I believe, Unitarians in general are willing to go. But they do not think such passages as I have now quoted require them to go farther,—and, not requiring it, they feel that they ought not to go farther,—so long as vicarious punishment, in the proper sense of the word, continues to be so repugnant to the natural instincts of the human mind, and as a general rule is allowed to be inadmissible in all governments.

It becomes, then, a question of great interest and moment, what are the considerations which lead so many good people to interpret Scripture in this objectionable sense? What is the reason that, not content with the improper, they insist upon it that in the proper sense of the words Jesus suffered a vicarious punishment for us? The common answer is found in the word Justice. Divine justice, it is said, requires that, punishment having been threatened, it should be inflicted: whence it is supposed to follow, that if the guilty themselves are pardoned, the punishment must alight on some other. My business this evening will be to examine this plea; and I choose as a motto for the discussions which are to follow, those words of Paul, "That he might be just, and the justifier of him that believeth in Jesus." They occur in the third chapter of the Epistle to the Romans, and at the 26th verse.

There is nothing on which my friends who hold the common doctrine are more ready to plume themselves, than on the regard they pay to Divine justice. Unitarians, you say, sink the character of the Lawgiver and Governor in that of the Father. Yours is the honour of maintaining both. This is supposed to be the crowning glory of the doctrine you so highly value, that it preserves unsullied the justice of God, which you boldly say is tarnished on every other scheme but your own.

And yet my friends are not agreed among themselves as to the nature of this justice whose cause they espouse so warmly. This is no nice metaphysical point, of no practical moment. For our views of the nature of the atonement required will very much depend on our views of the justice that requires it. It is possible that some of you have never troubled yourselves with this question; and perhaps are hardly aware that two opinions may be formed on it, and *are* formed on it in the Evangelical denominations—opinions which issue in a wide divergence, and constitute, in fact, a rent in the foundation of the popular doctrine, which even now threatens its overthrow.

Justice, considered as distinct from rectitude in the general, is usually described as that which gives to every one his due. It is commonly distinguished into two kinds, commutative and distributive. "The former" (I here quote from the *Encyclopædia Britannica*) "establishes fair dealing in the mutual commerce between man and man, and includes sincerity in our discourse as well as integrity in our dealings. Distributive justice is that by which the differences of mankind are decided according to the rules of equity. The former is the justice of private individuals; the latter, that of princes and magistrates."

In distributive justice, moreover, a division is usually made by theologians between the remunerative and the punitive. It is remunerative, as superintending the distribution of rewards; punitive, as superintending the distribution of punishments. In this latter sense it is

sometimes called vindictive, or rather vindicatory, as having to do with the infliction of punishment, and the vindication as well of the law from insult as of the holy character of God from misapprehension and reproach.

Now this, the vindicatory, is the justice to which the old divines were wont to represent the sacrifice of Christ as having been offered. And to what other justice, or form of justice, could they have represented it as having been made with greater reason? If the pardon of transgression threatens injury to any one of the Divine attributes, surely it must be to this, which is concerned in giving to every one his due, and that particularly in the matter of punishment; for the pardoned sinner plainly does not receive his due. If, therefore, justice in any form requires satisfaction, one would think it must be in this.

But against this notion Unitarians have ever argued, that distributive justice does not admit of substitution. It consists in giving to every one *his* due; that is, his *own* due. So Socinus argued, so Dr. Priestley, and so the Unitarians of the present day argue. And it must be satisfactory to those of my hearers who have long borne the Unitarian name, that, after years and centuries of stubborn controversy, this point is at length conceded by writers occupying the highest standing among the living advocates of atonement. One is Dr. Wardlaw, from whose Discourses on the Nature and Extent of the Atonement the following extracts are taken. They occur in that part of these Discourses wherein he is discussing the question, In what sense was the atonement a satisfaction to Divine justice?

Accepting, then, the ordinary definition of justice, as that which gives to every one his due, he remarks that it has been divided into (he makes four sorts) the vindictive, the commutative, the distributive and the public. The first of these, however, he altogether excludes; and, distinguishing it as he does from punitive justice, he excludes it rightly. "It does not," as he says, "merit the name of justice." It is rather revenge, which can have no place in God.

There remain, then, according to him, three forms of justice—the commutative, the distributive and the public.

Of these three, the first, he says, the commutative, "is that which subsists between a creditor and his debtor, and has reference to commercial transactions. In such cases, if the debt be paid, no matter whether by the debtor himself or by a surety, the claim of justice is cancelled, and no room is left for any thing which bears the nature of grace or free pardon." "Nothing has been remitted. There is nothing to remit."

"The second, the distributive, has regard, not to pecuniary or commercial transactions, but to moral conduct, and to the desert thence arising of reward or punishment. According to it, the transgressor must receive *in his own person* the due recompense of his deeds."

The third, or public justice, he describes as including "those great essential principles of equity, according to which the Sovereign Ruler governs the intelligent universe,—those principles which bear relation to the great general end of all government, the *public good*."

Now he says, and says truly, "The question is of no trivial importance in which of these senses, or under which of these aspects, Divine

justice should be regarded, when we speak of it as having been satisfied by the atonement." "I would say," he subjoins, "not in the first, not in the second, but in the third."

Not in the first, the commutative, because satisfaction in this sense would "cancel claim" and "leave no room for the exercise of grace." Besides, "sins are debts only in a figurative sense." "A debt of property may be paid by another, a debt of *obedience never can*. It is in its very nature intransferable."

"Neither," says he, "does the idea of satisfaction by substitutionary atonement bear application to justice in the second acceptance of it. Distributive, or, as others designate it, retributive justice, according to its strict requirements, ADMITS NOT OF SUBSTITUTION. It issues a righteous law with a righteous sanction. It passes its sentence against the transgressor of that law. It makes no mention of any possible satisfaction but the punishment of the guilty themselves, the endurance by them of the penal sanction in their own persons. It is only by the death of the sinner himself that the proper demand of the law can be fulfilled, that the principles of distributive justice can have their due application, and that, under this aspect of it, justice can be satisfied. According to the requisition of justice in the distributive sense, every man personally must have *his own due*. But in substitution it is otherwise. There is an inversion of the principles of strict retribution. Neither Christ nor the sinner has his own due. The guilty, who, according to these principles, should suffer, escapes; and the innocent, who should escape, suffers. In no strict and proper sense, then, can distributive justice be satisfied by substitution, when its demands, instead of being adhered to and fulfilled, are for a special purpose, and by an act of Divine sovereignty, *suspended, superseded, overruled*."—Pp. 52—58.

Now, what will Unitarians say to these statements? Here you find principles conceded to you for which you have long fought, through evil report and good report (though with how little of the latter, in comparison with the former, I need not say). Here are these principles conceded; and that by one, than whom no one occupies a more conspicuous place in the Independent denomination, and none of that body enjoys a wider fame beyond its limits. They occur also in a work, the advent of which was attended with wonderful flourishes from the accredited organs of that denomination, as embodying "the clearest statement of the nature and extent of the atonement" that one writer "had ever seen," and as presenting to another "the most accurately scriptural and thoroughly philosophical view of the subject that is to be found in our language." "It is," says the eulogist, "the precious product at once of matured views and matured judgment; and as such it will be appreciated by the generation to come." And what are these principles? Why, that no atonement has been presented which makes it otherwise than *optional* with God to pardon sin; and that justice, in the proper sense of the word, does not admit of *substitution*. Nor are these concessions those of Dr. Wardlaw alone. They are to be met with in the works of other writers; as, for instance, in that of Dr. Jenkyn on the Atonement, President of Coward College, London, a work which in 1842 had attained to its third edition; and also in the very masterly Lectures delivered by Mr. Gilbert, in the year 1836.

But, not to spend any more time in remarks of this nature, I proceed to observe, that against this theory of atonement, as being an offering to public justice, there rises up what at first sight seems to be a very formidable objection, and which is urged with pertinacity by those in the Evangelical ranks who still follow the old standards. The objection is, that public justice is only another name for wisdom, employed in conserving the general good. The fundamental idea of justice consists in giving to every one his due. This is plainly expressed in the general definition which Dr. W. accepts. But if distributive justice (to say nothing of commutative) was "suspended, overruled, set aside" in the transactions of Calvary, then justice, properly speaking, was not at all satisfied by these transactions. It was rather *sacrificed*, and that, as it should seem, to considerations of utility.

Dr. Wardlaw has not, that I am aware of, any good answer to this. However, his deficiency is amply compensated by the far more searching and, as I presume to think, more philosophical Lectures of Mr. Gilbert; though, it must be allowed, the supplement only removes the favourers of what I must call the new Evangelical school still farther from the old. However, it is necessary to their theory, as I trust to make you all clearly see before I have done. Mr. Gilbert, then, says that "justice binds only to *beneficiary* claims;" whence it follows that punishment is not at all owing to an offender against the laws, who, if it were, would gladly relinquish his troublesome claim. It is owing to the community of which he is a member; and to the community it is a good, though to him it may be evil. It is manifest, I say, that the theory of Dr. Wardlaw wants this principle for its completion; otherwise, it must fall under the objection named.

But there is one who was beforehand with Mr. Gilbert in the announcement of this principle. Socinus, in his tract *De Servatore* (Part iii. c. 1), lays it down as clearly and decidedly as Mr. Gilbert, and that in reply to the same objection, namely, that not to inflict punishment when it is due, is to violate justice. "It is false," he says, "that punishment is owing to the culprit in any such sense. Punishment is owing, not to the criminal, but to the *state*. When, therefore, a judge acquits a guilty person, he acts unjustly, not in respect of having withheld from the criminal what belonged to him, but in respect of having withheld from the State what was due to it; whose interest it is that the guilty should be punished. But if the State is willing to forego the claim, then no wrong is done any way in liberating the offender."

Now let us turn to Mr. Gilbert. My extract from him will be long, as indeed are those which I have already made from Dr. Wardlaw. But the value of the concessions made by these eminent men to Unitarian theology will, I trust, sufficiently excuse me to one part of my audience. For the other, I trust to the assurance they must feel that I do not misrepresent my authors by broken extracts.

"Divine justice," says Mr. Gilbert, "as a personal attribute, is that rectitude of the Divine nature by which his judgments and acts are ever in harmony with the relations of things, as well morally as intellectually. Our references, however, to Divine justice, are usually to its operations in connection with a moral system. In this view, I think we must adopt the definition of Leibnitz and other continental divines, which is, that 'justice is a modification of benevolence.' It is good-

ness exercised under the control of wisdom, prescribing what in the entire view of things is fittest and most conducive to the highest ends.

"Not unfrequently, justice is defined to be that attribute which awards to each precisely his due, whether considered in relation to debt or to the alternatives of moral character. Were this latter a correct representation of its requisition as a *binding* power, it seems impossible that mercy could be extended to any delinquent without at the same time committing a violation of justice; and the mode of reasoning not unfrequently adopted on this subject (though inconsistent with their subsequent admissions), would lead to the inference that such is the conception entertained by many minds.

"Having accepted the definition just stated as apparently very simple, they push their argument to shew that God cannot pardon sin, but speedily turn round and announce that he *does* pardon it. Retributive justice is in such reasonings represented as binding to the execution of penalties, as fully as to the granting of rewards, either explicitly promised or in some way the object of equitable expectation. It is obvious, however, that a rigorous adherence to this notion *can never consist with the escape of a transgressor on any terms*. Justice, to be consistent with the definition, would so have required the proportional suffering as to be really violated by its remission. There would have been no room either for atonement or mediation.

"The sufferings of Christ, however expiatory, can never be really the punishment of the offender who receives pardon through his name. If God, therefore, be essentially a Being of retributive justice, and if that justice binds him to inflict suffering on an offender, as it does to reward obedience, one inference only remains—that there can be no deliverance. For as an upright Being cannot be rewarded by proxy, so neither can an offender be so punished. * * It would seem to be correct, therefore, to regard justice, when considered as a binding power, as having reference to the faithfully granting what is due in the form of *benefit*, but not as absolutely obliging to inflict merited evil.

"A guardian of public rights, indeed, for the protection of which public law is instituted, may often be bound by justice to award suffering; but it is not by justice to the individual sufferer, who would willingly forego that claim, but by justice to the *public*, for whose security the law, and in particular this essential part of it, its penalties, were provided. Yet let it be clear that *no interests* can be impaired, and especially let it be proved that benefit instead would follow, by the remission of a sentence, however deserved, and it may well be assumed that *no justice would be violated*. * * * Let the interest be exclusively confined between the two parties,—the powerful governor and the individual culprit,—and let it be as clear that the criminal himself would derive no moral benefit from the discipline, and it will follow that justice will not insist upon the penalty. Without any violation of right, an unrestricted pardon may issue. Justice, in short, binds to beneficiary claims; but, except when other interests are involved, not to deserved loss or sufferings."—Congregational Lecture, pp. 184—187.

Mr. Gilbert's agreement with Socinus respecting the sphere of justice is very plain. So likewise the correspondence of his theory of atonement with that of Dr. Wardlaw; while, by reason of his agree-

ment with Socinus, that theory acquires ability to cope with the objection by which it is so vigorously assailed. Retributive justice, Mr. Gilbert says, does not bind to the infliction of suffering, except when the interests of the community at large require it. It follows, therefore, that although the awards of retributive justice may not be duly executed, yet if no injury is done to public or private interests, no justice, not even retributive justice, is violated. This fairly repels the objection. But it does so, as I have intimated, at the cost of widening the breach between the two parties into which the Evangelical body is now divided, and evidently of placing one of them in still closer proximity to the Unitarians.

For it is with the adherents of the old theology a fundamental principle, that no threatening of God can be set aside. It must be executed either on the offender himself, or on some other standing in his place. This, they think, both truth and justice require; and it is on this requirement that they found the necessity of the atonement, reasonably alleging against their friends of the new school, that if there is no absolute necessity of putting in execution the threatenings of God's laws, the atonement may, for aught they can say, proceed on some other principle than that of vicarious punishment, or be dispensed with altogether. We have heard Mr. Gilbert saying, that "if the interest be confined between the powerful governor and the culprit, and no benefit would accrue to the culprit himself from the punishment, then no justice would be violated by its remission."

But this, say the opponents of Dr. Wardlaw and his allies, is to surrender "the very fortress of the gospel into the hands of its enemies." "The sole ground," says one of them, "of the atonement was the justice of God,—*that* justice which forbids him to clear the guilty,—*that* justice which demands the rigid satisfaction, death for death,"—distributive justice, as he again and again affirms. "Set aside this justice," says he, "and where is the need of any satisfaction? I admit our brethren of the new school are not Unitarians. They enter the lists against Unitarians. Yet, alas! where is the value of all they contend for? Where is the material difference between their views and the views they oppose?"*

Such is the lament of Dr. Marshal; and Dr. Symington, like Dr. Marshal, a distinguished minister of the Scotch Secession Church, unites with him in his sorrow and alarm. Mr. Haldane also, another Scotchman, has lifted his voice in protestation; and were the Owens, Gills and Ridgleys, of former times, now amongst us, such a tocsin would be raised, as would sound from one end of the country to the other. My friends of the Evangelical persuasion, therefore, will, I trust, allow to me that I have not spoken rashly in saying there is war in your camp, though to a careless eye every thing seems so peaceful. There is war, and that not on points of minor importance. It is a repetition, in certain essential particulars, of the identical struggle which of old led to the separation of the Socinians from the main body of the Reformers, and in later times the separation of the Unitarians in this country from the English Church and the other bodies of Dissenters.

* Catholic Doctrine of Redemption vindicated, by Andrew Marshal, D.D., LL.D., p. 65. See also pp. 24, 50, 51, 84, 186.

Do I give offence by these remarks? Let us consider the matter more closely, and divested as much as possible of every thing adventitious. What is the real tendency of the new views? They teach us that neither the justice nor the truth of God is bound to punish every infraction of his laws; and therefore that the atonement by Christ did not originate in any fancied necessity of this kind (which would have been inconsistent with all atonement), but in the wants of that great community, of whose interests God is the rightful, the all-wise and omnipotent Guardian.

But from this it follows inevitably, that if in the case of indulgence shewn to any criminal, those interests could be sufficiently protected in any other way than by proper vicarious punishment, divine justice could oppose no obstacle to its adoption. Should it, for instance, appear that no evils would result, were the offender received to mercy on his repentance, coupled with such an experience of the bitter fruits of sin as the present life affords, justice could make no further demand on his punishment. These pains and this repentance would be a proper atonement for the offences committed. For an atonement, according to Dr. Jenkyn (and Dr. Wardlaw quotes this very passage with approbation), "is any provision introduced into the administration of a government, instead of the infliction of punishment on an offender,—any expedient that will justify a government in suspending the literal execution of the penalty threatened,—any consideration that *fills the place of punishment*, and answers the purposes of government as effectually as the infliction of the penalty on the offender himself would."* On the supposition made, the repentance of the sinner would be in the place of his punishment, would answer the end of punishment, and therefore would be a true atonement for his offences.

Again: Should it have appeared to the eye of Infinite Wisdom that such a constitution as is delineated in the works of some of the old Arians, and which is called by Mr. Gilbert "atonement by merit" (the middle scheme, as it is called by others), could be introduced without damage to the general interest, justice could have made no demur against it; while the principal agent and sufferer in such a constitution might with perfect truth have been represented as atoning for our sins, dying for us, and even in our stead. Indeed, on the supposition that there is nothing in the nature of the case requiring the atonement to be made by punishment (which the theory I am considering plainly warrants), it must be allowed that a strong antecedent presumption lies against its employment, in the repugnance which is ordinarily felt to the principle of vicarious punishment, and its allowed inadmissibility in our own juridical transactions (points which, I trust, were sufficiently evinced in my former Lecture).

Accordingly, the adherents of the new theology are sometimes found condemning the application of the word punishment to the sufferings of Christ. Mr. Jenkyn prefers to say that these sufferings stand in the place of our punishment, rather than that they are strictly a punishment. I do not suppose, moreover, that all believe in those additional and special sufferings to which others attach so much importance.

Most of you, I dare say, are acquainted with the name of Neander,

* Extent of the Atonement, p. 2.

a man of large mind and large heart, Professor of Theology in the University of Berlin. He is of orthodox reputation, and is known to the English reader by translations of many of his works, chiefly carried on under Trinitarian auspices. In his work on the Planting of Christianity, wherein he unfolds his view of the doctrine of Paul respecting human redemption, he certainly makes no mention of these special sufferings. His view of the doctrine appears to be this,—that Jesus, by his unblemished perfection, has wiped out the disgrace which attached to human nature on account of sin, and so afforded reparation to the moral order of the universe, and honoured the Creator in that nature, wherein his designs seemed to be in a measure frustrated. Without questioning for a moment the individual responsibility of the race, and God's care over us as individuals, he yet seems to suppose that the species is regarded by him as a *unity*, being adapted to one type, and constituting one step in the great scale of animated nature. Hence, as Neander thinks, we all fell in the first model pair, and are restored in the second Adam, whose virtue is the germinating principle from which the reformation of the race proceeds. It is his notion that Jesus suffered for us and bore our sins, inasmuch as, though himself sinless, he entered into the suffering condition of humanity, a condition developing with luxuriance the fruits of sin. Of these he partook to the full; and though they afforded a trial of virtue such as the first man could not have been subjected to in his bright and palmy state, he came off victorious. Death, the peculiar penalty of transgression,—death, though it approached him in one of its most appalling shapes, could not vanquish him. He met it; and while thus he suffered the penalty of our sins (he being sinless), carried his self-denying virtue, his unconquerable trust in God, his submission and piety, to such a height, that God himself was content with an exhibition of excellence which reached even his own idea of human perfection, and transcended all that had been or could have been elicited amid scenes of innocence and peace. This was the atonement; and now all who put themselves into communion with the Saviour, and strive after his excellences, in humility and penitence, may hope for pardon and life evermore.

I apprehend there is little in this to offend the straitest of Unitarians. Indeed, the difference between it and the Arian scheme, which has its advocates among Unitarians, is almost imperceptible. I know not where it lies, except it be in this, that Neander seems to look upon the sufferings of Christ as serving not only to illustrate the virtues of the sufferer, but also to express the divine abhorrence of sin. In this, too, I apprehend, nearly the whole who in this country claim to be distinguished as holding orthodox views, concur. But I cannot think that this alone furnishes any justification of that schism which now divides the Unitarian and Trinitarian churches. It is a point which must very much depend on another question, namely, whether the ills of life in general are to be looked upon as penal? Now, it is true, the Unitarian commonly looks upon these evils as disciplinary only. But he is not so wedded to this side of the question as to deny the rights of Christian fellowship to those who take the opposite, and contend that they are penal as well as disciplinary. Indeed, the question is one which is intimately bound up with the great controversy respecting the freedom

of the will, and at all events ought not to create any greater division than that which now exists between Calvinists and Arminians.

And now let me turn to those supernumerary sufferings on which so much stress is sometimes laid. They who give the greatest license to their imaginations in magnifying the sufferings of their Redeemer, and darkening the closing scenes of his earthly career, yet never imagine that they were any other than the sufferings of a *human* mind. They shrink as sensitively as the Unitarian from ascribing suffering to the divine nature. They allow also that neither remorse nor despair could have had any place among the sufferings of Jesus; and that when he seemed most deserted by his Heavenly Father, he was, and must have known that he was, the object of his unchangeable love,—nay, that he had within himself an infinite sufficiency. It is amazing to observe how these supererogatory sorrows dwindle, when they come to be closely inquired into. Jonathan Edwards, in describing them, lays principal stress on a certain acute apprehension of the evil of sin, and of the punishment it deserved, with which he supposes the mind of Jesus to have been filled in his last moments. “Such is human nature,” says he, “that a great and clear and full idea of suffering, without some other pleasant and sweet idea to balance it, brings suffering, as appears from the nature of all spiritual ideas. They are repetitions (in a degree at least) of the things themselves of which they are ideas. Therefore, if Christ had a perfectly clear and full idea of what the lost suffer in hell, the suffering he would have had in the mere presence of that idea would have been perfectly equal to the thing itself, if there had been no idea in Christ in any way to balance it, such as some knowledge of the love of God, of a future reward, &c.”

This is Jonathan Edwards. And surely such drivelling from such a man should convince every one how very little there is to be said on the subject. From an opponent, such an account of the sufferings of Jesus would have been taken as a burlesque of vicarious punishment. For it is very much as if a man sentenced to be flogged should offer to procure a substitute, not however to take the punishment on himself, but to *think* what the pain and disgrace of a public flogging *would* be. Or as if Zaleucus had proposed to atone for the offence of his son, not by actually losing an eye, but by vividly representing to himself the idea of it. And the question would then very naturally arise, whether a criminal might not perform this sort of expiation for himself, and so, in ordinary cases, save himself from actual punishment by devoting some hours or days, if you will, to the painful thinking of it. This would be a notable method of doing away with capital punishments, which I would take leave to recommend to the consideration of those who are interesting themselves in this matter, were it not that I too deeply sympathize with them in their object.

Beside this suggestion of Jonathan Edwards, I find nothing deserving of notice in the piece from which it is extracted, excepting that the sufferings which Jesus is allowed on all hands to have endured, were from the hand of God himself (which, one would think, must have been a special consolation to the gentle sufferer), and that “the devil was let loose upon him,” as the President expresses himself,—“God’s executioner, the roaring lion that devours the damned in hell.” But the idea

of an infernal monster, like some blood-hound or wild beast of prey, being let loose to tear the soul of the innocent Jesus, in order to vindicate the ways of God in pardoning a penitent sinner, is so preposterous and horrible, that I cannot think there are many in the present day who would choose to put it forward. Howard on the rack (an illustration used in my last discourse), or Howard baited by bull-dogs, as a satisfaction to justice for the liberation of some criminal whom he had been happy enough to reform, and the authorities wished to spare, would have been an exact picture of the method which thou, O my God, hast been supposed to employ to vindicate thy justice and holiness!

I apprehend the principal element in this special chastisement, is usually supposed to be that spiritual desertion which Jesus suffered at one time during his suspension on the cross, and which my Evangelical friends (though without authority from the record—nay, contrary to it) are fond of extending over the whole period of his crucifixion, together with the trying hours of his watch the previous night in the garden. Unitarians do not call in question the fact of this desertion. They object only to the exaggeration of it. But in so far as it is affirmed in the Gospels, they readily admit it, looking upon it as a part of the ordeal through which the sufferer was required to pass, without which his trial would manifestly have been less severe, and his triumph less glorious.

I apprehend, therefore, that they who contend for these accessory sufferings, would they but inquire coolly into their nature, correcting the extravagances of imagination by the plain gospel narrative, would find that they really hold but little beyond those of their friends who discard these sufferings; and therefore that the principal difference between both classes, and that class of Unitarians who hold what has been called the middle scheme, must mainly, if not altogether, lie in the point already named; that is to say, that what one party looks upon as simply a trial of character, the other looks upon as also partaking of the nature of punishment, being a part of the troubled destiny which men have brought on themselves by sin.

But I suspect there may be some among my hearers who have been for some time growing impatient of the toils which have been gathering around them, and who at length, unable fairly to extricate themselves, are willing to cut their way through them, and would, if the etiquette of our religious services permitted, confront me with some such questions as these:—"What is this you are saying,—that we have approached so near to the Unitarians, that the points of difference between us and them are not greater than those which divide us from our Wesleyan brethren?—that on the subject of atonement we hold but little, if any thing, which an Arian or a Humanitarian may not hold?—we, who believe that the atonement is a more glorious manifestation of the Divine attributes than any other measure of the Divine government,—more calculated to awe the mind and secure the interests of morality than the eternal sufferings of the whole race in hell—an atonement infinite in value, and adequate (if God so willed) to the salvation of a thousand worlds? Do any of your new friends express themselves in this manner?"

I am not aware that they do; and what I wonder at is, that you should think such language appropriate on your lips. In my first argument against the common doctrine, I shewed you how little reason

many of you have to boast an infinite atonement: now, I will shew you the same thing on other grounds.

You say the atonement is a more glorious tribute to the justice of God than the sufferings of the whole race for ever would have been. Are, then, all saved by virtue of this atonement? "No," you say, "the wretched fate of multitudes will doubtless be to bear the wrath of God for ever." What! when the justice of God is fully satisfied with regard to them, when the dread sword is sheathed, and mercy may have free egress to all? How is it, then, that mercy does not flow forth,—that all do not receive the grace of repentance, and so escape the horrid fate to which justice no longer devotes them? You dare not place the barrier in the Divine mercy. You must say, the *best* answer you can give is, that Infinite Wisdom sees it will be more conducive to the purposes of good government that a part of the race should suffer the due punishment of their sins, than that all should reap the benefit of the general amnesty. But do you not see that this is the very PUBLIC JUSTICE to which you say the atonement was offered, and which, it seems, after all, is not so satisfied but that it requires the infliction of the penalty to the full on multitudes of the race, and might have required its infliction on all,—for you say expressly "it does not bind God to pardon." So that, had he pleased, he might have left the whole race to their fate, notwithstanding the atonement. So your teachers positively affirm. You see that atonement which you extol so loudly, instead of satisfying for the sins of a thousand worlds, does not satisfy for the sins of one. The very justice to which you say it was presented demands an additional satisfaction, namely, the sufferings of all those whom your ruthless theology yet dooms to eternal perdition.

Again, you say, and say truly, that no one can be saved without repentance. Why is this? Can you devise any better answer than that a due regard to the interests of morality requires this condition? Here, again, is public justice, which you see is not so satisfied but that it requires a great deal from the sinner himself; which, therefore, on your principles, must be a part of the satisfaction which justice receives.

It will not avail you to say that the repentance and obedience of the sinner are the fruits of Divine grace, obtained through the merits of Christ; for in repentance and obedience something, doubtless, is done by the sinner himself. He is not a machine, but a free agent. In so far, therefore, as this is concerned, he *divides the honour of atonement with the Redeemer*. Or, if you deny that any thing which he does is properly his own, except sin, still it will follow that the work of expiation, instead of being completed on the cross, is not completed even now, but is still going on, and will do so till the actual salvation of the race shall be accomplished. The work of the Spirit is no less expiatory than the work of the Son. The atonement of Calvary, instead of sufficing for a thousand worlds, does not suffice—I say not now for one world, but not for one *sinner*. A work is still required to be carried on in his heart, *for the farther satisfaction of public justice*, without which that justice will treat him as if the cross had never been.

How is it that you can shut your eyes to things so plain,—that you can talk so largely about what you have in fact reduced to very ordinary proportions,—that you will persist in carrying your head so high,

when you have so little to boast of beyond the humbler Unitarian? Is it that, immersed in worldly cares, you have during the week no time for religious inquiry, and that for the Lord's-day you have made a covenant with your teachers to disturb as little as possible the repose of your established faith? Or is it that, addicting yourselves more particularly to the devotional parts of religion, you have neglected the intellectual, on the supposition that all was known on the subject of Christian doctrines,—that you had found the truth, and that truth is unchangeable? If you have been flattering yourselves in this way, you have been practising a grievous self-deception; for while you have been slumbering upon established forms of belief, and singing the words of your fathers and grandfathers, opinion has undergone a change among you, and that a great one. We live in a time of rapid locomotion, when a man may fall asleep in London and wake up in Birmingham or Liverpool. So it has been with you. A change has been going on in the religious denominations to which you belong,—a change in yourselves, while you have lain supine,—a change which has brought you into startling proximity to Unitarians, and that while you have hardly abated one jot of your antipathy to them. Witness the attempt but recently made to drive them by means of the civil power from their altars and spiritual homes, the places where the ashes of their ancestors repose. Bad act, inconsistent act (pardon my allusion to it); it was that which completed my conviction that for me there could be no more a resting-place among men so blind to the progress of opinion among themselves, so partial in the application of their own most cherished principles, and so wanting in Christian charity.

What, then, will you do? The objections last urged do not lie against the old form of doctrine. Will you, then, go back to that doctrine; assert that the atonement was made to *distributive* justice; that justice binds the Holy One to give to each sinner *his due*, and yet that the same justice may be magnified in withholding from him his due and putting it on one to whom it is *not* due; that Christ died only for the elect; that his advent was no proof of love to the *world*; that the general invitations to repent, believe and be saved, proceed on a fictitious basis? Dr. Jenkyn, Dr. Wardlaw, Mr. Gilbert, all your most distinguished teachers, from Andrew Fuller downward, bar your passage in that direction. The Methodist denominations, all of them, ministers and people, rise up to stay your progress. You cannot go back to that theology. Already has it been well-nigh driven from the face of England, and now chiefly retains its hold among the pulpits of the North, as the mists, when chased from the Lowlands, are sometimes seen to linger about the summits of the Grampians before their final dispersion. You cannot go back to that theology. You cannot, at will, cease to know what you have once learned. You cannot divest yourselves of your mental acquisitions as you may of your worldly possessions. Mind has advanced in your denominations, and you can no more stay its progress than you can the march of time.

What, then, will you do? Will you retain your aversion to Unitarians? Let me give you the advice I have endeavoured to follow myself. Be not afraid to think. Do not fancy you have already attained or are already perfect. Open your minds to evidence. Be candid, be humble, be resolved, and leave the issue with God!

NEWMAN'S ESSAY ON THE SOUL.*

It is the author's professed aim in this remarkable work to counteract the secretly-spreading Pantheism which he believes to exist, by pointing out the ever-present and living foundations of personal religion in the intuitive powers and aspirations of man. In this aim he has our deep and respectful sympathy; and so far as he can fairly carry it out, we heartily bid him God-speed. We are not only willing to admit, but earnest to maintain, that one of the most important evidences of the essential truths of Christianity—one of the most important tests by which to distinguish them from the accretions of error—consists in their felt adaptation to the wants, weaknesses, sorrows and aspirations of the human soul. There is, accordingly, in the *positive* portion of the book before us, much that we regard as eloquent, valuable and suggestive truth. The work abounds with independent and original thought, deeply drawn from the experience and consciousness of an earnest and devout heart. It is written in the purest and chastest English, with that clearness, simplicity and exact adaptation of the expression to the thought which, by the very absence of apparent *style*, is in fact the perfection of style. Not a word is thrown away or misplaced. We are reminded of the oracular sententiousness of Bacon, the savoury richness of Jeremy Taylor, and, occasionally, the nervous energy of Carlyle. In many passages it is striking to observe how well the language amalgamates with that of the fine old English of our common version of the Scriptures. With remarkable power and ease he often disposes, in a few words, of questions, the discussion of which has filled volumes. Not unfrequently, however, he seems to us to *dogmatize*, when he coolly and undoubtingly sets aside or condemns general tendencies among mankind, or deliberate conclusions of the wise and learned; especially when we consider his main position—that the soul has an intuitive and direct insight into spiritual truths. We feel disposed to ask, why is Mr. Newman's insight a safer or surer guide than that of those whom he pronounces to be blind or mistaken? Here, indeed, is the great difficulty which always seems to us to attach to the theory of direct intuition as the source of spiritual truth. By what principle is a false, delusive impression to be distinguished from a veritable intuition, if the soul really has the power of *knowing*, without taking any trouble to *learn*? Numbers of men, equally sincere and earnest, have professed to *know* various things by direct intuition; yet these men have contradicted one another, and are all contradicted by the general sense of mankind, which deems them enthusiasts, fanatics, or madmen.

One point on which Mr. Newman strikes us as dogmatic, is in his assertion that the Necessarian ought, logically, to be an Atheist, because, if he do not acknowledge an independent will in himself, he *of course* cannot see it in the universe. Without affirming the doctrine of Necessity, we cannot see any thing *illogical* in the supposition that

* The Soul, her Sorrows and her Aspirations: an Essay towards the Natural History of the Soul, as the true Basis of Theology. By Francis William Newman, formerly Fellow of Balliol College, Oxford. Pp. 222. London—John Chapman.

God may have withheld an independent will from the animal, just as he has from the vegetable kingdom. Mr. Newman elsewhere admits it to be "axiomatic, that a man can no more understand the mind of God, than a dog that of his master" (p. 91). Surely, then, without any logical absurdity, the Necessarian may assign attributes to God which he does not possess himself, and thus ascribe the universe to an uncreated Will in God, though he regard his own mind as simply an effect. We are glad, on the other hand, to find Mr. Newman vindicating, as irresistible, the proof of the existence of God from the innumerable marks of design in Nature—an argument which it is the fashion with a certain school of metaphysicians to condemn. We cannot, indeed, agree with him in his position, that if we could discern no optical structure in the eye, "this would not impair the reasons for believing that it is *meant* to see" (p. 33). It seems to us, on the contrary, that our power of appreciating in some measure the exquisite structure of the eye, *does* render more striking, clear and forcible, the proof of the wonderful wisdom of the Designer; and if Mr. Newman asks us why, we may fairly reply, in his own words, that "*we see it* by what some call Common Sense, and some Intuition."

There is much true and beautiful thought, in this portion of the book, in defence of the popular conceptions and metaphorical language respecting God as the *truest* that man can adopt. Indeed, we read the whole of Part I., on the "Sense of the Infinite," with much admiration and sympathy, though not with entire concurrence in the metaphysical reasoning. Part II., on the "Sense of Sin," seems to us somewhat mystical and morbid, and we do not ourselves feel that it is wholly founded on real and essential facts in our nature. Still, it cannot be read without deep interest. Many may think Mr. Newman dogmatic when he speaks of "the cursed invention of Mediators" (p. 67); and he seems so to us where he alludes to the interpretation of those who consider Paul to be speaking of an unconverted man in the words, "I myself with the mind serve the law of God, but with the flesh the law of sin" (Romans vii. 25). Mr. Newman says, "I fear to characterize this fancy as it deserves" (p. 74). Yet, in the words immediately preceding, the apostle exclaims, at the close of his argument, "Who shall *deliver* me from this body of death? I thank God through *Jesus Christ* our Lord." Again, Mr. Newman says, "There is no single thing which more strikingly shews the gross blindness of common moralizing divines concerning the soul, than the incredulity and contempt which is cast upon sudden conversions" (p. 79). But he does not convince us, even by his appeal to the suddenness of Paris revolutions, that a *complete* and *permanent* change may be wholly the work of a moment. The ostensible act of change may be momentary, but how much secret preparation must there have been before the overt act could take place! Mr. Newman, however, beautifully illustrates and analyzes the manner in which the unexpected betrayal of the soul into one great sin may, in certain cases, work a beneficial change in the character through the agency of deep contrition. This is the truth at the bottom of that seeming paradox, "The greater the sinner, the greater the saint." It is clearly shewn that this truth cannot fairly be abused to sanction the deliberate commission of sin *for the purpose* of conversion. "If a person deliberately said, 'I will sin, *in order* so to move my soul,' he

would manifest a state of soul which *could not* be so moved" (p. 83). There is a curious passage in which Mr. Newman illustrates the actual superiority of the world to the church in its moral judgments (pp. 85, 86), the spirit of which reminds of the saying, "There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."

In Part III., on the "Sense of Personal Relation to God," there is much that we like in what Mr. Newman says as to the question between Philosophy and Prayer, though we cannot feel with him that the direct answer to prayer is proved by the same kind of evidence as the testimony of our senses to the existence of an outer world. There is probably a large majority of men, even of the intelligent and refined, whose consciousness does *not* affirm, as an unquestionable fact, that God hears and answers prayer. Mr. Newman, indeed, speaks of "the unanimous testimony of *spiritual* persons," that is, we suppose, just those few among mankind who *do* affirm that their prayers are directly answered; so that the reasoning is in a circle.

There is much beautiful truth in what Mr. Newman says of the division of human characters into *masculine* and *feminine* souls, and of the essentially *feminine* character, in relation to God, of an eminently spiritual being. This, we suppose, is one reason of the title of the work, "The Soul, *her* Sorrows," &c., in which, however, Mr. Newman is fortified by ancient, classical and poetical usage. In beautiful contrast to the stern maxim of Tacitus, "*The gods care to avenge, but care not to save*," Mr. Newman says, "Those were Pagan and external gods. But our inward and spiritual God *cares not to avenge, and cares only to save*." (P. 100.)

In Part IV., on "Spiritual Progress," there is good sense and discrimination in Mr. Newman's remarks on Christ as our *example*, shewing that the outward form of his life, and even the individuality of his character, cannot rationally be set forth for universal *imitation*. It is justly remarked that in the passages in the New Testament in which he is spoken of as an example (there is, perhaps, one exception in 1 John ii. 6), it is always with especial reference to some particular fact or quality, such as humility, meekness, patience in suffering, &c. Mr. Newman, however, speaks of one point in the character of Jesus, as undesirable and even pernicious for us to *imitate*, on which we have a remark to make. "Is it really true," he asks, "that he never laughed?" (p. 135). Now, why do we feel this to be true, but from the very *reverence* which his character inspires? He could "*rejoice in spirit*" when the seventy returned to him joyful in the success of their mission. We may well imagine that he *smiled* at the quick and apt rejoinder of the humbly and earnestly beseeching Syrophenician woman (Mark vii. 28). But the fact is, that *laughter* seems incongruous with a high and earnest soul, devoted to a holy and solemn work. A keen sense of the ludicrous seems beneath such a being. When we picture to ourselves any highly spiritual man, Fenelon or Channing for example, it is difficult to conceive of him as giving himself up to laughter. One of the coarsest and most revolting *anthropomorphisms* in the Old Testament is where the wicked are represented as objects of laughter and derision to Jehovah (Ps. ii. 4, &c.). Whilst we admit, then, with Mr. Newman, the undesirableness of a constrained, Puritanical gravity, it is only because

it is not given to all men to reach the highest development of spiritual excellence. We may admit that "it is by no means the highest state always to *stifle* laughter," but still affirm that, in his highest state, man would never feel the propensity. Nero fiddling while Rome was burning, is only an extreme type of those who give themselves up to laughter, in immediate contemplation of the sad and fearful interest attendant on the condition and prospects of man.

On the subject of the Sabbath, Mr. Newman seems to us, we confess, to write with bitterness and prejudice. The fact that it is abused by many, is no argument against its capability of being turned to good account; and the inference, that, if some work were done on the Sunday, less would be done on other days, seems to us hasty and fallacious. If the day of rest were once broken in upon, it would soon, in our opinion, be wholly lost to the working man. We have a strong impression that, in all classes, those who neglect the religious observance of the Sunday, are practically, as a body, the least estimable. How many of them are really better employed during the day than if they were taking part in public worship? Nor do we see that periodical religious observances necessarily imply an ordinary indifference to religion, any more than periodical lectures, an ordinary indifference to study; or periodical musical performances, to music; or periodical festivities, to enjoyment. With regard to the alleged *professional interest* of ministers of religion in leading them to advocate the religious observance of the day of rest, it may fairly be asked, Why do most of them devote themselves to their profession, but from a sincere desire to promote the spiritual benefit of man? It is not fair to keep out of view the motive which should always, and must generally, prompt them to embrace their profession, and then to impute to them a mere professional interest. We pass over Mr. Newman's pungent and caustic remarks on social worship, liturgies, preaching, &c., with the single observation, that, so far as they are true and just, they apply rather to the abuse of a good thing than to the thing itself, and that the remedy is, not to discard altogether "the means of grace," but to make them what they ought to be.

Part V., "Hopes concerning Future Life," is melancholy, from the state of mere "aspiration" at which the author arrives. Whilst we agree with him in rejecting as inconclusive many of the arguments that have been adduced in proof of the doctrine of a future life, we must say that we think he unfairly slurs over that arising from the disproportion of moral effort to its reward in this life. Even Mr. Froude, if we remember right, derives a kindred argument from the contemplation of genius and its oppression in the world. Nor does Mr. Newman once mention the striking indication that man must be designed for a higher state of existence, in the fact that he has capabilities which are not here fully developed. He gradually advances in intellectual wisdom, in the chastened excellence of a tried and disciplined moral nature, in the fervency of spiritual aspiration, in the intense consciousness of a personal relation to God; and can we believe that God then cuts off his existence for ever? Precisely as the contemplation of the natural world enables us to see that in every thing there is design, so does the contemplation of the human soul developing itself in earthly life, enable us to see that it is designed for another and a higher.

We cannot say that we think Mr. Newman's work improves as it
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advances. In the last Part, "Prospects of Christianity," he seems to us one-sided and extreme in his statements, as well as illogical in his reasoning. The great fact that he seems to ignore is, that the apostles of Christ, whom he professes to make his models, spoke as having themselves witnessed miraculous sanctions for the spiritual truths they uttered. They did *not* rely on their own natural intuitions, but knew of a certainty the things whereof they spoke, being assured of them, partly by the miracles (more especially the resurrection) of Christ, and partly by the miraculous powers in themselves, which were an earnest to them of having received a genuine and peculiar inspiration. Paul expressly represents himself as having been converted by a sudden and miraculous appearance of Jesus, and grounds his preaching on the external facts of his mission and resurrection. So far is he from declaring the sufficiency of the natural insight of the soul, that he expressly declares, "We preach *not* ourselves, but *Christ Jesus* the Lord" (2 Cor. iv. 5), and represents every believer in Christ as a new creature, born again, and all mankind as having been in painful travail, until the coming of the Son of God with power shed upon them the glory of a higher life. Man was by nature only "a living creature;" Christ was "a quickening spirit" to his soul. And so far was Paul from having a mere "*aspiration*" in regard to a future life, that nothing is more striking than the perfect, joyful, unquestioning *certainty* of his heavenly prospect. "If in this life only we have hope in Christ," he exclaims, "we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." "To depart, and to be with Christ, is far better." "We are always confident, and willing to be absent from the body, and to be present with the Lord." It is clear, in short, that Paul, whom Mr. Newman singles out as the object of his especial admiration, could not have been what he was, with no other sources of conviction than those which Mr. Newman acknowledges. And this leads us to the subject of the Christian Evidences. Is not the very fact that Christianity was embraced by Paul and the other apostles, in itself a weighty evidence in support of its claim as a miraculous revelation? How can we account for the first acceptance and diffusion of the Christian religion in the age and circumstances of its appearance, otherwise than by admitting the historical truth and reality of its principal features? The general character and main points of the Christian evidences may be understood without such enormous labour as Mr. Newman alleges, and moreover, with much interest and profit in the study itself. It should be remembered, also, that one great use of that mass of critical investigation which Mr. Newman would discard as a pernicious incumbrance, is, to clear the simplicity of the gospel from the human errors which have gathered round it. Mr. Newman himself, indeed, has so applied the aids of learning and critical acuteness; only we think that, in endeavouring to dispense with the external and historical basis of Christianity, he is really discarding an essential sanction of the very faith which he wishes to retain. Professing only to remove cumbersome and pernicious accretions, he is really, we think, endangering the substance and vitality of that which he would fain preserve. He speaks of "the unmanageable character of what are called Christian evidences" as, in his opinion, one main cause of the alleged prevailing infidelity. How can he hope to succeed better

with his own theory of spiritual insight? He says in effect, "The essential truths of religion cannot be proved, but they are intuitively seen by spiritual persons." What if intelligent sceptics reply, "We see them *not*"? All that Mr. Newman can say in rejoinder is, "Then you have no religious sensibility, you are spiritually blind;" and so the matter must end. Will they be more likely to be satisfied and converted *without* an appeal to their reason than *with* it? Mr. Newman acknowledges that he derived the devotional principles and practices which he still retains and cherishes, from the Epistles of Paul and Christian hymns. In other words, he derived them from convictions in others which he himself no longer shares. His religious feelings have survived his religious faith. This is quite possible in his own individual case; but could he now succeed in cultivating the same feelings in others with only the basis of his present convictions? We suspect that he would find it difficult; and, if so, it would appear that *the convictions which he disowns are essential to the formation of the feelings which he holds sacred*. His heart contradicts his head.

Our space compels us to break off, commending the volume to the perusal of the reflecting and devout, in the sincere belief that at least it cannot fail to stimulate independent thought and to quicken religious feeling.

J. R.

THE PRESENT STATE OF EUROPE.

SAY, Time, whose silent and unwearied feet
For countless years have kept their onward way,
If e'er at once before thine eyes have met
So many scenes as in our modern day?
Where War and Tumult hold unrivall'd sway,
And gather'd far along sad Europe's shore,
Armed nations meet, in all their dread array,
To bid the cannon sound its deadly roar,
And yield, unask'd, to Death a gift to swell his store.

O glorious Freedom! Can thy name divine
But reign triumphant, when thy sons have shed
Their blood in torrents? Can each bold design
Be gained by nought beside a field of dead?
Whose feet no more the verdant earth must tread,
Who fought for what their eyes must never see;
Still, as we gaze on all around us spread,
With ceaseless grief our thoughts return to thee,
That bought at such a cost—even thou, alas! must be.

Yet, while above her sister lands we mourn,
Her happier fate let peaceful Britain bless,
That o'er her fields may wave the ripening corn,
And blooming Nature wear a stainless dress,
Nor thirsty War her smiling plains possess;
When distant nations feel the invading band,
No foreign troops her favour'd shores oppress,
But unmolested see her islands stand,
In all the pride of peace, a bright unconquer'd land.

BETH.

STATE OF RELIGION IN ITALY.—AN ITALIAN MISSION.*

MY DEAR BROTHER,

THE last evening, not of the Mission, but of my visit to the place of its celebration, had arrived; for, despite my curiosity, I could endure the excitement no longer. In my usual hiding-place I had taken my seat. "Babylonia! Babylonia! Babylonia!" chanted the priest, as he entered the pulpit, in a minor key; "so the prophet of old began his denunciations of woe, and so do I to you. People of ———, never would I have believed that you were a people so forsaken of God! (having told them in his first discourse that he and his brethren had been induced to come from the repute of their virtues.) In the piazza, in the shop, the cantine, the house, the country, every thing resounds of *bestemmia*. What crime so terrible as that of cursing the soul of God or the blood of Jesus? (Sangue di Dio! corpo di Dio!—equivalent to 'Od's blood! 'Od's body!') This evening I shall shew you, 1, that the blasphemer is an enemy of God; 2, that he is no follower of Jesus; 3, that he has lost all hope of Paradise. 'Why,' says God, 'do my children curse me? Look on the heavens and the earth which I have made. I have done every thing for their happiness. Why do they curse me?' You thus voluntarily leave and abandon him. You are no longer his children, but those of Lucifer, for he was the first curser when God announced his intention of sending Jesus to shed his blood. Say no more Pater Nosters, or rather, address them to the Devil, for he is your father. How, then, 2, can you be followers of Christ, when you curse his blood—that blood which is shed for you? See (holding up a crucifix and kissing it), you make it flow again by your sins! 3. Nor are you heirs of Paradise; no, you are children of Hell. There shall you inhabit with your father, the Devil, cursing and blaspheming God. Come here, thou blasphemer; dip thy finger in the blood of Christ, and write thy name at the foot of this cross—'I, ———, blasphemer of God.'" Here he gave the crucifix to the people, who eagerly seize upon it and kiss it, whilst he, stripping off his stola and rochetto with the nimbleness of a harlequin, and throwing them amongst the people, approaches the Madonna, throws his arms round her, smacks her, and thus addresses her: "Signora! (then louder, as if she were deaf) Signora! wilt thou pardon the blasphemer? No, no; they have opened my wounds afresh—they have plunged the dagger deeper in my heart. Hear what she says! She renounces you! I cannot, must not, however, leave you thus. I will do all I can for you." Then, returning to the Madonna, and arranging his features as if weeping, he exclaims—"Signora! Signora! but wilt thou listen to the prayers of thy people? Sacerdote (answer), ministro di Dio, if they will repent them of their sins and come under my mantle (which a priest here holds forth), I will pardon them. But no, you will not leave your sins. You will be damned. You shall be damned. Cursed be you this evening! Jesus curses you—the Madonna curses you. Call upon them for mercy! Call on the Holy Spirit! Louder, louder! Oh, how cold and faint you are!" Then he takes his disciplina, and, rattling it against the pulpit, begins to belabour his back and shoulders, whilst the people performed the same operation amidst howling, sighs, groans and shrieks.

* Concluded from p. 460.

It was a lovely morning near the end of April,—and a Sunday morning, too, when, faithful to its earliest and dearest associations, my mind loves to dwell on many a sweet and sacred spot in fatherland. How often, at such seasons, have I closed my eyes and seen with all the reality of life that church tower which now rears its sacred form amid scenes where I sported in my boyhood! How distinctly have I seemed to hear the peal of those sweet silvery bells, as they called the scattered worshipers to the house of God, until, like so many converging streams, which, after pursuing their tortuous and brawling course amidst rough and desert places, infuse themselves into one another in the depths of ocean, the pilgrims of the world, the careworn and contentious, the thoughtless and the sinful, have been drawn nearer one another by some sweet attraction, till all reposed in the bosom of their God! I cannot tell you, then, what a craving I had this morning to realize some of those imaginations and religious pleasures which memory recalled, nor can I tell you how grievously I was disappointed. The *Messa Cantata* was being performed as I entered the church; and I had no sooner crossed the threshold, than I heard the loud reverberation of *dr-r-um*, *dr-r-um*, *dr-um*, *drum*. What can be the meaning of all this? thought I. Is there a guard of honour in the church, and are they acknowledging the elevation of this *Santissima*? But no, this cannot be; for the *Gloria*, &c., is but just finished. In short, I was quite at a loss to explain it, until I remembered in a moment the direction of the *Padre Superiore* last evening. "I have heard," said he, "with sorrow, that you have danced and sung during this *Carnevale*. Abandon these follies. To-morrow morning, bring your tambours and guitars, and offer them to *Maria Santissima*; and each evening, as you retire to your homes, instead of indulging in these vain frivolities, repeat your *Ave Marias* and *Pater Nosters*." Entering the church, then, I was curious to watch the scene a little more closely. Every now and then a feeble *dr-r-um*, *dr-r-um*, announced the approach of some more timid devotee; and stealing up the nave might be seen some pretty damsel, whose jetty locks and bright black eyes had more of the angel than the saint about them. On reaching the image of the *Madonna*, who stood near the pulpit, she hung her broken tambour and stringless guitar on that, and then went her way, thinking, poor soul, that she had struck off I know not how many thousand years of sufferings in purgatory. *Dr-r-um*, *dr-r-um*, *dr-um*, *drum*, *drum*, awoke another sound, louder than any I had hitherto heard. It must be a powerful hand, thought I, which produced that sound; and so in fact it was; for, boldly advancing up the centre of the church, I saw a *pezzo d'un uomo*—a tall, *Brobdignag* kind of fellow, whose thick moustache and beard announced any thing but the saint; yet the electric fluid of fanaticism had entered into him. That which *gin* does as well in our country, sometimes, ranting had done for him. He had become a maudlin saint, babbled of hell and purgatory, sulphur and sinners, and, in order to give the last clenching proof of his entire conversion, had now brought up his godless guitar, which with one blow he smote in the middle, and then hung up in the arms of the *Madonna*. The sacrifice was completed and the sinner saved. I witnessed many such scenes, but to repeat them would be useless; and so I pass on. From my own observation, however, I have nothing more to communicate; as, to tell you the

truth, I was so thoroughly disgusted and excited that I was compelled to beat a retreat and return to Naples. Yet from friends who were present I had faithful accounts of what occurred after I left, and from them I borrow my description of what remains of this Mission. Night after night scenes similar to these were witnessed, increasing, however, in vivacity and depth of colouring as some new addition was made.

"Double, double, toil and trouble;
Fire burn and cauldron bubble!"

"Every night," said a friend, "have we been shut into the church and compelled to lash our shoulders, whilst some of the lads brought with them handkerchiefs loaded with stones, and, instead of beating their bodies (wisely or wickedly, as you may take it), beat the benches, making a most agreeable addition to the common discord. We have had, as usual, five preachings a day; and one evening—will you believe it?—after lashing our shoulders, we all received the command to prostrate ourselves and lick the ground (*strascinare*)—literally to drag our tongues along the ground." Now, there having been perhaps near two thousand persons in the church during the early part of the service, and the Italians to a man, nay to a woman, being devoted to the horrible habit of spitting—so much so, that in places of great resort I have at times rather paddled than walked—it is easy to judge of the agreeableness of the operation commanded. "The scene was comic enough," said my friend, "but for its degradation. We were sprawling over the ground like crabs, and knocking one against another; and on rising, there was an universal clearance of the throat and mouth of the filth which had been swallowed during our involuntary abasement.* Of course, I and D. Vincenzo were obliged to act our part, but with what disgust and rage I cannot tell you. We dare not shew this, however, nor act differently from the multitude; and hence it is that we are a nation of hypocrites." There was, of course, the usual conciliation scene when the preacher called up all who were at enmity with one another to embrace beneath the altar. When I first saw it, I was, as I have already told you, wonderfully affected; but I looked upon it as an Englishman, whose emotions, if they be sluggish, are deep and heartfelt and sincere; and, regarding it as a guarantee of peace and love, I thought I had scarcely ever witnessed a more touching scene. Experience, however, has taught me to look upon it as "a scene"—a piece of acting. I have heard a priest even contemptuously speak of it as "the peace of the Vespers"—a thing of short duration, a peace born of momentary excitement or fear of ecclesiastical censure; for you must know that all have been previously prepared in confession, and absolved on certain conditions. "Come, then," says the preacher, "and make peace beneath the blessed cross. I will have all in peace before I leave. Who are you?" addressing an old woman who has tottered up under the pulpit. "Maria ——." "And with whom are

* A poor man told me afterwards, that the benches were removed from the nave of the church that there might be free space for crawling and licking; and that, starting from the entrance door, they were compelled to lick the filthy ground until they arrived at the altar. "For my part, Sir," said he, "my head was jammed in between the leg of another man who was struggling hard, and an image of Maria Santissima; and a hard job I had to liberate my head."

you at enmity?" "Paolina ——." "Paolina ——! Paolina ——!" shouts the priest; but the crowd is dense, and Paolina has to plough her way through it with not a little difficulty; and on arriving, Maria ——, who has grown impatient, has retired from the scene, so that Paolina remains alone, and looking, as we say, rather small,—or perhaps Maria has waited for her, and then there are sighs and tears and Madonna mias to your heart's content. "Who are you?" again says the priest to a weather-beaten fisherman who is leaning against the pulpit stairs. "Giovanni ——." "And with whom are you at enmity?" "Guiseppe ——;" and there Guiseppe has just arrived, and, locked in each other's embraces, they swear a peace for ever and a day. But the church is over, and all now disperse to their homes. Maria and Paolina live near one another; at so convenient a distance, indeed, that they can, as occasion requires, fire a sharp salute at one another from their respective windows; but they prefer pursuing different paths, and, returning to their houses, shut up their mouths as closely as they have shut up their hearts to one another. As for Giovanni and Guiseppe, some question has arisen between them on the church steps regarding two or three grani, and the cross and the priest and the embraces are all forgotten. It was very well as a scene; and how could it be more than a scene? The wind bloweth where it listeth, and no Lloyd's Company on earth could purchase a cap from the East or the West at will; and much the same is it with the affections. Where is the confessor on earth who by a simple command can change the heart of Maria or Paolina, Guiseppe or Giovanni? Now, the facts I have noted are precisely similar to those which some two or three years since so much affected me; yet how different is the colouring which I have given them! Each description, however, is equally true, the only difference arising from the different degrees of experience with which I regarded the several scenes.

Another evening had arrived, and the preacher, instead of advancing to the pulpit in his usual staid and dignified manner, entered it from the sacristy at a good sharp run through the church. He was in a state of great excitement, and soon proceeded to inform his hearers of the cause of it. "Poor Padre Superiore! poor Padre Superiore! There he is in the sacristy, sweating his very blood for a scavezzone un straccione un'ubriacone, who will not confess. Had he come to me, I would have given him a kick and sent him out of church." Curious to know the history of this affair, I made inquiries, and found that the sinner had that morning made some advantageous agreement with a brother shopkeeper. One of the priests of the country had called the shopkeeper into the church, and, by means of a small bribe, persuaded him to break the engagement in favour of his own brother. The sinner, being thus as much or more injured, perhaps, in his worldly interests as wounded in his moral feelings, refused to confess, alleging as a reason that a priest had that morning taken the bread out of his mouth, and he had no confidence. "Figlio mio," said the confessor (the confession of the men was face to face and in public), "confess." "No, I will not confess." "But you will go to the house of the Devil if you do not confess" (*casa del Diavolo*). "No matter, I shall go there with the priests." How the matter terminated, I know not, but this was the reason of the hasty run and the excitement of the preacher.

Later in the evening, pointing towards two men who stood at the door, he exclaimed, "Ah, there they are! there they are! Look at them—there they are! two disperati! condannati!" The consequence was, that, overwhelmed with shame and fear, they left the church; and one was taken so ill in the night that he was obliged to be bled.

It was the following morning that the communion was administered to the young, and a pretty coup d'œil it is. On such an occasion, the girls, all wearing white veils and crowned with thorns, advance to the altar, two and two, sometimes to the number of several hundreds. This morning, before partaking of the Ostia, in addition to the usual ceremonies, they were compelled, the girls to kiss the feet of their mothers and the men of their fathers, in the midst of the church.—The last evening of the Mission has arrived: to-morrow, these Santi Padri are to leave, and one other effort must yet be made to keep up the excitement. "Figli miei," said the preacher, "what shall I do? I cannot take leave of you—my heart is broken. Oh, what shall I do? Padre Superiore mio, why have you chosen me to give this predica grande? What grief have you laid up in store for me? I have formed a passion for this lovely place, and would fain remain here for ever. Leave me behind, I beseech you" (here the Padre Superiore, who had doubtless heard the same expostulations in fifty different places, gravely shook his head, as much as to say, No, brother mine, it cannot be.) "You ask me to leave something behind me. Figli miei, I have nothing to leave you. I have only four ragged shirts; my bed and linen are lent to me; these robes, they belong to Maria Santissima. I am a poor man, and have nothing to leave you—nothing but my heart, which I leave with you perforce. Think of me and pray for me when I have left, and I will pray for you. Oh, what grief—oh, what grief—is this parting!" Here the preacher, apparently unable to utter another word, threw himself on the cushions, weeping and sobbing; whilst the women, not to be behindhand, lifted up their voices and wept and shrieked at least twice as bitterly as Rachel, for not only they would not, they could not be comforted.

Mingling with a people comparatively enlightened, and constitutionally different from the Italians, you will be half disposed to regard some of the descriptions which I now send you as mere exaggerations. The style of eloquence, the force and the publicity of the passions displayed, are so thoroughly un-English, that they may strike you first as absurd, and then, by a not unnatural train of reasoning, as impossible. Yet nothing, I assure you, can be truer than the statements which I here send you, on which, having first pointed out one or two of the peculiarities of the Mission, I shall trouble you with some remarks in conclusion. I told you at the beginning of this letter that Confession was the great object of this Mission; and so in fact it was, though I have taken up so much space in detailing the "farragine" of the preacher. Every one was literally hunted into the confessional; and farther experience tells me, that politically nothing is so enslaving, and morally nothing so degrading in its tendencies, as confession. What I have yet to tell you will be in illustration of these two points. The theory of confession is indeed beautiful, but, like some enchanted aerial castle, it has no foundations. Councils, too, have laid down rules for its proper exercise, yet experience proves that such rules are of no force in the

face of strong interests. The utmost tenderness and delicacy are ordered to be observed with regard to the conscience of the penitent. Nothing is to be extorted; everything voluntary. Well, then, compare such facts as these:—A young girl enters the confessional. She is ordered to bring her private letters to her confessor, and she brings them, suppressing, however, some of the most tender character. Thus this exorbitant and impertinent authority of the priest was acknowledged and submitted to—he yet remaining, however, deceived to a certain extent; whilst the girl, in part yielding and part deceiving, according to the theory of confession, is compelled to lie to the Holy Ghost. Two other girls went to confession, having nothing to reveal but the slight and daily peccadilloes incident to human weakness. “Tu sei un Diavolo!” says the priest; and to the other, “Tu sei la figlia del Demonio!” The poor damsels, going away mortified and discouraged, revealed what had happened to each other, and vented their anger on the confessor by abusing him. “Che brutto vecchio! che brutto vecchio!” (What an ugly old fellow!) being about the strongest reproach they could make to him; for the Italian, who dwells in a Paradise full of forms of beauty, and dreams of perpetual youth, can imagine no greater misfortune, or even disgrace, than that of being old or ugly. A few days after, they were compelled to renew their confession, previous to receiving absolution, and, having tender consciences, believed themselves obliged to confess the reproaches which they had uttered on their confessor; whereupon the venerable man asserted that he was not old. And a rich scene it must have been, to have heard the confessor thus standing up for his teens! Frequent instances, too, occur of individuals being questioned, not merely with regard to their own affairs, but to those of others, even of the most trivial as well as of the most important character,—the Padri Confessori thus making themselves the receptacles of all the gossip, scandal, private and public acts of the district, and becoming as effective a police as the most arbitrary government could desire. Nor is it uncommon for the confessor to ask permission of the penitent to reveal his confession to the Padre Superiore—a request of a most reprehensible character, because having all the force of a moral obligation; for who, for instance, when kneeling in the confessional, in strict communion with this “God upon earth,” and subdued by the associations of the place, could well refuse? Yet it must in justice be added, that such excesses, however they may be the common practice of the Church, are condemned expressly by the words of the 4th Lateran Council: “Caveat autem omnino ne verbo aut signo aut alio quovis modo, aliquatenus prodatur peccatorem. Sed si prudentiorum consilio indiguerit, illud absque ulla expressione personæ eante requiratur. Quoniam qui peccatum in pœnitentiali iudicio sibi detectum præsumpserit revelare non solum a Sacerdotali officio depellendum decernimus, verum etiam ad agendum perpetuam pœnitentiam in arctum monasterium detrudendum.” In Danes Institutiones Doctrinæ Christianæ, too, it is stated, “Ut nullo unquam tempore, *nullo pretestu, nulla de causa*; directe aut indirecte ulli mortalium revelare liceat, quod ex sola confessione Sacramentali Sacerdos intellexerit.” The last observation which I shall make with regard to this batch of confessions, is one which might be made with equal truth of every private confession—that it was marked by indelicacies in questions put to the

penitent which would overwhelm with shame any pure-minded countryman of my own. It would be pollution to this paper to mention a number of facts which have come to my knowledge, and which come to my knowledge daily, which I feel assured you would doubt were I to tell them to you, and which would have been rejected by myself had I received them from a third party; but having my information from those who were the subjects of these confessions, of course doubt is out of the question. Now it may be asked, How is it possible that you can have become acquainted with such facts, when the Sacrament of Confession enjoins secrecy on the confessor and the confessée? Such is the theory, I know; but any one who has mingled almost entirely with Italians, as I have done, will know that nothing is more common than for the penitent to let slip the whole or parts of his confession from a tendency to gossip, or to make very strict confidences, or to excite your wonder, or from a disposition to ridicule and blast the priesthood with their indignation; and thus through a chain of individuals it often happens that the very soul of an Italian damsel is laid open before you, as that of the men is even more directly. What a picture, then, does this description present to us of the workings and influences of confession! Is a strict police needed to spy into not merely the actions, but the very thoughts of men? Here you have it. Are means sought out for infusing into the public mind the subtle poison of sensuality or servility, of bending and binding the soul whithersoever and howsoever the powers that be may determine? Here you have them: a body of police is at hand, better organized, better disciplined and more interested in the strict execution of their functions, than any body of police which Fouché or Talleyrand ever drilled. It is unnecessary to observe how essential to certain Governments becomes such a body, possessing as they do all the moral power of the kingdom. Their interests are common, are indissolubly united, and, playing into each other's hands, they strengthen and support each other. Does a man seek for any public office (and half the young aspirants in this kingdom seek for public offices, these being the only objects presented to young ambition), a certificate of baptism, good conduct, of attendance at mass, confession, and God knows what else, is necessary, which the priest may give or refuse as scruple, caprice or vengeance may direct, and the poor aspirant is blasted. Or does the confessor elicit any thing which it is deemed of importance to communicate to the State,—the Minister of Police is put in possession of it. A or B perhaps only is denounced; but the scent is laid strong, and A or B is hunted down. Church and King thus become something more than the war-cry of a party; it is indicative of a substantial, solid union between two parties, bound body and soul together by mutual interests. On the occasion, too, of the late Missione, more direct instances of the support accorded by the one to the other came under my notice. The Padre Superiore was put in possession of certain facts which came within the range of the civil administration. "Such and such a thing shall be done," said he; "I shall write to the Minister of Justice;" then, calling the Judge and Syndic of the town, he ordered them, "draw up such and such a paper—do this—do that." "Padre Superiore," was the reply in one instance, "we cannot do so; but, if you please, we will imprison the man." What exorbitant power do these slight facts de-

monstrate to exist in the priesthood ! They are, in fact, the real sovereigns of the country ; and on any well-intentioned monarch—such as I believe him to be who governs these realms—must be a heavy clog. The Padre Superiore might have been the son of a fisherman, ignorant and full of prejudices ; but, by virtue of his consecration and black robes, he has become more than a king in power, since he controls the thoughts and subjects even kings to his authority ; nay, since he has become “ God upon earth.”—On reviewing what I have written, I find that there are two broad aspects under which this Mission is to be regarded,—in the revelations which it makes, first, of the condition of the people ; second, of the power and the influence of the priesthood. I have lately seen a whole population more abject than reptiles,—since the reptile crawls from its very nature, whilst man, who is made in the image of God, is made to stand upright, with his head and face erect, to admire the glories of that Being who has endowed him with reason to appreciate them. I have seen them and heard them crawling and kissing, shouting, shrieking and licking, and performing numberless acts which demonstrated them to be ignorant, credulous, superstitious slaves. I closed my eyes in thought, and I saw them become firebrands in the hands of the religious fanatic ; bloodthirsty revolutionists in the hands of the unprincipled demagogue ; slaves of vice in the face of temptation ; children of hell,—that hell which poverty and misery and degradation produce, under all these influences united. What wonder is it, then, that in this kingdom religion is not a sentiment or a principle, but a passion, a whirlwind, a form ; that ambition has no higher object than to secure its daily food by fair or foul means ; and that nearly a million of human beings are in the public prisons ? Well and powerfully does Eugene Sue, in his *Juif Errant*, say, “ What imperious reasons for penetrating the lowest depths of the masses with instruction and with light, to enable unfortunate creatures to defend themselves from so many stupid prejudices, so many fatal superstitions, so much implacable fanaticism ! How can we ask for calmness, reflection, self-control, or the sentiment of justice, from abandoned beings whom ignorance has brutalized, and misery depraved, and suffering made ferocious, and of whom society takes no thought, except when it chains them to their galleys or binds them ready for the executioner ? ” Is not this admirable ? Does it not comprehend all that can be said in answer to that insensate opposition which has been lately made in England to Government Education ? There is a poison running along the streets, and mounting into your houses, and entering into the life-blood, and you leave the remedy to a number of quacks, who here may will, and there may not will, to do something ; who discuss and dispute and denounce and weaken one another ; whose only point of agreement is that which disunites their implicit faith in each other's nostrums, and sovereign contempt of those of others ; and thus, without unity of thought or feeling or action, the “ *disjecta membra* ” of the Voluntary Principle—God save the mark !—undertake the cure of a disease which, more than any other, requires promptitude, enlightened views, energy, and unity of design and thought.

Not to dwell any longer on this topic, I pass to the consideration of the power of the priesthood as developed by this *Missione*. It is immense, and tends to increase the evils I have described. The very fact of such a body of men existing in the heart of society, with separate

interests and without family connections, is sufficient to lead to the suspicion of their power, and a thousand facts demonstrate it. Masters of the public conscience—they are dangerous to a government if not leagued strictly with it, and thus from necessity are invested with all its authority. Springing from the dust, as the greater part of them do, or by pretension growing up into the very heavens, they are cognizant of what takes place in the remotest corners. Without social sympathies, the acquisition of power is their great ambition; and divine claims give additional force to their knowledge, and a stronger impulse to their aims. Supposing such men to be divine, or their objects pure, such power would be a blessing to society; otherwise, as is the fact, its influence must have a corrupting tendency. To enlighten the public mind and lead it to reason, would lead to the investigation of questions which would fearfully compromise their interests as a corporation; and thus is it that they are invariably found never in the fore ranks of civilization,—never taking a step in advance, unless pushed on by an irresistible power behind,—rejoicing in the darkness of ignorance and superstition wherever it exists. In this late Mission, was there any the slightest effort to awaken thought or elevate the mind? No. Was there the slightest investigation into the amount or the quality of public education? No. There was a mass of ignorance, superstition and misery really appalling; but did it suggest the inferences which would have occurred to any well-disciplined mind, or did it call forth one question as to whether there was any public instruction? No; not it. Confession—make a good confession, was the everlasting cong: hell and damnation without it. Attend mass, repeat your Paters and Ave Marias, lick the ground and scourge your backs, obey your superiors and observe some of the moralities, the accidents, of religion, and you will all go straight into the bosom of the Maria Santissima; but, above all, confess. And so they did; and these priests went away laden with the scandal and the secret mind of the place, leaving a darker moral night than they had found. But in the midst of this obscurity, still shines bright the star of day upon this lovely spot; a thousand flowers open their bosoms and exhale their sweets beneath its magic influence; the vine is hung with clustering treasures, and the olive, with unnumbered blossoms no bigger than a pin's head, is rich in promise. In all the great outlines of the lovely scene spread out before me, as well as in their component parts, there are proofs of divine wisdom, power and goodness, which will not be less careful of the soul of man. Sooner or later, it will be awakened to a sense of its power, its destination, its responsibilities. The day may be far distant; but in the mean time there is hope. Hope! nay, there is certainty. A few months since only, and this earthly paradise, now radiant with beauty, was lifeless and deformed by storm and tempest; but the Spirit of God has moved upon it, and see what a scene of enchantment has been summoned from the darkness of Nature! Who shall limit the influence of a moral being to the material world?

HENRY W—.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXVII.

IN the year 1825, the Unitarian Fund Society and the Unitarian Association were merged in a new and more comprehensive organization, which has since borne the name of the British and Foreign Unitarian Association. In the following year, the members of the Unitarian Book Society resolved to unite it with the Association. Experience had shewn that the conduct of distinct societies involved much practical inconvenience, and entailed unnecessary expense. It was hoped that a combination of the several societies would constitute both a point of union and centre of action, and would advance all the important objects for the promotion of which Unitarians had entered into association. The objects of the new Association were distributed over four departments: 1, Congregational and Missionary Affairs; 2, The Distribution of Books and Tracts; 3, The Promotion of Foreign Unitarianism; and 4, The Protection of the Civil Rights of Unitarians. Mr. Aspland yielded to the urgent wishes of the more zealous friends of the Society, and returned to his familiar post of Secretary. He continued to hold this office during the first five years of the existence of the new Association.

At the close of 1826, an important change took place in the conduct of the *Monthly Repository*. The cheerful prospects of the Unitarian Association induced its managers to believe that they could both extend the circulation of the Magazine, and make it the instrument of greater usefulness to the body, by taking it under their own control and management. A negotiation was opened with Mr. Aspland through Mr. Edgar Taylor, which resulted in his transferring, at the end of the year, the property to the Unitarian Association. It was not without some painful emotions that he edited the last number of a work, which he had established and conducted for one-and-twenty years, and which had associated him in a long succession of literary labours with many learned and noble-minded men, some of whom had now passed on to their reward. He parted with the Magazine, cheered by the conviction that it had been "in some degree serviceable to the cause of Christian truth and freedom." He was certainly entitled to add, that "it had never been made the instrument of personal objects."*

The new series of the Magazine was conducted by the Committee of the Book Department of the Association, at the head of which was Dr. Rees. Notwithstanding the learning and varied talent enlisted in its behalf, the *Monthly Repository* did not, in its results, realize the eager anticipations of its friends; and at the end of the fourth volume its

* See the Preface to *Monthly Repository*, Vol. XXI. Mr. Richard Wright, than whom no one was better qualified to form an opinion on whatever affected Unitarianism in Great Britain, bore his testimony to the good effected by the first series of the *Monthly Repository* in a "Survey," inserted in the closing No. of the work. "It has done much to promote scriptural knowledge, to expose error and superstition, and to promote candour and charity. For more than twenty years it has maintained its independent and liberal course, through good report and evil report, cherishing and promoting the glorious cause of pure and undefiled religion, and affording ready aid to all our public institutions, and to any of our churches when in trouble and difficulties, by lending its columns to their advocates."—*Monthly Repository*, XXI. 721.

proprietorship was transferred to Rev. W. J. Fox. He continued to edit it until June, 1836; but, during the latter portion of his editorship, it put aside its theological character, and became almost exclusively a journal of literature and politics. It was next edited for a short time by Mr. R. H. Horne. An enlarged series commenced in 1837 under the conduct of Mr. Leigh Hunt, but was very soon discontinued.

The time has now arrived in this Memoir to speak of the measures taken to obtain the repeal of the Test and Corporation Acts, in originating and conducting which, Mr. Aspland took a conspicuous part. The often-repeated discussions, in and out of Parliament, on the subject of the Roman Catholic Disabilities, had evidently ripened the question of religious liberty, and prepared the popular mind for liberal measures of a far more comprehensive character than those which Mr. Fox and the other friends of freedom had unsuccessfully endeavoured to carry at the close of the 18th century.

The Corporation and Test Acts, passed in the infamous reign of Charles II., had continued, for more than 160 years, to disgrace the Statute-book; although for 83 years previously to 1828, Parliament had been accustomed to pass an annual Act of Indemnity* for the relief of those who had failed to comply with the provisions of the two Acts. The Corporation Act (Stat. 13 Car. II. St. 2, C. 1), passed in 1660, enacts that "no person can be legally elected to any office relating to the government of any city or corporation, unless, within a twelvemonth before, he has received the Sacrament of the Lord's Supper according to the rites of the Church of England,"† &c. The Test Act (Stat. 25 Car. II. Cap. 2), passed in 1673, prescribed the taking of the Sacrament according to the rites of the Church of England, and a declaration against transubstantiation, as preliminary conditions to the enjoyment of any temporal office of trust. To the latter act the Dissenters of the day, with "laudable disinterestedness,"‡ gave their support, seeing that the liberties of the country were perilled by a Popish heir-presumptive to the throne. Subsequently to the Revolution, William III., anxious for the restoration of all his Protestant subjects to their civil rights, expressed to Parliament his "hope that they would leave room for the admission of all Protestants willing and able to serve." George I.

* The history of the Indemnity Acts furnishes a singular comment on the merits of the early Dissenters and the ingratitude of those whom they benefited. In 1746, when the throne of George II. was endangered by an alarming rebellion, armed associations of Dissenters were formed, and some leading men accepted of commissions from the King. Their patriotic loyalty exposed them to the penalties of the Test Act. The Government, "not insensible of its obligations to their active aid, in a moment of the utmost danger to the reigning family," instead of repealing the abominable laws which fixed a stigma upon the most loyal subjects of the crown, contented itself with passing an Act of Indemnity. An Act of the same kind was passed every year after, until the repeal of the Corporation and Test Acts did away with the imaginary offences, from the penalties of which Dissenters needed this left-handed protection.

† Blackstone (Commentaries, IV. 58), who describes these two Acts as bulwarks erected "to secure the Established Church against perils from Nonconformists of all denominations, Infidels, Turks, Jews, Heretics, Papists and Sectaries."

‡ Constitutional History of England, II. 532. Mr. Hallam praises the Nonconformists of 1673 in this matter, for "much prudence or laudable disinterestedness." We must demur to the prudence of conduct which fastened a servile yoke upon themselves and five generations of their descendants.

expressed his wish that the civil disabilities of Dissenters might cease ; but was only able to modify their operation by a statute (5 Geo. I. C. 6), limiting the liability to prosecution to a period of six months, &c. George II. was said to be not less willing than his father to relieve his Protestant Dissenting subjects, to whom he was largely indebted for the defence of his throne against a rebellious Pretender. In 1736, Mr. Plumer's motion for the repeal of the obnoxious Acts was lost by a majority of 251 to 123. In 1739, the majority was 188 to 89. After an interval of forty-eight years, the question was renewed in Parliament by Mr. Beaufoy, in 1787, when, after a debate of seven hours, the proposed repeal was lost by 178 against 100 votes. In 1789, the measure was again introduced and lost by a diminished majority of 124 against 104. The motion was renewed in 1790 by Mr. Fox ; but was opposed by Mr. Pitt and all the influence of the Government, and the majority was swelled to 294 against 105 votes. In 1823 and 1824, there was a feeble agitation of the question ; but it was not thought desirable to carry it into Parliament.

To the Non-Con Club belongs the merit of having originated the proceedings which led to a triumph of religious liberty as gratifying as it was unexpected. In the minutes of the Club, under the date Jan. 17, 1827,* there is this entry : " An interesting discussion took place as to the most effectual method of bringing the question of the repeal of the Test Laws before the public ; and it being considered practicable to ensure a numerous general meeting of the London Dissenters under the auspices of forty or fifty leading names, the names of several gentlemen of the various denominations were noted down for that purpose."

The course contemplated was soon after taken by the Committee of the Deputies† for the several congregations of Protestant Dissenters of the Three Denominations, in and within twelve miles of London, appointed to protect their civil rights. At a meeting of this Committee, held March 9, 1827, a letter was read from the British and Foreign Unitarian Association, urging the Deputies to convene a general meeting to secure the co-operation of the several bodies of Protestant Dissenters in London. A similar letter was immediately after sent by the Board of Congregational Ministers. Before the close of the month, a meeting was held, at which were assembled the Committee of the Deputies, and representatives from the Protestant Society, the Unitarian Association, the Body of Ministers of the Three Denominations, and the Board of Congregational Ministers. The chair was taken by Mr. William Smith, the veteran Representative of Norwich, who had had the honour, in 1787, of being teller in the unsuccessful division on Mr. Beaufoy's motion. Mr. Aspland appeared as one of the elected representatives of the Presbyterian Ministers of London, and had the great satisfaction, throughout these important proceedings, of being aided by

* The members present were Rev. R. Aspland (Chairman), Rev. Dr. Barclay, Rev. D. Davison, Thomas Gibson, Esq., Mr. R. Hunter, Rev. J. S. Porter, Rev. Dr. Rees, Rev. Benjamin Mardon, Richard Taylor, Esq., Edward Taylor, Esq., and Christopher Richmond, Esq. (Secretary).

† This body was constituted in 1732, and the first assembly took place on the 29th of December in that year, Mr. Holden being Chairman. He was succeeded in 1736 by Dr. Benjamin Avery, who continued to preside over their proceedings for twenty-seven years.

a colleague of great experience and zeal unsurpassed, Dr. Thomas Rees. It was unanimously resolved to seek an early interview with several distinguished Members of both Houses of Parliament, in order to discuss and arrange with them the best mode of applying to Parliament for the repeal of the Corporation and Test Acts. The interview was without difficulty arranged, by the mediation of Mr. William Smith, and took place at Brown's Hotel, Palace Yard, April 6th. Lord Holland, never absent when religious liberty needed his services, took a very active share in the proceedings of the day. He was the only Peer present. The Liberal party of the House of Commons was suitably represented at this interesting conference by Lord John Russell, Lord Nugent, Mr. Marshall (recently elected on the ground of religious freedom as the Representative of the great county of York), Mr. Warburton, Mr. Spring Rice, the Hon. Robert John Smith (Bucks), Mr. Easthope, Mr. John Smith (Midhurst), and Mr. William Smith. All agreed that the Dissenters had too long withheld the prosecution of their just claim to equal civil rights, and recommended an immediate and a vigorous application to Parliament for relief. When the Members of Parliament had withdrawn, the Deputies and their associates passed an unanimous resolution, requesting Lord John Russell to move the House of Commons at such time as he might think proper during the session. With this request Lord Russell expressed a ready compliance. To conduct the proposed application to Parliament, an United Committee was formed, consisting of the Committee of Deputies, and delegates (not exceeding six in number) from each of the societies and bodies in London desirous of acting in unison. In addition to the bodies already named, the United Associated Presbytery of London sent delegates to the United Committee. But none were sent by the Society of Friends, by the Wesleyan Methodist Conference, and the Presbytery of the Scottish Church. In order to enlighten the public mind on the history of the question, and to awaken the dormant zeal of the Nonconformist body, it was resolved to prepare and publish a series of works advocating the claims of Dissenters. One of these, a periodical, entitled, "The Test-Act Reporter," which was extended to thirteen Nos. (including 516 pages), was entrusted to the editorial care of Mr. Aspland.

Mr. Edgar Taylor, the eminent legal adviser of the Unitarian Association, prepared a very able "Statement of the Case of the Protestant Dissenters under the Corporation and Test Acts," which was widely circulated, especially amongst Members of Parliament and the conductors of the public press. By the costly agency of the Quarterly Review, with which it was stitched up, it penetrated into college halls and libraries and country rectories; while by that of the Edinburgh Review and a variety of other periodicals, it found its way to persons of every class and denomination. Resolutions were passed and petitions signed, and all the other customary modes of carrying on the agitation of a public question, were put into active operation. In the preparation of these documents, Mr. Aspland took an active share. The General Body of Ministers adopted without alteration the draft of a petition which he had prepared. It is inserted in the Test-Act Reporter (pp. 30, 31), and may be read with advantage, as containing, in a very brief compass, a comprehensive statement of the case of the Protestant Dissenters, expressed in a perfectly English style, combining strength with purity.

While all this preparation for an active campaign was going on, Lord Liverpool, the Premier of a compact and powerful, but not very popular Administration, was struck down by what proved a fatal illness. The death, a few months previously, of the Duke of York, had inflicted a heavy blow on the High-church and Tory party. To this party, the Premiership of Mr. Canning, resisted unsuccessfully by secret treachery and open hostility, was the source of bitter mortification. The brief session of Parliament which followed the construction of Mr. Canning's Government, gave little promise of any great measure like the repeal of the Test and Corporation Acts being carried. Party feuds were exacerbated by the personal rancour of some of the leading opponents of the new Administration. The leading Whigs, notwithstanding the haughty remonstrance and protest of Lord Grey, gave Mr. Canning an almost enthusiastic support. If the Dissenters did not altogether share the confidence felt by their representatives in Parliament, it was easily explained by their surprise and regret at Mr. Canning's declaration of his purpose to oppose, at least for a time, the repeal of the Test Act.

Rev. Robert Aspland to Rev. R. Brook Aspland.

"Hackney, May 17, 1827.

"Dear Brook,—There is no *division* amongst the London ministers on the Corporation and Test Acts. We are proceeding in spite of Canning's threatened hostility. But he is trying through Brougham to put us to sleep: he will, however, try in vain. We are to have a little Parliament on Tuesday morning, consisting of some *half-hundred* Members of both Houses, and our General Committee. The object of the meeting is to impress Peers and Commoners with our feelings, and to agree with them upon the extent to which we shall go this session."

The conference was long and earnest. It was attended by Lords Holland, King, Althorp, Milton, J. Russell, Ebrington, Clifton, George Cavendish and Nugent; by Mr. Brougham, Mr. Byng, Mr. Sykes, Mr. J. Wood, Sir Robert Wilson, Mr. John Smith, Hon. R. Smith, Mr. A. Dawson, and many others. By the majority of these distinguished men an opinion was expressed that the active prosecution of efforts to obtain the repeal that session was inexpedient. From this counsel Lord John Russell and Mr. John Smith explicitly dissented, the latter gentleman expressing his conviction that the Dissenters would, by retreat at such a moment, abandon victory when it was in their sight. The United Committee subsequently met and agreed, by a majority of votes, that Lord John Russell should be requested to postpone the intended motion until the following session. Mr. Aspland had expressed more than doubts on the wisdom of this course; and his friends Dr. Rees and Mr. Bowring, and some others, spoke and voted with him in the minority. It was the unanimous opinion of the Committee, that the Dissenters should every where proceed with their petitions, and forward them for presentation to Parliament.

Early in June, Lord John Russell announced in the House of Commons, on the occasion of presenting various petitions for the repeal of the Test Acts, the course which, in deference to the recorded opinion of the United Committee, had been decided upon. Alluding to the recent change in the Administration, he said, "Upon that event many of the Dissenters, feeling, as it were by instinct, that a Ministry was formed more favourable to religious liberty than any which had existed

during the thirty-seven years in which this question had slept, doubted whether it were fair, and whether it were politic, to force such a Ministry to an immediate expression of opinion upon this important subject. *Others, with whom I agreed, did think that the present was a favourable time for the discussion.*" He added, that though he felt himself bound to obey the instructions of the United Committee, he had received various intimations from individuals that in their opinion the majority of the Dissenters wished the question to be pressed.

The death of Mr. Canning, immediately after the termination of the session, struck the friends of liberal opinions in England with consternation and grief. In their inability to forecast coming changes, they feared that the removal of this brilliant advocate of Catholic Emancipation had deferred to a far distant day the triumph of religious liberty. Dissenters shared the common grief at Mr. Canning's untimely removal. They had previously been satisfied that his declared hostility to their claims had escaped from him hastily in the irritation of debate, that he had no settled purpose of opposition to their just demands, and indulged the hope that, when firmly seated in power, he would give his assent to all measures necessary to the relief of conscience.

Had Mr. Canning's life been protracted, it is probable that the relief of Protestant Dissenters would have been postponed. It was generally, but most erroneously, supposed that the Protestant Dissenters were irreconcilably opposed to the admission of Roman Catholics to civil privileges. Not only Mr. Canning, but many Liberal Members of Parliament, indulged the fear that if the Dissenters were first admitted to the full enjoyment of the Constitution, they would afterwards prove bitter opponents of similar concessions to the Roman Catholics. This fear shewed want of acquaintance with the recent rapid growth of liberal opinions amongst the Dissenters, and also indicated an inability to estimate the power of a great principle, like that of religious liberty, to force honest minds, however unwilling at first, to receive and apply it in its full extent.

Lord Goderich's feeble Administration, which followed, fell to pieces before Parliament met, and a new, and, as it was at the time supposed, *Tory* Administration was formed by the Duke of Wellington.

The apparent darkening of the political horizon increased the energy of the Dissenters in making fit preparations for what they believed was to be only the first of a series of struggles to be continued from year to year. At a special meeting of the General Body of the Ministers of London, Mr. Aspland proposed an Address to Protestant Dissenting Ministers throughout the United Kingdom, and to the religious public in general, on the subject of the scandal thrown upon Christianity by the Test and Corporation Laws, and the gross perversion of the Lord's Supper in making it a mere civil or political test. In not one of the numerous documents and publications of the time was this, the religious part of the argument, more earnestly stated and discussed; and the fact that this Address,* penned by an Unitarian minister, was

* The "Address" deeply moved the feelings of one of the most eminent and learned ministers of the Independent body, who was present at Dr. Williams's Library when it was brought forward, and who a few hours afterwards addressed to Mr. Aspland a letter of respect and affection, and made the reverent feeling evidenced in the Address the ground of an appeal to him to re-consider

adopted, nay, received by acclamation, by a very numerous assemblage of ministers, nine-tenths of whom held Orthodox opinions, ought to be regarded as a proof that, in spite of all the divisions of the Christian church, there is a common Christianity which all alike revere, and which might be made the basis of a closer union than has ever yet existed amongst the sects of Christendom.

Notwithstanding the altered relations of parties, there were still here and there doubters and objectors in the Nonconformist ranks, who alleged that the time for action was not come, or that the course pursued was not the best. An extract from Mr. Aspland's Diary at the beginning of 1828, will shew that there were some difficulties in the path of the United Committee besides those created by Tories and High-churchmen. The gentleman referred to was one of great and deserved influence in public life, but one in whom the "native hue of resolution" had given way to age and that habitual despondency which was the result of a life of unsuccessful opposition.

"I spoke my mind very freely to ——— as to his constant clogging our cause with doubts and fears, and endeavouring, against the sense of our best Parliamentary friends, to keep us back. He avowed (as I told him I had predicted of him, as he must remember, last year) that this was not a fit time—in one sense, less fit than last session; that we were wrong in petitioning, especially the Lords; that we should wait for a strong Whig Administration, who would grant us our claims quietly. Against this I argued and protested, all the other gentlemen being in great measure with me. I told him I would rather not have our question carried than that it should be smuggled through. The benefit of it would consist in its coming as a matter of open right, a concession to justice and liberty. I anticipated a long struggle, but the sooner we began the nearer would be the victory. Parliament and the country, and even the Dissenters, wanted discussion to enlighten them. No Ministry would ever volunteer to give us our rights, and perhaps the Whigs least of all, who do not need the charge of being Dissenters to make them odious. And though we cannot *force* our question, we must make a show of strength to have it seriously considered by the Legislature and the Court. The aged Member pleaded his experience," &c.

As soon as Parliament met, the Committee were occupied from day to day in making the necessary preparations. On Mr. Aspland it devolved, in company with a small deputation, to wait on the principal Members of the Liberal party. The Diary mentions visits to Lord Holland, Lord John Russell, Mr. John Smith, Mr. Spring Rice, Lord Milton, Lord Nugent, Mr. Baring, Sir Robert Wilson, Lord Normanby, Mr. Brownlow, Sir Francis Burdett, Mr. Abercrombie, Mr. Hume, Mr. Onslow, Mr. Benett, Sir James Mackintosh, Mr. Ward and Sir John Newport. There are traces of Mr. Aspland's intention to make a note respecting each of these visits: it was, however, owing to the great press of work at this time, only partially fulfilled.

"The United Committee having appointed a Deputation, consisting of the Chairman (Mr. W. Smith, M.P.), Mr. Henry Waymouth (Deputy Chairman), Mr. Busk, Dr. Browne, Mr. Robert Winter (the Secretary) and myself, we went up, Saturday morning, January 5, by appointment, to Mr. John Smith, M.P., in Grosvenor Square. He received us with great affability, and we

his theological system. It is much to be regretted that this letter, in one view most creditable to the Christian sympathies of its author, and Mr. Aspland's reply, have not been preserved.

had a good deal of free talk. His own family, he says, which is generally divided in politics, is united on this point. He contemplates a very respectable division in the House of Commons. He approves of our petitions, and is for our going on heartily. He evidently *hopes* to see a Whig Administration. The Whigs he thinks are committed to us. 'I should like to see how Spring Rice,' he remarked, 'would look one in the face if he were not to support the motion.' Appealing to Mr. W. Smith and me, he said there was a strong prejudice against the Unitarians which he could not understand. On Christmas-day, the clergyman whom he attended had, on consulting with him, omitted the Athanasian Creed, which he (J. S.) declared he abhorred."

"January 7.—We called this morning by appointment on Lord Holland, at 10, Berkeley Square. He was, as usual, very courteous, frank and warm in our cause. He readily undertook the question in the House of Lords; approved of our petitioning both Houses, but recommended not to *move* in the Lords unless we should go through the Commons. He anticipates a strong majority against us in his own House. I read to him part of Bishop of Peterborough's (Marsh's) Charge, just published, in which the Bishop predicts that if Dissenters are put on a level with the Church, they will soon cast an eye upon her *good things*. He laughed heartily and said that was the question, particularly in Ireland.

"I consulted with him about the petition of General Body of Dissenting Ministers, which I am to send to him, with a note explanatory of the party from whom it comes. He will present it the same night that Lord John Russell presents it in the Commons."

On Sunday, January 27, 1828, Mr. Aspland addressed the Gravel-Pit congregation in these terms:*

"It is not my design, nor can it be necessary, to go fully into the history, or to examine minutely the provisions, of the Corporation and Test Acts. Publications are daily issuing from the press which give full information concerning these oppressive laws; and the Petition prepared for your signature, which will be read at the close of the service, states fully, and I believe correctly, our principal objections to them. The stress of the grievance is this: that, under heavy and ruinous penalties, they forbid any one to hold any office in any corporation, or any place of trust and emolument under his Majesty, who shall not, in one case within one year before, and in the other within three months after entering upon such place or office, have taken the Sacrament of the Lord's Supper according to the rites of the Church of England.

"The clause in the Corporation Act requiring the Sacramental Test, was not an original part of the Bill, but was introduced in its passage through Parliament. It could scarcely have been designed against the Presbyterians, then the principal body of Dissenters, since it is well known that the majority of them, agreeing in the propriety of a National Church, if it were but the true Church, and holding the same doctrines as are taught in the Church of England, did not scruple occasional conformity.

"The Test Act was passed in an agitated period to exclude Roman Catholics from places under a Government which was justly suspected of a leaning to Popery. It was strangely approved and helped forward by the Nonconformists, who were willing to exclude some of their own body from honour and influence, if by so doing they could keep out the Papists, as the Roman Catholics were then termed. They relied upon a secret understanding that after a time they should have relief in this and other matters. The engagement was not kept, and the result was, like that of many other compromises of principle,

* The petition from the Hackney congregation was presented to the House, Feb. 4, by Mr. John Smith, who observed that the statement of their case did the petitioners great credit. The petition itself was printed in *Christian Reformer* (12mo), XIV. 52—57.

that the fetters forged for another class of persons, were suffered to press heavily upon those that helped to make them.

"With regard to Roman Catholics, the Test Act was most absurd; for the reason assigned for shutting them out was their dangerous principles, such as that oaths may be dispensed with by the priest, and that faith is not to be kept with heretics, and yet the Test was of no avail whatever except as the Catholics were men of honour and conscience.

"In truth, all tests of opinions and all religious tests of civil merit or demerit, are bad both in principle and effect; they suppose infallibility in the imposers, and they are a temptation to hypocrisy on the part of those on whom they are imposed. They let in men of no principle, and shut out only the conscientious.

"The Test Act has become a greater grievance to Dissenters than its framers could ever have contemplated; the weight of it being in proportion to the greatness of the country and the extent of its revenue.

"Acts of Indemnity are yearly passed which are vulgarly supposed to protect Dissenters; but in truth they do not touch the case of conscientious Dissenters, they merely prolong the time in which conformity will be available. There are many exclusions by the Test Act which these Acts cannot possibly reach. And what a situation is the Dissenter placed in, that he must plead his indemnity for not having done what he considers a sinful deed, that is, prostituted the Lord's Supper to worldly ends!

"The oppressive operation of the Test Laws is incalculable. Dissenters in a certain rank of life meet it every where. But the insult is still greater than the injury. And the indirect influence of these laws of exclusion is diffused through our Universities, our legal and mercantile associations, and our still more private circles.

"England is almost the only civilized country in which a very large proportion of her population lies under disabilities with regard to the public service, and this without any colourable pretence from the character of the excluded party. There was a time when the services of the Dissenters were generally acknowledged in bringing about the Revolution of 1688, in contributing to the settlement of the present reigning family on the throne, and in defending the crown of the Brunswick dynasty against two well-nigh successful rebellions. And the present generation of Dissenters cannot yield to any of their countrymen in any of the talents, qualities and habits, that constitute useful, honourable and virtuous citizenship.

"We ask not for power or place. All we seek is, not to be pronounced unworthy of power or place; not to be disqualified for serving our country as if we were criminals. As we are the occasion, under Providence, of our children being Nonconformists, we are bound to take every constitutional step to prevent their suffering in their civil relation by the performance of their religious duty. This is no political struggle. We act under religious motives and with Christian views. We wish to remove from our common faith the opprobrium of countenancing persecution, and of using one of its own most solemn ordinances for the purposes of oppression. We are not actuated on this occasion by hostility to the Established Church, for the Test Laws are of no advantage to her; but, on the contrary, impose a painful burthen on her pious ministers, and make her a party to her own degradation in the abuse of the Lord's Supper. We entertain no factious schemes, no sectarian wishes; what we seek for ourselves, we ask and are ready to give to all; we claim not indemnity, not indulgence, but liberty. Liberty of conscience is every man's birthright, and in proportion as our beloved country extends and guards this sacred right, the grant of God to man in his creation, will she unite her children in the bonds of peace, secure all her righteous laws and strengthen all her just institutions, increase her wealth and extend her influence, and thus draw down the blessing of Almighty God, the rule of whose all-perfect government it is to bless nations by means of their own wisdom, justice and charity."

On the 26th of February, the long-anticipated discussion took place

in the House of Commons. In a speech worthy of himself and the occasion, Lord John Russell moved for a Committee of the whole House, "to consider so much of the Test and Corporation Acts as disqualified Protestant Dissenters from holding corporate and other offices." He said that he approached the question with a kind of awe which, were it not for circumstances of an alleviating nature, would amount to absolute despair, from the remembrance that the last time it was pressed upon the notice of the House it was introduced by the eloquence and argument of Mr. Fox. But he rejoiced to know that during the thirty-eight years which had elapsed since Mr. Fox's unsuccessful attempt, public opinion had been gradually advancing. He then proceeded to state the principle on which he founded his motion. It was that broad principle which had been asserted in the greater part of the petitions presented on this subject to the House—"that every man ought to have the liberty of forming his religious opinion from the impressions made on his own mind; that having formed that opinion, he ought to be at liberty to entertain it freely, to maintain it without interference, and to worship his God in his own manner, without any restriction or reservation whatever; and that any penalty or disqualification imposed upon him, is of the nature of persecution, and is an offence to God and an injury to man." He gave a very lucid history of the two Acts, and shewed that the circumstances under which they had been passed had ceased to exist. He exposed the hardship which the Acts inflicted on a class of loyal and deserving citizens. He shewed that they were at variance not only with the practice existing in Scotland and Ireland, but also with the course pursued in every civilized nation of Europe. He concluded with an eloquent description (almost prophetic) of what the Duke of Wellington might do to attach the Protestant Dissenters to the Constitution of their country, to render them contented and happy, and to make them willing to bear their just proportions of the burthens of the State. "The illustrious person now at the head of his Majesty's councils,—he, the preserver of Portugal, the deliverer of Spain, the conqueror at Waterloo,—that great personage, entitled as he is to the thanks and gratitude of the country, standing in the singular position that he does, commanding the patronage of the Church and the patronage of the State, having an army of 110,000 men attached to him from long service and command,—I had almost said, having at his command the power of the Sovereign,—even he, Sir, great as is his power, and extensive as is his patronage, must modify his opinions and fashion his actions to the age in which he lives. Great as have been his conquests and his services, to the spirit of the age in which he lives he must bow. He must look to the signs of the times; and if so, he must perceive the necessity of granting those rights which the Protestant Dissenters have demanded year after year—rights which may be retarded, but cannot be long withheld."—The motion was seconded by Mr. John Smith, who remarked, in the course of a long and able speech, that so far from censuring, he could not help respecting and applauding, the conduct of those Dissenters, whether Baptists or Unitarians, who preferred poverty and obscurity to burthening their consciences by complying with a form to which their opinions were averse. Hypocrites in religion might dispense with the form as well as the substance, when it suited their convenience to do so; and

it was the curse of a country which enacted such laws to make hypocrites by Acts of Parliament. But the men who, in defiance of such laws and the penalties they threatened, and the poverty they entailed, stood firm to their conscientious opinions, instead of being objectionable, were "worthy of all acceptance," and were much more worthy of employment than those who were capable of courting it by the surrender of their principles.—Mr. Marshall and Mr. George Wilbraham followed on the same side. Amongst many admirable speeches spoken that night, there was not one closer in argument or finer in spirit than that of Mr. Wilbraham. After describing very beautifully the Lord's Supper, he said, "I would ask whether it is consistent with the principles of our holy religion to make that ceremony, which ought to be the bond of human charity, the symbol of religious difference and defiance? Whether it is pious to make the most holy rite which can take place between man and his Creator, a mere scaffold by which he is to climb to high situations in this world, a mere stepping-stone to the fulfilment of projects of avarice and ambition? I would ask, in the language of one of our poets, whether it is right

"To make the symbol of atoning grace
An office key, a picklock to a place!"

Sir Robert Inglis opposed the motion, arguing that tests were necessary to the existence of an Establishment; that this implied preference, and preference implied exclusion. He was answered by Mr. Ferguson. The motion was also supported in speeches of great power by Lord Althorp, Lord Milton and Mr. Brougham. On behalf of the Government it was resisted by Mr. Huskisson, who, however, said not one word to vindicate civil exclusion by a religious test, and by Mr. Peel, whose chief defence of the law as it stood was, that it was inoperative, and that the grievance of which Dissenters complained was rather theoretical than practical. An eight hours' debate was closed by a feeble speech from Lord Palmerston, who said he could not consent to remove from Dissenters an imaginary grievance, while the real inflictions which pressed upon the Roman Catholics remained unrepealed.

In this important debate, the argument and the earnestness were entirely on one side; and, to the surprise and joy of the Dissenters, the vote confirmed the argument. At one o'clock in the morning the House divided, when there appeared—Ayes, 237; Noes, 193;—thus shewing a majority of 44 votes for going into Committee.*

The full extent of the victory gained was made manifest by the proceedings of the House of Commons when it went into Committee, on Thursday, February 28. Mr. Peel admitted, with a slight reservation, that "the vote of the other night was perfectly decisive;" but asked for delay, to consider the subject in all its bearings and consult with his colleagues. Lord John Russell declined to postpone his resolution,

* Mr. Aspland was a deeply interested auditor of this debate, being seated under the gallery, where he had the privilege of conversing from time to time with Sir James Mackintosh and other distinguished friends of religious liberty. He often spoke of the enthusiastic joy with which the result of the division was hailed. On leaving the House, his arm was seized by Mr. Spring Rice (Lord Monteagle), who, with his hat off, continued to cheer until he had reached the other side of Palace Yard. The cheering was heard at Charing Cross.

which was for a repeal of so much of the Act of the 13th and 25th Car. II. and 16th of George II. as "called upon all Protestant Dissenters to subscribe to certain formulæ and take the Sacrament of the Lord's Supper." The resolution was carried without a division. Mr. Christopher Richmond was immediately instructed by the United Committee to prepare a Bill founded on this resolution of the House of Commons, which was with the least delay introduced by Lord John Russell and read a first time. The second reading was fixed for Friday, March 14. Acting on a suggestion previously offered by Sir Thomas Acland, Mr. Sturges Bourne on this occasion proposed that, in lieu of the Sacramental Test, Dissenters should, on entering office, make a Declaration to the effect that they would not use the power or influence of their office to the injury of the Established Church. The proposed Declaration was at once resisted by some of the supporters of the Bill as unnecessary and nugatory, but it soon appeared that its adoption was necessary to secure the support of the Government and consequent safety of the Bill. The United Committee agreed to a series of resolutions, proposed by Mr. Aspland, protesting against the Declaration as unnecessary and unreasonable, but intimating that they were prepared to acquiesce in it rather than peril the loss of the Bill. At the same time, the Committee resolved, and took measures for their feeling being understood in Parliament, that they regarded the Declaration as not intended to bind the declarant, being a Protestant, to abstain from that free expression of his opinions, as an individual, and from those measures for the maintenance and support of his own faith and worship, in the use of which he was already protected by the law.

The Bill passed the House of Commons without further obstruction, and was immediately read a first time in the House of Lords. The second reading was, on the 17th of April, moved by Lord Holland, in a speech which Mr. Aspland characterized as "irresistible in argument, ingenious in illustration, and abounding in humorous quotation and anecdote." The Archbishop of York and the Bishops of Lincoln, Durham and Chester, declared their approbation of the measure, subject to revision in the Committee. Lord Winchelsea called for an addition to the Declaration, to test the orthodoxy of the declarant and to ensure the rejection of Unitarians, whom he denounced as infidels. Lord Eldon from his heart and soul said "Not Content" to the Bill, because he could not consent to give up the Constitution of the country, and to sacrifice it as well as the Established Church. The Duke of Wellington declared that the Bill now received the support and concurrence of his Government, on the ground that it secured the religious peace of the country, and that the amendments introduced in it afforded ample security to the Church. Under the quieting influence of the Duke's declaration, the second reading passed without a division.* In the Committee, Lord Eldon moved that an Oath should be substituted for the Declaration. Thirty-two Peers voted for, and one hundred against, the amendment. Various other injurious alterations of the Bill were proposed by Lord Eldon and his friends; but the

* "April 17. Second reading of Corporation and Test Act Bill in H. of Lords. I was admitted on an order from *Lord Eldon*. Lord Holland's speech great. The Bishops' pretty good. Duke of Wellington for peace! No division."—*Diary*.

watchful vigilance of Lords Holland, Lansdowne and Grey, and the firmness of the Duke of Wellington, caused their rejection by large majorities. One alteration, very lamentable in its effects, was made in the form of the Declaration. Lord Harewood, in a speech on the Bill going into Committee, expressed his wish that a clause should be inserted in the Declaration, from which it might appear that the person taking it believed in the Christian religion. He did not expect additional security from the Declaration, but he wished it to be so worded for the credit of Parliament. The suggestion accorded with the feelings of many Peers and Bishops, and, on the motion of the Bishop of Landaff, a clause was added to the Declaration—"on the true faith of a Christian." Lord Holland spoke and voted and protested in the Journals of the House* against the addition. The United Committee publicly recorded their regret that the Declaration should be converted into any thing like a profession of religious faith (however general) as a qualification for civil office.†

The Bill as amended finally passed the Lords without a division, Lord Holland expressing on the occasion gratitude to the House and congratulation to the country. The amendments of the Lords were discussed and agreed to by the Commons on the 2nd of May. Lord John Russell explained that a person declaring "on the true faith of a Christian," could only be understood to mean on the faith of that community of Christians to which he belonged; and Mr. Brougham and other Members expressed the opinion that the Declaration had been made much worse in the other House of Parliament. The Royal Assent was given to the Act on May 9, 1828. It came into immediate operation, and relieved a numerous and most deserving portion of the King's subjects from a degrading stigma, and opened to Non-conformists a path of honourable ambition, which many have since trodden to the great advantage of their country. Regarded in itself and its immediate consequences, the Repeal Act was most memorable, and formed an important era in the history of religious liberty. But regarded, as it properly may be, as the first of a long series of wise and liberal changes which have been going on in the same direction to the present day, and which have produced more benignant results than the legislation of any period of equal duration in the history of Great Britain, the Repeal Act becomes a national era, to which it may without exaggeration be anticipated that the future historian will point as deserving the grateful admiration of posterity.

It was a fortunate circumstance that during the continuance of this important struggle Mr. Aspland enjoyed unusual health, and was able to devote his whole strength to the cause to which he gave his whole heart.‡

* Hansard, XIX. 49.

† Could they have foreseen that this clause would be the means of excluding Jews for several years from important civil privileges, and would be nearly the last relic of the days of persecution to be defended by High-church bigotry, it is to be hoped that they would have resisted it at every stage of the Bill, even at the hazard of postponing relief from their own disabilities.

‡ How varied were his labours may be seen in the Minutes of the United Committee, preserved in the Test-Act Reporter. For services in not less than five departments he received the respectful acknowledgment of the United Committee

It was determined to celebrate the great triumph of religious liberty by a Commemoration Dinner.* The Duke of Sussex consented to preside, making the single condition that the meeting should recognise the equal claim of the Roman Catholic to the liberty now conceded to the Protestant Dissenter. This gratifying festival was held on the 18th of June, at Freemasons' Hall, was attended by four hundred noblemen and gentlemen, and in respect to the talents of the speakers, the high tone maintained through a meeting which lasted seven hours and a half, and the rapturous enthusiasm of all present, was probably never surpassed. The only ministers of religion who took part in the proceedings of the Commemoration Dinner were two gentlemen who had been fellow-students at college, afterwards near neighbours for seventeen years and friends for thirty years—Dr. Cox and the subject of this Memoir. Dr. Cox proposed the health of *The Archbishops and Bishops and other Members of the Established Church who liberally promoted the restoration of the Protestant Dissenters to their Constitutional Rights*. Mr. Aspland had the honour of replying to a toast given by the Chairman—*The Protestant Dissenting Ministers, the worthy successors of the ever-memorable Two Thousand who sacrificed interest to conscience*.

The toast was acknowledged in a speech which must have a place in this Memoir:

"May it please your Royal Highness, at the request of the managers of this Meeting, I rise to acknowledge the honour you have done to myself and my brethren, the Protestant Dissenting Ministers, by the toast so kindly given from the Chair, and so cordially cheered by the company.

"Sir, we are a humble class of men, but we may be allowed some share of Christian pride on the present occasion, and we do feel proud that we are met to celebrate the triumph of those great principles to which we and our fathers have been devoted; in the promotion of which we have employed our small portion of talents; and for the sake of which we should have been ready, I trust, to meet privations and sufferings at the call of conscience.

"Sir, you have done us honour by uniting us with the ever-memorable two thousand,—men who made a noble sacrifice of all that is dearest in this life to the great cause of truth and freedom. We cannot pretend, Sir, to their profound and varied learning, to their unspotted and exemplary manners, and to their exquisite sense of religious honour; but we do share with them, and every Dissenting minister would consider himself calumniated if it were not admitted that he did share with them, in their ardent love of liberty, civil and religious liberty,—England's distinction, and England's happiness.

"Sir, when I speak with veneration of the ever-memorable two thousand ministers who cheerfully renounced the highest interests and honours which the Church of England could confer, in order to maintain the integrity and purity of their consciences, I am not aware that I am moved by any sectarian feelings; for I look with veneration also upon those ministers of the National Church who, in the time of the Commonwealth, made equal sacrifices to their religious convictions; and I may answer, I am sure, for my Protestant Dis-

previous to their breaking up (see Test-Act Reporter, pp. 483, 484). It may be added that the Committee expended during their proceedings about £3000, of which two-thirds were defrayed by the deputies of the London congregations, and the remaining one-third was discharged by the Protestant Society for the Protection of Religious Liberty.

* The list of stewards (133 in number), of various denominations and residing in widely-separated districts, is a remarkable document. It would not be easy to form a list of the same number of private gentlemen, that should comprise a greater amount of intelligence and well-deserved influence.

senting brethren, and the ministers and Protestant Dissenters in the room will bear me out in saying, that we look back with veneration likewise to the ministers of the Roman Catholic Religion who, in times when reason, justice and mercy were trampled under foot, and when they were regarded as traitors because they were true to their religion, gave up every thing to their consciences, mistaken consciences, it may be,—(but who am I, to say mistaken? They were conscious of their innocence, and felt assurance in their faith, and their own was the only conscience that could guide them)—to conscience they surrendered every thing valuable in life, and even life itself, giving to their faith the surest pledge of their sincerity,—their dying testimony (cheers). I say then, Sir, I have no sectarian feelings when I rejoice in the tribute of respect which you have paid to the memory of the two thousand Ejected Ministers: I could select two thousand names from the clergy of the Church of England, and two thousand from the Roman Catholic clergy, that have exhibited the same fearless and self-denying devotion to their honest sense of religion, and I would say, that the six thousand should be equally held in reverence and honour as a noble army of confessors and martyrs (cheers). For, Sir, allow me to say that I regard such tried examples of the integrity that never flinches, and the conscience that nothing worldly can overcome, as a nation's wealth: no matter where the examples are found—they dignify human nature and exalt our country; and but for men of this character, England would not have obtained the liberty in which she so justly rejoices, nor would she have had the present august Family to govern her, a Family honoured by being called to the throne in order to preserve the liberties of the people. It appears to me that a Meeting like this reads a lesson of incalculable benefit to youth, when it holds out to admiration religious integrity under any form; and I am persuaded your Royal Highness will agree with me in saying, that nothing could have been more eloquent or more wise, and nothing more Christian, than the declaration of a learned and gifted prelate in his place in the House of Lords, who, when the Dissenting Claims were brought before their Lordships in 1779, said, in words never to be erased from my mind, 'I am not afraid, my Lords, of men of scrupulous consciences; but I will tell you whom I am afraid of,—and they are the men that believe every thing, that subscribe every thing, and that vote for every thing.'

"I will not detain your Royal Highness and the company long, but my mind is so full, my heart is so full upon the present occasion, that I cannot sit down without saying a word or two upon another topic. It is not often that we Dissenting ministers have the honour and the privilege of speaking to persons of the rank and importance of those whom I am now addressing; and therefore I take this opportunity of expressing my earnest wish that right honourable Lords and honourable Members of the House of Commons would bear in mind, that whatever the Dissenters may want, and whatever Dissenting ministers may want, there is one thing they do possess; they know the history of their fathers, their sainted fathers; they know the principles of the Constitution of England, and they regard themselves as having been mainly instrumental in placing the present illustrious Family, of which your Royal Highness is so distinguished a member, upon the Throne (cheers). Sir, it is our boast that our fathers were mainly instrumental in that which I must ever consider a happy and glorious event: and let no member of that august House ever feel astonishment or surprise if the Dissenters, who took so active and responsible a part in their settlement in this country upon the principles of freedom, should still profess and support the same principles, even if,—a supposition I dare hardly entertain,—even if, in some inauspicious moment, any member of that House should seem to forget them.

"You cannot be surprised, Sir, that Dissenting ministers hail the event that we are met to celebrate, for they know and feel that it is but the harbinger of good things to come: they regard it as a pledge to the country on the part of the legislature and the government, that hereafter measures of conciliation,

and not of coercion, shall be pursued with regard to conscience;—and let those measures be pursued, and what grandeur, what happiness, is there to which England may not attain!

“Allow me, Sir, to express one hope; I express it not for myself, but for my children and my children’s children; and I know that I express the hope and feeling of my brethren in the ministry, and of the Protestant Dissenters generally; it is, that the repeal of the Sacramental Test is an earnest of the repeal of other tests not enacted by the government, but by corporations, and learned corporations; it is, that our country, our beloved country, our mother country, which has dealt rather hardly with us Dissenting children, which has allowed us hitherto only the crumbs of learning that have fallen from her table, will, by and by, open her bosom, her maternal bosom, and receive us to her cordial embraces; and that hereafter we Dissenters shall have our fair portion of the children’s bread (cheers).”

“In conclusion, allow me to say, Sir, that we Dissenting ministers have been accustomed to watch the signs of the times, as is natural to those who have been inured to storms and perils; and we have observed, as you, Sir, must have observed, with infinite pleasure, that the course of legislation in this great kingdom, for the last quarter of a century, has been all in one line, and that the straight-forward path of justice; and we can hardly doubt, we can have no doubt, that things will go on,—under that ever-adorable and merciful Providence which, amidst the commotion and confusion of human affairs, causes all things to work together for good,—to greater and greater perfection, and that the government of this country will be still more paternal and still more Christian. But let me not be mistaken; when I speak of a Christian government, God forbid that I should be thought to express a wish that the government should ally itself to a sect, that it should be Protestant as opposed to the Catholics, or Church of England as opposed to Dissenters. What I mean is—judging from the past and looking at all the auguries of the times—that the future government of this country, the best and the greatest country on the face of the earth, will and must be the government of the people, and for the people. Sir, let the course of government in this country be, as it has been under the present happy reign, and as I am certain it will continue to be, wise and beneficent, and then the three great religious divisions of the country,—the members of the Church of England, the members of the Roman Catholic Church, the old church, let my Dissenting brethren remember, the church of our fathers, and the members of the various Dissenting churches,—instead of consisting of so many opposing establishments, and reckoning any one’s gain another’s loss, will be bound together in the bond of peace and charity, and

* Sir Francis Burdett thus alluded, in a speech delivered on the same evening, to this topic: “I listened with pleasure to the Reverend Gentleman who spoke with a liberality and good sense that did him honour, at the same time that he lamented the ungenerous policy which withholds any source of education from the Dissenters of England. He said, with a modesty I admired, that they had been only allowed to pick up the crumbs;—I think that Reverend Gentleman showed he had not fed upon crumbs, but that he had been nurtured with the choicest food which the feast of learning could produce. Gentlemen, I did listen to that learned, and politic, and Christian, and eloquent address, with a delight I have scarcely words to express; and I must confess that if no other good result had come from this meeting but that of eliciting such sentiments from those Dissenters, who have expressed themselves with so much liberality and talent, (efforts which it seems to me only a diffidence and modesty not justified by their powerful talents and powerful minds can prevent being more frequently exhibited,) that result would alone be a most important one; and I am sure that the more we can call them forth, the more we can produce them before the public, the more will this great cause gain as well as their character triumph; the more will religious liberty be advanced, and the firmer may we entertain the hope that its ultimate triumph will be soon attained.”

form that triple cord that cannot be broken; in the strength of which, our Rulers (to use the words of that great man whose language has been quoted with so much felicity, and whose prose is poetry, and whom I may here quote with peculiar propriety, because he was not only an ardent lover of his country, but also a Nonconformist,—I mean John Milton) 'may be able to steer the tall and goodly vessel of the Commonwealth through all the gusts and tides of the world's mutability' (repeated cheers)."

Mr. Charles Butler to Rev. Robert Aspland.

"Lincoln's Inn, June 19, 1828.

"Dear Sir,—I have often corresponded with you, but never had the pleasure of seeing you till yesterday, at the Dinner to celebrate the Repeal of the Sacramental Test.

"This dinner I shall never forget. The speeches pronounced at it on civil and religious liberty, the power of argument, the impressive appeals to the heart, the noble sentiments of real Christianity, and, above all, the generous feelings towards the Roman Catholics, with which they abounded, will never escape my memory or my gratitude.

"You were pre-eminently great. I hung upon every word you spoke. When you mentioned, with so much sympathy, the poor Roman Catholic priests who have suffered for conscientious principles, I was lost in admiration of your real liberality of mind and fearless disdain of prejudice. May my country abound with such as you! This assuredly is wishing her a great good.

"I have advocated the Catholic cause since 1778, the year in which the first Bill for the relief of the Catholics was brought into Parliament. I had great pleasure yesterday in thinking that I had uniformly advocated it on principles applicable to the case of all religious dissidents from the Church of the State. Early in life I met with 'Locke's First Letter on Toleration,' which, you know, comprises all that is to be found in his subsequent Letters. His doctrine of religious liberty became mine, and I have undeviatingly adhered to it. The sanguinary code of Queen Elizabeth—the Court of High Commission—the Episcopal persecution in Scotland—the ejection of the Presbyterian ministers by the Act of Uniformity—the proceedings in Oates's plot—the scanty measure of religious liberty doled out in the Act of Toleration,—I have frequently and loudly lamented and reprobated. As frequently and as loudly have I lamented and reprobated the Inquisition—the Marian persecution—the massacre on St. Bartholomew's day—the revocation of the Edict of Nantes—the expatriation of the Jews and Moriscoes from Spain—and the niggard toleration yet shewn to Protestants in some Catholic countries on the continent. I perfectly agree with Father Persons, in his 'Judgment of a Catholic Englishman,' that 'neither breathing nor the use of common ayre is more due unto man, or common to all, than ought to be the liberty of conscience to Christian men: whereby eche one liveth to God and to himselfe; and without which he struggleth with the torment of a continued lingering death.'

"In my 'History of the English Catholics,' I have recorded Mr. Fox's having said to me, that 'I should not meet with so many real friends to civil and religious liberty as I seemed to expect.' What a stride has the glorious cause taken since his death! What a spring did it take yesterday! But never, never should our obligations to Mr. Fox be forgotten. He took up our cause while it lay shivering on the ground, and, to use the words of Gray,

'Oped its young eye to bear the blaze of greatness.'

* When, at half-past one in the morning, the Duke of Sussex vacated the chair, he proceeded to the distant part of the room where Mr. Aspland was, and taking him by the hand in his accustomed frank and hearty manner, said, "I thank you, Mr. Aspland, for the lecture which you have read my family, but I wish you to remember that I at least have not deserved it."

"In fact, religious liberty was his favourite theme; and when he dwelt upon it, his periods rolled with more than his ordinary magnificence. How greatly did his nephew yesterday bring the uncle before all of us who remembered him! I have great pleasure to say that, when the Catholic Relief Bill was pending in 1791, Mr. Pitt exerted all his powers in our cause. You know what favourites we were with Mr. Burke—how Mr. Wyndham spoke of us—that a wish for our emancipation was the last word uttered by Mr. Grattan. What men were these! How great is their authority!

"I am sure that yesterday, whenever the Duke of Wellington's great and glorious victory at Waterloo, and our hopes of him, were mentioned, it brought to your mind the oration for Marcellus, in which Cicero shews so admirably how greatly a general shares his triumphs with his officers and his soldiers, but that a deed of clemency is all his own. Should not his Grace, should not his Grace's friends, sometimes think of this?

"I had the pleasure of sitting next to our common friend, Dr. Thomas Rees. May God bless you both! Though we now pray in different churches, may we, and all who joined us yesterday, meet in the celestial tabernacle, and sing the praises of the Almighty, and bless his holy name through all eternity!

"Excuse my taking this liberty, and believe me, with the most heartfelt thanks to you and your friends for your celestial deed of yesterday,

"Your and their most obliged and most obedient servant,
CHARLES BUTLER."

Rev. Robert Aspland to Mr. Charles Butler.

"Hackney, Tuesday, June 24, 1828.

"My dear Sir,—I thought nothing could have added to my enjoyment in connection with the meeting of Wednesday last, but you have, by your generous expression of approbation, not only renewed, but also heightened my pleasure. Accept my thanks for your too flattering encomium; you magnify far too much my humble services to our common cause of liberty; but you do not overrate my zeal for the restoration of my Roman Catholic brethren to their ancient and unalienable rights of conscience.

"It was, my dear Sir, a proud thing for us, who have ever maintained the civil right to religious liberty, to see on Wednesday such an assemblage of our Dissenting brethren, the most important in every respect which I have known, declaring with uncontrollable enthusiasm their sympathy with the still oppressed Catholics. Be assured that an impulse was given on that day to the Dissenting mind, which must, in its effects, be favourable to your particular question.

"I say Amen to your pious and heavenly wishes. There are bigots every where, and 'in many things we offend all.' I was brought up to think every evil of persons of your profession; but your books of piety soon disabused my mind and heart, and I have never read without high gratification your Martyrologies, abounding with so many examples of heroic Christianity. I can now delight in the hope of meeting Roman Catholics of all ages and countries in the Heavenly Father's mansions; and my joy is yet greater from knowing that multitudes of them breathe the same hope with regard to us, whom they cannot but regard as mistaken brethren.

"May the spirit of Charity be poured out upon all denominations, and may Christians prove their relationship towards their Divine Master, by manifesting the same mind 'that was in him.'

"I take the liberty to send with this, a copy (I fear hastily transcribed by some young clerk) of our Unitarian Association resolutions, one of which, relating to the Roman Catholics, I have already had the honour of transmitting to Mr. Blount.

"The bearer of this is my son Sydney, who is training up for the profession of the law, in the office of my friends Taylor and Roscoe, and who is desirous

of the honour of seeing one so distinguished as yourself in your profession, in literature, and in the defence of liberty.

"I remain, dear Sir, your much obliged friend and devoted servant,
ROBERT ASPLAND."*

Lord Holland to Rev. Robert Aspland.

"Holland House, June 20, 1828.

"Dear Sir,—I have been prevailed upon, against my better judgment, to revise my speech,† on moving the repeal of the Test Acts, for the Parliamentary Debates, and the editor has sent me some copies paged and sewed up separately. I shall be flattered by your accepting one in remembrance of our communications and intercourse on this interesting and important question, and I have ventured to enclose one.

"If you ever come to this side of London, it would gratify me extremely to see you at Holland House, and to have an opportunity of thanking you, *vis à vis*, for many personal as well as public favours, fresh and of older date, for which I feel myself very sensibly your obliged

VASSALL HOLLAND.

"P.S. I generally breakfast between half-past ten and eleven o'clock, and if you can call in any morning at that hour, shall be happy to see you."

This long Chapter must contain one further extract from the Diary :

"Saturday, June 28.—Breakfasted at Holland House. Present Lord and Lady Holland, Sir James Mackintosh and Mr. Allen. The conversation was very interesting. In allusion to part of my speech at Freemasons' Hall, he talked of the doors of the Universities being thrown open to Dissenters; how it was to be done, by by-laws or Act of Parliament? I told him my own case—sent from the neighbourhood of Cambridge to Aberdeen—and he cried out 'Abominable!' He confirmed the report of the King's personal hostility to the late repeal, and said he almost exacted a pledge from Ministers to oppose it. He told me that he had an offer of coming into the Ministry with Mr. Canning, but refused on account of his pledges to Dissenters. Lady Holland admitted me after breakfast to her drawing-room, and shewed me the box Napoleon sent to her, with a few lines in his own handwriting, a little before his death,—indeed, the last exertion of his pen,—and inquired where she might send me an engraving of it."

* This letter is taken verbatim from the *Catholic Journal*, June 28, 1828, in which it was, at Mr. Butler's earnest request, printed. The Editor, referring to the Commemoration dinner, says (June 21), "The effusions—we cannot call them speeches—of Lord John Russell and Lord Holland—names never now to be separated from the cause of religious liberty—of Mr. Brougham, Mr. Denman and Sir Francis Burdett;—above all, that beautiful discourse of the Rev. Mr. Aspland—beautiful, almost divine, in its spirit of charity, are already in every part of the country; and if they do not finally expel from it every impulse of bigotry, there is no authority in wisdom, no virtue in persuasion, no influence in example."

† The speech, as revised, was printed in *Christian Reformer* (12mo), XIV. 277, 308.

CRITICAL NOTICES.

A Hand-book for London, Past and Present. By Peter Cunningham. In Two Volumes. Post 8vo. Pp. 933. Murray. 1849.

THE Guide-books of England are not generally creditable to our literature. They commonly swarm with blunders, and exhibit every conceivable fault of style. Mr. C. Knight began a series of respectable Country Guides, and Messrs. How and Parsons another; but neither enterprise received adequate support. Mr. Murray's Continental Guide or Hand-books enjoy an European reputation, and are as indispensable to the English traveller abroad, as Paterson's Road-book was at home in the days of post-chaises and stage-coaches. The volumes now published as a Guide to London, both past and present, are a valuable addition to our literature, and meet a want which every reader must at times have felt, yet knew not where to get supplied. The elaborate execution of his work by Mr. Cunningham, and the copious, curious and very amusing illustrations by which he has enriched it, have one inconvenience,—a work of nearly a thousand pages, even when broken into two volumes, is somewhat too weighty for a pleasant *hand-book*. For the purposes of the hasty traveller, a compendious abridgment of this book may be a desirable work; but subsequent editions (which we doubt not will be called for) for our libraries will probably increase, rather than diminish, in bulk.

The Hand-book is the result of seven years' labour, and shews its author to have been indefatigable in antiquarian research, in manuscripts as well as printed books. He has ransacked parish books, church registers, and the works of dramatists, poets, historians and biographers, in order to assign a definite locality to a thousand facts and names with which every well-read man is familiar. Mr. Cunningham has adopted the dictionary form, arranging each locality in its alphabetical order. To those acquainted with the outlines of London, a topographical arrangement would present greater convenience. Nor does the dictionary form supersede (as the author pleads) the necessity of an index. The alphabetical order of places is no index to the innumerable names and historical events referred to, and to the quotations from the poets and prose writers of England. Specimen passages may be taken with success almost at hap-hazard—thus,

"ALLHALLOWS, BREAD STREET.—A church in Bread Street, Cheapside, and in Bread Street Ward, erected by Wren, in 1680, for the sum of £3348. 7s. 2d. The old church, in which Milton was baptized, was destroyed in the Great Fire; the register preserves the entry of the poet's baptism. There is an event in the life of Alderman Richard Reed, who was buried in this church, curiously characteristic of the age he lived in. Henry VIII., in want of money for his Northern wars, levied a contribution by way of benevolence (as it was then miscalled), and Alderman Reed was assessed at £200, equal at least to a thousand pounds of our present money. This he refused to pay, and the Lords of the Council punished the disobedient Alderman in a way he was wholly unprepared for. They sent him down to the Warden of the Middle Marches, 'there to serve as a soldier, and get both he and his men at his own charge;' that 'as he could not find it in his heart to disburse a little quantity of his substance, he might do some service for his country with his body, whereby,' the letter goes on to say, 'he might be somewhat instructed of the difference between the sitting quietly in his house and the travail and danger which others daily do sustain, whereby he hath hitherto been maintained in the same.' Reed underwent the sharp discipline of the Northern wars, and was taken prisoner by the Scotch. He was glad before long to make his peace with the King, and purchased his ransom, as Lord Herbert tells us, at a heavy rate."—Pp. 13, 14.

"ANDREW'S (ST.), HOLBORN.— * * * Hacket, afterwards a Bishop, and the author of the Life of Lord Keeper Williams, was several years rector of this church. One Sunday, while he was reading the Common Prayer in St. Andrew's, a soldier of the Earl of Essex came and clapped a pistol to his breast, and com-

manded him to read no further. Not at all terrified, Hacket said he would do what became a divine, and he might do what became a soldier. He was permitted to proceed. Another eminent Rector was Stillingfleet, afterwards a Bishop; and a third, eminent in a different way, was the far-famed Sacheverell, whose 'Trial' is matter of English history. Sacheverell is buried in the chancel of the church, under an inscribed stone (d. 1724). In the south aisle is a tablet to the memory of Emery the actor (d. 1822). William Whiston, the Nonconformist preacher, was a constant attendant at this church. His principles becoming known, Sacheverell admonished him to forbear taking the communion in his church; but still persisting, he at length had him turned out. Whiston complained in print, and then moved into another parish. The parish registers record the baptism and burial of two of our most unfortunate Sons of Song: under the 18th January, 1696-7, the baptism of Richard Savage; and under the 28th of August, 1770, the burial of Thomas Chatterton. Savage was born in Fox Court, Brooke Street, and Chatterton died in Brooke Street. Savage died in Bristol, and Chatterton was born in Bristol. There are other interesting entries in the register:—the marriage (1598) of Edward Coke, 'the Queen's Attorney-General,' and 'my Lady Elizabeth Hatton'; the marriage (1638) of Colonel Hutchinson and Lucy Apsley (Mrs. Hutchinson's Memoirs are well known); the burial (1643) of Nathaniel Tomkins, executed for his share in Waller's plot; the burial (1802) of Joseph Strutt, author of 'Sports and Pastimes.'—Pp. 20, 21.

"CROSS STREET, HATTON GARDEN.—William Whiston, the divine and friend of Sir Isaac Newton, lived in this street; and here he held, in 1716, a solemn assembly for religious worship, according to a liturgy of his own composing."—P. 248.

He might have added, on the authority of Whiston himself, that in this same house, to which he had given the name of "The Primitive Library," the celebrated Flamsteed had previously lived.

Under the words, "The Monument," we find the following account of the inscriptions on that memorial of the Great Fire of London:

"The following English inscription was at one time to be read round the plinth, beginning at the west:—THIS PILLAR WAS SET UP IN PERPETUALL REMEMBRANCE OF THAT MOST DREADFUL BURNING OF THIS PROTESTANT CITY, BEGUN AND CARRIED ON BY YE TREACHERY AND MALICE OF THE POPISH FACTIONS IN YE BEGINNING OF SEPTEMBER. IN THE YEAR OF OUR LORD 1666, IN ORDER TO YE CARRYING ON THEIR HORRID PLOTT FOR EXTIRPATING THE PROTESTANT RELIGION AND OLD ENGLISH LIBERTY, AND THE INTRODUCING POPERY AND SLAVERY. And the inscription on the north side concluded as follows:—SED FUROR PAPISTICUS QUI TAM DURA PATRAVIT, NONDUM RESTINGUITUR.

"These offensive paragraphs formed no part of the original inscription, written by Dr. Gale, but were added in 1681, by order of the Court of Aldermen, when Titus Oates and his plot had filled the city with a fear and horror of the Papists. They were obliterated in the reign of James II., re-cut deeper than before in the reign of William III., and finally erased (by an act of Common Council) January 26, 1831."—P. 568.

Mr. Cunningham illustrates this subject by some well-chosen extracts from Addison's Freeholder, No. 47, recording the visit of the Tory foxhunter to the place; from Pope, containing the well-known lines beginning,

"Where London's column, pointing at the skies,
Like a tall bully, lifts the head and lies,"

and from Southey and Roger North.

These volumes record some strange changes in the uses to which buildings are applied. The right reverend and venerable patrons of the Society for the Propagation of the Gospel in Foreign Parts, now assemble at No. 79, Pall Mall, which was formerly the house of Nell Gwyn. The celebrated Baptist chapel of Devonshire Square, Bishopsgate, occupies a portion of the site of "Fisher's Folly." Jasper Fisher, one of the six clerks, built here a large and beautiful house, with gardens of pleasure, bowling-alleys, &c. Having little property, he could not maintain so sumptuous a place, and it passed to the Earl of Oxford, and afterwards to the Earl of Devonshire, but still retained its

derisive name. Butler, in his *Hudibras*, makes use of the term to heap odium on the Rump Parliament,

"That represent no part o' th' nation
But Fisher's-folly congregation."

Essex House, so interesting to Unitarians as the residence and place of worship of the confessor Lindsey, and his friend and biographer Belsham (a circumstance unnoticed in the *Hand-book*), stands on a portion of the site of a noble mansion, which was originally the town-house of the see of Exeter, by lease from the Knights of St. John of Jerusalem. It was inhabited during the civil wars by the Earl of Essex, the Parliamentary General; and in the Cavalier songs of the period is described as "Cuckold's Hall." It was afterwards tenanted by the Lord Treasurer Southampton, and the Lord Keeper Sir Orlando Bridgman. In a portion of Essex House, the Cottonian library was kept between the years 1712 and 1730. But this was not on the same premises as Mr. Lindsey's residence and chapel, but a tenement which was occupied by Paterson, an auctioneer, till 1777, when it was pulled down. Mr. Lindsey opened Essex chapel April 17, 1774.

Mr. Cunningham's book is strangely deficient in Ecclesiastical and especially Nonconformist antiquities,—a great defect so far as it concerns the city of London, over the history of which Puritanism and Protestant Nonconformity have exercised a most important influence. Under "Nag's Head Tavern, Cheapside," all that we find is, that it stood at the east end of Friday Street, and that a nag's head in stone is still to be seen in front of the house, No. 39, Cheapside. It surely behoved Mr. Cunningham to give some account of the Popish fiction which attempted to invalidate the succession of Protestant Prelates, by alleging that Matthew Parker was consecrated Archbishop of Canterbury in the year 1559, not, according to proper ecclesiastical rule, at the chapel at Lambeth, but at the Nag's Head Tavern in Cheapside, by Scory, the Bishop elect of Hereford, who (as the tale was put out for the first time forty years after the event), on the refusal of the Bishop of Landaff to take part in the ceremony, bade the Bishops elect to kneel down, and, placing the Bible on their heads or shoulders, said, "Take thou authority to preach the word of God sincerely," and so they rose up all Bishops. Dr. Lingard admits the regularity of Parker's consecration; but endeavours to find an apology for the inventors of the fable respecting it, by supposing that there was some previous meeting to arrange the details of it at the Nag's Head Tavern. The "*Hand-book*" should certainly also notice the fact stated by Bishop Burnet, that Bishops did occasionally retire with their civilians, after the ceremony of confirmation at Bow Church, to dine at the Nag's Head Tavern, a circumstance indicating the prevalence of manners widely differing from those of the last half century.

In connection with "Sion College, London Wall," which was founded in 1623 by Dr. Thomas White, which Fuller, who largely used it, quaintly styles "a Ramah for the Sons of the Prophets in London," nothing is told us of the important meetings held there by the Presbyterian clergy during the Commonwealth. It was in reference to the weekly meetings held at this place that Milton, in his "*Tenure of Kings*," denounced them as "a pack of clergymen" assembling to "belly cheer in their presumptuous Sion;" and sternly hints that their meetings tended to "abuse and gull the simple laity, and stir up tumult as the Prelates did, for the maintenance of their pride and avarice." But, notwithstanding Milton's denunciations, the Presbyterian ministers continued to meet at Sion College for more than twelve years. In the *Life of Baxter* it is explained how they lost the control of the College: "May 7th, 1661—There was a meeting at Sion College of the Ministers of London for the choice of a President and Assistants for the next year. Some of the Presbyterians upon a pettish scruple absenting themselves, the Diocesan party carried it, and got the possession and rule of the College." Large additions respecting Sion College might be made by searching contemporary chronicles and pamphlets.

Under the head of "Deadman's Place, Bankside, Southwark," no mention is made of the meeting-house which existed here, supposed by Mr. Hanbury, the collector of the "Historical Memorials relating to the Independents," to be the place of meeting of the most ancient Nonconformist congregation in England. In 1640, according to Crosby, this congregation was visited by three or four Peers, whose curiosity was excited by a complaint brought against them for Nonconformity. On this occasion the Lord's Supper was administered, and a collection for the poor made, to which these noble visitors contributed. On their departure they expressed their satisfaction at what they had seen and heard. Several very interesting facts relating to this place will be found in Hanbury's "Historical Research."

Another omission is to be complained of under the head of "Maiden Lane, Bankside." This included the site of the Globe Theatre, on the stage of which Shakespeare himself acted the Ghost in his own Hamlet, and in the immediate vicinity of which resided Beaumont and Fletcher. In Maid or Maiden Lane was another ancient Nonconformist meeting-house, which, it has been conjectured, stood on the very site of Shakespeare's theatre. It was in 1647 that plays were suppressed, and subsequently to the Restoration nothing more is heard of this play-house. The meeting in Maid Lane continued in existence till 1798.

There is of course an article under the head of the "Mansion House," the official residence of the Lord Mayor of London. But, strange to say, no mention is made of the discreditable mode by which £15,000, more than one-fifth of the entire cost of the building, was raised, although the fact is matter of history, and recorded in the law-books of all the Courts. By a by-law passed in 1748, the Corporation imposed a fine of four hundred pounds and twenty marks upon every one who, being nominated by the Lord Mayor as Sheriff, should decline standing the election at the Common Hall; and six hundred pounds upon every one who, being elected by the Common Hall, should refuse to serve the office. Dissenters were then nominated and elected, and on their refusal to serve, in consequence of the Sacramental Test demanded from them, proceedings were taken against them for the fine. In 1754, the claims of the city were resisted by three Dissenters, one of whom was Mr. Allen Evans, a member of the General Baptist church worshipping in Paul's Alley. It was tried successively in the Sheriff's Court, the Court of Hustings, the Court of St. Martin's, and was finally settled, after a litigation of thirteen years, by the unanimous decision of the House of Lords, before whom the Corporation had carried the case on appeal. In Lord Mansfield's memorable speech, spoken on the occasion of this judgment, alluding to the by-law of the Corporation "made about the time of the building of the Mansion House," and to the subsequent nomination of Dissenters, he said, "They did not so much wish for their services as for their fines. Dissenters have been appointed to this office—one who was blind, another who was bed-ridden—not, I suppose, on account of their being fit and able to serve the office. No, they were disabled both by nature and by law." "In the cause before your Lordships, they chose the defendant that he might fall under the penalty of their by-law, made to serve a particular purpose: in opposition to which, and to avoid the fine thereby imposed, he hath pleaded a legal disability, grounded on two Acts of Parliament. As I am of opinion that his plea is good, I conclude with moving your Lordships that the judgment [of the Court of Delegates] be affirmed." It was a singular fact that Mr. Allen Evans's life was protracted but a few days after this important decision. He was in his 82nd year; and when the cause was determined, was sufficiently sensible to receive the information, and to express with a faint smile and faltering accents the satisfaction it afforded him in the immediate prospect of death. Had he died but the day before, the case would have had to be raised anew. The Corporators had endeavoured in vain to weary out the Dissenters by the tedium and costliness of the suit.

We have looked without success for information respecting the newly-raised institution known to our readers as University Hall. The particulars respecting University College are very scanty.

We have noted a few positive errors which are a more serious blemish to the work than the omissions we have pointed out. Surely Mr. Cunningham is in error when he states that Sancroft, afterwards Archbishop of Canterbury, held the vicarage of Hackney? Dolben, afterwards Bishop of Bangor, Sheldon, afterwards Archbishop of Canterbury, and Calibute Downing, held the vicarage of Hackney between 1618 and 1643. Then Dr. William Spurstowe, one of the authors of *Smectymnuus*, succeeded, and was Vicar till the Act of Uniformity. In less than a month after St. Bartholomew's day, Thomas Jeamson was appointed Vicar, and continued so till his death in 1687. Not less wrong is he in stating that Philip Nye and Adoniram Byfield were preachers at the Presbyterian meeting-house in the same place. As respects Byfield the statement is absurd, as he died before the Act of Uniformity was passed. The Presbyterian meeting-house had no existence in Hackney till the closing years of Dr. Bates's life. Dr. Spurstowe, the ejected vicar, ministered only in private houses. During his incumbency the Presbyterians would have no temptation to desert the parish church. Byfield was Rector of Fulham, in Middlesex, and of Collingborn, in Wiltshire. As to Philip Nye, every one knows that he was a distinguished Independent, or, in Anthony Wood's bitter phrase, "a politick pulpit driver of Independency." He was during the Commonwealth times Rector of Acton, in Middlesex. As a Nonconformist preacher, his name occurs as the first minister of the Independent congregation in Silver Street. The first ministers of the Presbyterian congregation, Mare Street, Hackney, were Dr. William Bates, Mr. Robert Billio and Mr. Matthew Henry. In choosing a successor to Mr. Henry, the congregation divided into two parts—one remaining in the original building, under the pastoral care of Mr. John Barker, the other building the Gravel-Pit chapel for Mr. Mayo, previously of Kingston. Mr. Cunningham has been probably misled by carelessly consulting Dr. Robinson's "*History and Antiquities of Hackney*"—a work which, when correctly quoted, is of no authority. Both Nye and Byfield appear to have resided at Hackney about the years 1634—1636, and probably occasionally preached in the parish church; but that either of them enjoyed the living there, does not appear.

Under the heading "*Manchester Buildings*," Mr. Cunningham inserts a silly blunder worthy of the *Morning Post*, informing us that during Lord Melbourne's Administration every lodging here was let to the members of Mr. O'Connell's tail. A reference to Dodd's *Parliamentary Companion* would have shewn the author of the *Hand-book* that Manchester Buildings were at that time tenanted by some English Members of the highest respectability, as independent of Mr. O'Connell as Sir Robert Peel himself.

In a very modest Preface, Mr. Cunningham expresses his fear that the work, notwithstanding his efforts to avoid them, will be found to contain errors: these he desires to have pointed out for future correction. In parting with the volumes for the present (we may possibly return to them), we would express our gratitude for both abundant amusement and instruction. The "*Hand-book for London*," like Southey's *Commonplace Book*, is a very desirable work to occupy the odd "five minutes" of unemployed time which occur even to the busiest amongst us.

A Vindication of the Royal Bounty to Poor Dissenting Ministers: including Two Letters which have been rejected by the British Banner. By John Pye Smith, D.D., F.R.S. 8vo. Pp. 28. London—Jackson and Walford.

WE ask our readers to refer back to p. 116 of our volume, to see the style of writing indulged in by Dr. Campbell, the Editor of *The Christian Witness* and the *British Banner*, when treating the subject of the *Regium Donum* and

its distributors. We expressed the opinion that Dr. Smith would treat Dr. Campbell's attacks with "silent contempt." In this we were mistaken. Extraordinary as is the exposure which this pamphlet contains of the loathsome vulgarity of the *British Banner*, and its effrontery in denying admission to Dr. Pye Smith's refutation of its misstatements, we cannot but regret that this venerable and accomplished Christian scholar should have thought it necessary to enter the field against an opponent so little worthy of him. But it is sometimes seen that, in the field of literature, a very small insect may chafe the noblest steed.

The following statement appeared in the *British Banner* at the close of last year,—given on the authority of a correspondent:

"The only instance, that I ever heard of, of the *Regium Donum* coming into this quarter, was that of a man who very unworthily filled the office of minister, fifteen to twenty per cent. of whose income he spent in intoxicating drink; and when he gave up, about two years ago, he left the country in debt. I believe Dr. J. P. Smith was the donor. There is now a minister in an adjoining county, whom I suspect to be a recipient of the *Regium Donum*, as he, I presume, drinks fifteen to twenty per cent. of his income, has preached his congregation away, yet still drags on. I believe that eighty per cent. of the *Regium Donum* is spent in intoxicating drink."

Well may Dr. Smith say that a charge like this is "foul and opprobrious." In reply to this and other charges he transmitted to the Editor of the journal in which they appeared, two letters, one six, the other three months ago; and to both insertion has been refused. The principle on which this Evangelical Editor acts is disclosed in a passage in a recent number of the *Banner*, quoted by our author. He is speaking of the Independent distributors of the *Regium Donum*—Dr. Smith, and Messrs. Clayton and Yockney: "*That * * we have succeeded at last to goad them into something like frenzy, ministers to us no small measure of gratification and encouragement.*" It is under a feeling of humiliation that we transcribe this paragraph and remember that it comes from the pen of a professed minister of the religion of Jesus Christ.

Dr. Campbell says that the Distributors clearly see that if the disposition be not wanting to him, he has "the power to annihilate the *Regium Donum* and to crush its abettors." The process is described by this unsparing Editor in the same paragraph: "When the advocates of error come to war with pamphlets against regular journalism, the odds are so fearful, that the contest can only end in their speedy overthrow. Printers' bills soon grow into a mill-stone, which sinks them to the bottom." Translated into plain English, this means—"We will denounce and revile you by means of our established journal; we will refuse admission to your answers of self-defence; if you print at your own cost, we shall have the gratification of seeing you personally ruined by enormous printers' bills." A policy like this, "*regular journalism*," whether political or religious, will every where indignantly disavow.

Dr. Smith speaks (p. 23) of the *Christian Witness* as the "avowed organ" of the Congregational Union. In that body are many gentlemen and scholars who have dignified the press and journalism by their learning and their Christian courtesy. Surely they will be anxious to rescue their organ from the grasp of an Editor whose treatment of the venerable Dr. Smith shews him deficient in some of those qualities which are essential in the conduct of a religious periodical?

We must not dismiss this pamphlet without one or two extracts. Dr. Smith intimates that anti-Romanist and anti-Socinian vehemence may be altogether Pharisaic.

"The Distributors of the R. D. are assailed with awful vehemence as coalescing with Romanists, Socinians and Infidels (*Banner*, Dec. 27, p. 867). This is a subject which cannot be disposed of in a column. I must say, in brief, that the objection touches me not, for some of my friends do not correctly conceive the case as it exists. They misapply 2 John, verses 10, 11;—their doctrine is

that which was embodied in the heathen persecutions by interdiction from fire and water; and in its popish correlate of forbidding succour to heretics;—and it is identical with the spirit of the Pharisaic Jews towards the Samaritans, so clearly condemned by the Lord Jesus.”—P. 13.

Twice, mention is made of Dr. Abraham Rees, so long a Distributor of this Charity.

“On the last occasion of the vote in Parliament, an honourable Member, Mr. Johnson Fox, said, that donations from this fund were given to necessitous students for the Christian ministry, to assist them in their long course of college studies. But whether he made this fact an article of blame or praise, I am not able to say.

“Certainly that has been the case, to a small extent. Early in my thirty-four years of acting in this Trust, the venerable and upright Dr. Abraham Rees instructed me upon various parts of my duty in its discharge; and he especially pointed this out to me. Following his instructions, I regard this as a most legitimate and proper appropriation; but I am bound to add, that of the few students to whom it has been offered, some have respectfully declined it.”

“This administration is indeed a laborious and anxious course of duty. Some persons, whether from their ignorance or their judging others by themselves, have surmised that the Distributors obtain pecuniary advantage from their labour. Upwards of fifty years ago, George Rose unctuously said to Dr. Abraham Rees—‘I suppose you have a poundage.’ Our memorable friend upraised his noble form and indignantly uttered—‘Poundage, Sir!’ His other words I have not heard, but the second-hand statesman must have felt his own littleness.”—Pp. 27, 28.

Our Older Sunday Scholars; Means suggested for their continued Improvement and Usefulness. A Discourse delivered before the Manchester District Sunday-School Association, on Good Friday, April 6, 1849, at Strangeways Chapel, Manchester. By Franklin Howorth, Minister of the Presbyterian Chapel, Bury, Lancashire. London—G. Richmond.

WE have here a discourse, such as might be expected from its author, simple, earnest and affectionate, on a subject interesting to every benevolent mind, and dear to every Christian heart. The Sunday-school system it is scarcely possible to overrate. Its benefits are too obvious to be unperceived, and too important to be disregarded. Whether we regard its indirect influence on the teachers, in affording the young of our congregations an appropriate sphere for the blessed exercise of Christian love; or whether we consider its direct results, in training childhood and youth in the paths of pleasantness and peace,—the Sunday-school system must demand our watchful interest and anxious regard.

But all who have had much practical experience in connection with these institutions, have lamented one serious defect in their working, by which the oversight of the scholars is withdrawn just at that period when temptation is most pressing, and when every moral safeguard is most urgently needed. At the age when Sunday-scholars generally leave the school, the character is unformed and the principles immature; and though in a majority of cases, we believe, the good seed that has been sown in the tender soil takes root and springs up to a blissful harvest, yet, in instances painfully numerous, the teacher has to mourn over the wreck of his hopes, and to behold many of his most promising scholars falling into the ways whose end is death.

Animated by that practical spirit and desire of usefulness which ever characterize him, the author of this discourse seized the occasion of its delivery to direct attention to this subject. The remedies for the evils to which we have adverted recommended by him are, 1, the formation of adult classes; 2, religious improvement classes or prayer meetings among the older scholars; 3, the formation of juvenile temperance societies in connection with Sunday-schools; 4, plans that shall furnish scholars with opportunities of usefulness to others, such as assisting in week-evening classes, distributing tracts, &c.

On each of these topics the author dwells with interest and fervour. We would give extracts, but the discourse is published at so low a price that we hope it will be in the hands of all our readers. No Sunday-school teacher should be without a copy; and the earnest appeals and practical suggestions of the preacher will meet, we hope, with the serious consideration, not only of the members of the Association to whom they were addressed, but of all who are engaged in the important work which that Association is designed to further.

A Narrative of Events in Vienna from September to November, 1848. By Berthold Auerbach. Translated by John Edward Taylor. Pp. 252. London—D. Bogue.

THIS is a good translation of a remarkably succinct and interesting narrative of the Vienna Revolution of October. That Revolution, Mr. Taylor remarks in his Introduction, was "the result of a law of political necessity, premonitory in its causes, irresistible in its progress, fatal in its results. The suppression of the Revolution, and the return to the tyranny of armed force, was as inevitable a consequence of the incapacity, want of foresight and co-operation among the leaders of the movement, as the Revolution itself was the necessary result of the intrigues and perfidy of the Camerilla." The only extract we can find room for is that which relates the execution of Robert Blum :

"This morning, at five o'clock, his sentence of death was announced to him. He quietly said, 'It comes not unexpected.' The priest of the Schottenthor, in whose parish the prison of Blum was situated, came to receive his confession. Blum said that he was not in the habit of practising confession, and the priest replied that he was aware of it. Blum then wrote a letter to his wife, in which he exhorted her to bear her fate with courage and firmness, and to bring up his children in such a manner as not to disgrace his name, which was honoured by his dying for liberty. He then conversed with the priest on the subject of immortality. Three riflemen and an officer conducted him to the Brigittenau. In walking to the place of execution he stopped several times, breathing hard. He requested that his eyes might remain unbandaged. The officer replied that this could not be allowed, as it was done on account of the soldiers; and Blum himself bound the handkerchief over his eyes. A barbarous proceeding was then enacted, which shows the obsolete nature of the formalities that are still perpetuated. When the delinquent was ready for execution, the Provost-marshal, stepping up to the Commanding-officer, said, in the usual words, 'Colonel, I beg mercy for the poor sinner.' 'No,' was the answer. 'Colonel, I beg mercy for the poor sinner,' repeated the Provost. 'No,' was again the reply. A third time the Provost exclaimed, 'Colonel, in God's name and by His mercy, I beg grace for the poor sinner!' Thereupon the Colonel said, 'With men there is no longer grace for him; there is mercy alone with God.' The word was then given to fire. Is it not a piece of inhuman barbarity to torment a dying man with such a farce? As long as the Prince, who had the power to grant mercy, was himself present at the execution, this formality had a meaning; it is now a mere mockery. Blum fell pierced by three balls: one lodged in his forehead, the others in his breast. His last words were—'From every drop of my blood a martyr of freedom will arise!' And his words will come true; but woe to those who compel the betrayed nations to win their freedom through streams of blood! If the demons of vengeance are thus let loose, what power remains capable of restraining them? Where will all this end, and what horrors may we still have to witness!"

Skylarch; a Fairy Tale. London—C. Gilpin.

As it seems to be necessary that children should sometimes leave the spelling-book and multiplication-table for something more captivating to the imagination, they cannot do better than read or have read to them this elegant little story. Nor need we consider the necessity as other than a wise provision of nature. Were it not so, the "shades of the prison-house" would "begin to

close" upon us even sooner than they do. It is not well that in childhood "the world" should be "too much with us," but that in later life we should be able to look back at least on a time when belief entailed neither doubt nor fear. And the authoress of "Skyrach" has taken care that the imaginations of her little readers should not be directed in a useless or harmful channel. Its moral is well summed up in the concluding sentence—"All things that are should trust the Good Power which gave them one happy life."

1. *A Protestant's Tribute of Respect to the Memory of Monseigneur Affré, late Archbishop of Paris.* By James Taplin. Second Edition. London—E. T. Whitfield.
2. *Injustice rebuked, Ignorance exposed, and Truth vindicated, in reply to the unwarrantable and unchristian Attacks of the Rev. Edward Deuchurst, &c.* By James Taplin. London—E. T. Whitfield.

In these two little tracts, Mr. Taplin, who is set for the defence of the gospel in the island of Jersey, approves himself, as a minister of Jesus Christ, catholic in spirit, zealous for truth, and fearless in rebuking offensive bigotry.

History of the Puritans in England and the Pilgrim Fathers. Pp. 508. London—Nelson.

THIS volume in neatness and cheapness rivals Mr. Bohn's celebrated monthly volumes. The historian of the Puritans is Rev. W. H. Stowell, the Professor of Theology at Rotherham College—of the Pilgrims, Mr. Daniel Wilson. Both have performed their work fairly and well. The volume should be placed in every Nonconformist vestry library which does not possess the more costly works of Neal, Brook and Young. The publisher announces as a sequel, a *History of the English Nonconformists, with Farewell Sermons of the Ejected Ministers.*

1. *Israel in Egypt, an Oratorio, composed by George Frederick Handel.* Edited, with a Piano-forte Accompaniment, adapted from the Score, by Sir Henry R. Bishop. No. I.
2. *Acis and Galatea, &c.* No. I.

THE Messrs. D'Almaine are entitled to the approbation of all lovers of music, for the excellent edition they are now publishing of Handel's Works. Sixteen well-engraved pages of the best music, edited by Sir Henry Bishop, for sixpence, is good news for the music-loving artisans of Lancashire.

PERIODICALS.

The North-British Review, No. XXII.—The reviewer returns to Morell's Philosophy of Religion. He is greatly disconcerted at the freedom with which Mr. Morell sets aside the popular dogmatic theology, and especially at the various slights he has put on the orthodox doctrine of the plenary inspiration of the Scriptures. The dogmatic theology which finds favour in North Britain and with our reviewer, is the hard revolting Calvinism which happily is now seldom encountered in England. On the subject of Inspiration, he refuses to recede an inch from the ground taken by orthodox theologians of old. This is his statement:

"We have no expectation of any new discovery in this department of theological or biblical science, nor have we any leaning towards new interpretations of what are commonly regarded as the proof passages upon the subject. That holy men of old spake as they were moved by the Holy Ghost; that all Scripture is given by inspiration of God; that the Holy Ghost spake by the mouth of Isaiah the prophet; that God spake by the mouth of his holy prophets since the world began,—these and the like formulæ, of so frequent occurrence in the word

of God, we take in their plain and full literal significancy, as expressive of a fact which, explain it as we may, we are to receive upon the testimony of God himself,—that the entire authorship of the Bible is, in the strictest sense, to be ascribed to Him."

Unfortunately for his readers, the reviewer does not explain what he regards as "the plain and full literal significancy" of "the formulæ" of inspiration which he quotes. It appears, however, that he is quite dissatisfied with other people's views. He quarrels with Mr. Morell for the representations he has given of the orthodox doctrine of plenary or verbal inspiration; he resents the application of the term "mechanical" to it; and he disclaims the advocacy of a distinct commission for a distinct impress of Deity on each book of Scripture. He thinks Dr. Dick was injudicious in his attempt to distinguish the kinds and degrees of inspiration in the Scriptures, "ranging between mere oversight and actual direct verbal suggestion." After all, it is somewhat startling to find the reviewer admitting that there are "plain proofs of human faculties and feelings having been concerned in the composition of every line of Scripture." By some mysterious agency, he considers plenary inspiration as quite consistent with the undisturbed and active personality of the sacred writers. In inspiring the sacred penmen, God did not, he says, employ a trumpet, a voice, a pen, a hand,—but minds, souls and hearts. In short, as represented by our reviewer, the orthodox doctrine of inspiration is as pure a piece of self-contradiction as the Athanasian symbol is of the doctrine of the Trinity.

On another topic we find ourselves a little more in harmony with the reviewer. He asks, Are the materials of the science of theology fixed or variable? Is the appeal to be made to the Scriptures, or, as Mr. Morell argues, to a certain common feeling or common sense, floating from age to age among the *élite* of the Catholic Christian community? In this latter supposition the reviewer finds a close resemblance to Mr. Newman's popish doctrine of development; and he goes on to say,

"The spirit of Mr. Morell is wide as the poles asunder from that of Mr. Newman, and has far more of our sympathy. But we cannot conceal our alarm when we find a writer on the side of what bears the aspect of high spirituality, avowing the very views which, in the hands of a thinker of another caste—as devout, we believe, and greatly more learned—are made to minister to one of the most subtle and plausible forms which the Protean genius of Popery has ever even in our day assumed."

There follows a very interesting article on Swift and his Biographers, perhaps somewhat too apologetic for the eccentric and snarling Dean, but well entitled to a careful reading by every student of English literature. This is the critic's summing up:

"When it is remembered that through Swift's whole course a mysterious disease interrupted all the enjoyments and all the business of life, and more or less affected his mental health,—when it is remembered that the good which he did rests on no doubtful or erring testimony, but even yet exists in the benevolent institutions which he founded,—when it is remembered that the capricious cruelty imputed to him in domestic life, so far from being proved, is really irreconcilable with all the known facts of the case—we think our readers will concur with us in the feeling long ago expressed by Pope: 'My sincere love for this valuable, indeed incomparable man, will accompany him through life, and pursue his memory were I to live one hundred lives, as many of his works will live, which are absolutely original, unequalled, unexampled.'"

The Quarterly Review, No. CLXIX.—The current No. has several agreeable and interesting articles. It opens with an account of Sir John Herschel's *Astronomical Observations at the Cape*. The reviewer publishes, for the first time in England, the inscription on the sandstone obelisk erected at Feldhausen, as a record of the site of Sir John Herschel's Reflector. The fact that it was erected by friends after his departure from the Cape, shews that his social qualities command as much esteem as his talents do admiration. It is

pleasant to read his declaration in reference to his stay at the Cape, that he has "a thousand grateful recollections of years spent in agreeable society, cheerful occupation and unalloyed happiness." This is the inscription :

HERE STOOD FROM MDCCCXXXIV TO MDCCCXXXVIII
THE REFLECTING TELESCOPE OF SIR JOHN HERSCHEL, BARONET :
WHO DURING A RESIDENCE OF FOUR YEARS IN THIS COLONY
CONTRIBUTED AS LARGELY BY HIS BENEVOLENT EXERTIONS
TO THE CAUSE OF EDUCATION AND HUMANITY
AS BY HIS EMINENT TALENTS
TO THE DISCOVERY OF SCIENTIFIC TRUTH.

We must also quote the reviewer's description of Herschel's narrative :

"Here we have the actual record of sleepless nights, and abundant proof of the toil of busy days ; we have before us the clear-sighted patient observer stationed on his little gallery at the tube of his telescope, whence he so oft 'out-watched the Bear,' struggling against fatigue and sleep ; we have the mechanist of his own observatory, the optician and constructor of his own mirrors ; the artist of his own illustrations ; the computer who co-ordinated and reduced all the multifarious results of the campaign ; and lastly, the philosopher who with consummate address has unfolded, in clear and unambiguous terms, the conclusions deducible from the whole. And if we are sometimes tempted to wish that some meaner hand had been found to work out the mechanical details of calculation, or to form those laborious star-maps of the densely populous regions of the sky which we have adverted to as displaying an effort of patience and care truly admirable, we are checked by reflecting upon the important lesson which it teaches, that in every branch of human acquirement, toil is the only fair and sure condition of fame ; that in the sweat of our brow the fruits of knowledge are to be gathered in, as well as those which the earth yields to our material wants ; that the unflinching struggle of the mind against the tedium and disgust which operations of detail, or merely mechanical, often inspire, does really fortify the character, and give weight to the decisions of the judgment."

The reviewer of Beattie's *Life of Campbell* has, perhaps unconsciously, been swayed by political prejudice, and has given undue prominence to the faults and weaknesses of the author of "*The Pleasures of Hope*." There follows a charming article on Chess, which every one who understands the game will read with great delight, and which will inspire every reader unacquainted with Chess with the desire to learn it.

There is an article on the Marriage Law and Mr. Wortley's Bill, written in the hard dogmatic spirit of Puseyism. The reviewer of course contends that the marriage of a man with the sister of his deceased wife is forbidden by Scripture and by the judgment of the universal Church. The voice of the Jewish Scriptures on this subject is of very doubtful import, and the reviewer resolutely keeps out of view all the difficulties that affect his argument from Scripture. Happily, the time is passed when the progress of either science or legislation can be arrested by an appeal to a doubtful text of Scripture, or by the decrees of ecclesiastical councils. It would be a strange anomaly in the history of the human race, if a nation far advanced in civilization were to bind itself down to strict conformity to the institutions of a semi-barbarous race, such as the Jews clearly were in the days of Moses. Let this important subject be fairly and fully discussed. If the present law is on the whole serviceable to the morals and domestic happiness of the community, let it continue on the Statute-book. If, on the other hand, it leads to unhappiness or crime—if it unnecessarily makes any considerable number of persons violators of the law, and, in the eyes of a portion of the community, social outcasts—let it be at once repealed, whatever may be the voice of the Jewish Scriptures or the interpretations of Church councils.

Sir Charles Lyell's *Second Travels in America* are discussed, in Art. 6, justly and kindly. The book offers much that must be repugnant to the taste and principles of a Quarterly Reviewer of the old school ; and it is no insig-

nificant token of the progress we have made, that such a work should have received in this High-church organ a favourable verdict. The reviewer acknowledges that England is receiving from America, in the barter of the products of intellect, "some valuable returns in the writings of her Prescotts, Irvings, Bancrofts, Channings." The reviewer accounts for the Unitarianism of America as a reaction against the Calvinism of the Puritan pilgrims. The passage deserves attention.

"Calvinism is every where the legitimate parent of Unitarianism. It has been so in Calvin's own city, in Geneva; it has been so in England; it has been so in America. The process is simple, and, if slow, direct. The human mind, directly it subsides from that high-wrought agony of belief which trembles before and submissively adores the Calvinistic Deity, can no longer endure the presumption which has thus harshly defined and, as it were, materialized the Divine counsels; which has hardened into rigid clear dogma, all which must be unfathomable mystery. It becomes impatient of all circumspection of the spiritual nature as of the moral attributes of the Godhead. All other dogmas now appear as purely of human invention as those intolerable dogmas relating to predestination, election, the five points, with their hideous consequences. Calvinism has already snapped asunder the long chain of traditional theology, and contemptuously cast aside its links. No restraint remains; the old doctrinal system of older Christianity is broken up. In truth, the one leading thought throughout that school of powerful, eloquent, and in justice we cannot but add, deeply devotional American writers—Channing, Dewey, Norton—is the abnegation of Calvinism. This is the key to all their doctrinal system; without this they cannot be fairly judged, or addressed with any hope of success."

That Unitarianism is thoroughly opposed to Calvinism, is most true. But the natural reaction from Calvinism we believe to be infidelity. Of this, Unitarianism is more frequently the cure than the preventive. In Scotland, where there is the maximum of Calvinism, there is the minimum of Unitarianism; but it accords with the experience of those who have penetrated below the surface of Scottish opinions, that there is a large amount of infidelity. The reviewer's theory will not account for the history of Unitarianism in England in all its parts. The outbreak of Unitarianism in the Church of England at the close of the 17th and the early portions of the 18th centuries, cannot be regarded as a mere reaction against Calvinism. There are many other things in this article we would gladly quote if space permitted. We can only find room for some remarks on Dr. Dewey, whom the reviewer styles "a writer of a very high order, of the school of Channing," but in some respects his superior.

"Dr. Dewey wants perhaps some of that almost passionate earnestness, that copious flow, that melting tenderness, that carries away the reader of Dr. Channing; but he is a more keen observer of human nature, writes more directly to what we will call the rational conscience, has with almost equal command of vigorous, at times nobly-sustained language, a strong and practical good sense, not often surpassed in our common literature. If suspected as a religious writer (and we may observe that whoever wishes to be acquainted with the real tenets of the American Unitarians will find in his writings the most *distinct* statement of them), as an ethical writer, as an expositor of the modes of moral, social, religious thought and feeling among our New-England kindred, he might be studied with great advantage."

The British Quarterly Review, No. XIX.—In noticing some of the earlier Nos. of this Review, we complained of the absence of a due portion of purely literary articles. This fault no longer exists. The No. now before us is, we think, the best that has yet appeared; and in variety of topics and the ability with which they are treated, may challenge comparison with any single number of our best periodicals. We are gratified by the high literary character of a Review originated and conducted by a Protestant Dissenting divine; and we believe that while it reflects some credit on Protestant Dissent, it will tend to imbue a portion at least of our Dissenting brethren with enlarged and

liberal feelings. We have not hesitated, in our notices of earlier Nos., to point out what we conceived to be faults; and we feel it to be now a simple act of justice to record our admiration of the literary talent and the hearty catholic spirit that pervade the *British Quarterly*. To Dr. Vaughan himself we should be disposed to ascribe the opening article on the Genius and Writings of Thomas Carlyle. It is spirited, yet discriminating. The passionate admirers of Mr. Carlyle may think that the praise given is very scanty; but what there is, is sincere and hearty. They will find it difficult to defend their idol from the censures of the reviewer. He recognizes in Mr. Carlyle "a more remarkable combination both of the stronger and weaker elements of our age than in any other man among us." He aims in this article to distinguish between the strength and weakness, and the good and bad, in the leading speculations of this remarkable writer. He does not ascribe to him the large amount of original thought which it is the fashion of the day to give him; but considers that his views respecting human nature, its obligations, interests and destiny, are to be found both in the old Puritan teachers and in modern writers like Hall and Chalmers. He rebukes Mr. Carlyle for his arrogance in depreciating others, and especially for the alighting tone in which he has permitted himself to speak of Christianity.

There is much good sense in the remarks of the reviewer on the way in which pulpiteers sometimes libel human nature; and the enunciation of his thoughts on this subject is an exercise of moral courage.

"Too often, our divines have seemed to forget that the Bible and Nature are from the same source. Because humanity, as now conditioned, includes much that the Bible must condemn, not a few have been too ready to assume that it can include nothing the Bible may approve. Sufficient care has not been always taken to cede to the moral nature of man the portion of worth which, according to the testimony of Revelation itself, is still reserved to it. Nor has a wise discrimination been always made between the true and false religions, disowning those elements only which have given to them their falseness. Judging from the manner in which some of our very orthodox preachers express themselves, we should suppose that they see no moral difference between the least depraved among the children of Adam and the most depraved—between Rush the murderer, and the most amiable of their own children, who does not happen to be a Christian. Of course the persons who, from negligent usage, or to give an imaginary cohesiveness to a theological system, indulge in expressions to this effect, do not really believe what they seem to teach. Their daily conversation and conduct in relation to the non-Christian members of their families and connections, furnish abundant proof to the contrary. But great mischief comes from the technical affectation of seeming to believe after this manner. Mr. Carlyle's doctrine is a revolt against this grave error. Some men will assert that there can be good of no kind in human nature apart from Christianity; and the natural reaction against this error is in the assertion that all the good really attainable by man may be attained without the least help from Christianity. The one party will see no good in human nature that has not come to it from the Gospel, and the other will see no good in the Gospel that has not come to it from human nature. The extremes of some of our theologians in this form run sadly counter to the general language of the Bible, and to the common sentiment of mankind, and give a perilous advantage to the philosophical assailant of Revelation."

Art. 5 is an unsparing exposure of the faults, affectations and follies, both literary and political, of Mr. Benjamin D'Israeli.

In Art. 7, "Philosophy and Religion," Mr. Morell, Mr. F. W. Newman and Mr. Froude, are brought together. We had marked a number of extracts for insertion in our work, but find ourselves compelled by want of room to defer them to a future No.

INTELLIGENCE.

DOMESTIC.

Warwickshire Unitarian Tract Society.

The forty-third annual general meeting of this Society was held at Kidderminster, on Tuesday, August 7, when the Rev. Stephenson Hunter, of Wolverhampton, conducted the devotional service; after which a sermon was preached by the Rev. John Harrison, Ph.D., of Brixton, London, from John xix. 39, "And there came also Nicodemus, which at the first came to Jesus by night."

At the meeting for business after the service, the chair was taken by William Talbot, Esq., of Whitville. Among the resolutions passed at this meeting was the following: "That the best thanks of this Society be given to John Francis, Esq., of Edgbaston, for his valuable services as Treasurer during the past year; and that in complying with the wish which he expresses, in a letter now read from him, to have some one else appointed to that office, the Society would respectfully offer him their most grateful acknowledgments of the faithfulness, punctuality and success, with which he has discharged his duties as their Treasurer during the last twelve years."

The subscribers and friends of the Society, to the number of sixty-five, afterwards dined together under the able presidency of the Rev. Matthew Gibson. The absence through illness of that able and zealous friend of the cause of Christian truth and freedom, George Talbot, Jun., Esq., of Honeybrook, was deeply regretted, and most earnest wishes were expressed for his speedy restoration to health; while the name of his venerable father, George Talbot, Esq., of Greenhill, proposed by the Rev. John Kentish, called forth the warmest expressions of grateful respect from the meeting. Various sentiments were delivered in connection with the objects of the Tract Society, and with the general interests of religious truth, education, freedom and charity.

Memory of Priestley.

On Sunday, July 29, Mr. Mill delivered a lecture at Bristol, the birth-place of Dr. Priestley, on the life and character of that great man. The lecture was

given at the request of the "Christian Reformers," and their large room, the Hall of Freedom, was crowded in every part. The lecturer commenced by remarking that there was no duty which the living owed to the dead more sacred than keeping the righteous in everlasting remembrance: they had gone forth weeping, bearing precious seed; and we come after them, rejoicing in the path of safety which had been beaten out of the hard rock by their bleeding feet. The great men who had thus laboured to prepare the way of the Lord were of various orders, and had gifts differing one from another. The patriot, the poet, the philosopher, the prophet, had a diversity of gifts, but the same spirit, varying as one star differeth from another star in glory, but all necessary to beautify the heavens and give light unto the world. The character of Priestley was next dwelt upon. He was much, but he was not every thing. He was wanting in brilliancy of imagination and in warmth of religious feeling. He was not spiritual as Channing. He had not the ardent zeal of Wesley, nor the rapt piety of Fenelon; but he had a soul full of truth and God, a clear eye and a pure heart. He was so free from passion and prejudice, that it is not easy to find an uncharitable expression in his writings; but he fainted not in the day of adversity, and feared no man. His character as a divine and a philosopher was followed by a recital of the principal events of his life, which was concluded by reading the account of his death as given by his son.

The lecture occupied full an hour and a half, and although there must have been upwards of five hundred people packed into the room, it was listened to throughout with the deepest attention, and at the conclusion many were affected to tears by the touching narrative of his last moments.

Huddersfield.—The Unitarian congregation assembling in Bath-Buildings chapel, have given a unanimous and cordial invitation to the Rev. John K. Montgomery, of Torquay, to become their minister, which has been accepted by Mr. Montgomery, and he is expected to enter upon his duties there in October.

OBITUARY.

May 19, aged 72, **ROBERT FLETCHER**, Esq., of Park-Hill Road, Toxteth Park, Liverpool, youngest son of the late John Fletcher, of Liverpool, by Hannah his wife, daughter of Joseph Andrews, of Bolton-le-Moors. Mr. Fletcher was paternally descended from an ancient yeoman family, who had been long seated in the parish of Childwall, near Liverpool, some of whom were among the earliest supporters of the Presbyterian congregation at Gatacre, in that parish. His mother's family, the Andrews', have been seated at Little Lever and Rivington from the time of James the First. They are one of the few families among the ranks of the gentry who have steadily adhered to the Presbyterian cause from the times of the Commonwealth to the present day, as is exemplified in the person of their present representative, Robt. Andrews, Esq., of Little Lever and Rivington, whose only sister, Hannah Maria, was married to her cousin Mr. Fletcher, whom she survives. Mr. Fletcher was throughout life a consistent and firm adherent to the liberal principles of his forefathers, and was for many years a member of the Presbyterian congregation worshipping in the chapel of Toxteth Park. His remains are interred in the burial-place attached to that ancient chapel.

June 13, at Chelsea, Mr. **CHARLES CADR**, after a sudden illness of two days. His life has been sacrificed in the faithful discharge of his duties among the poor, during the prevailing epidemics of fever and cholera. An affectionate widow, with two infant daughters, are left to bewail his decease.

June 25, after a short illness, in his 46th year, Mr. **JOHN EDWARD LAKIN**, of Driphill, in the county of Worcester, eldest son of the late Mr. Henry Lakin, of Hanley.

Few characters could, equally with the subject of this notice, stand the close inspection which too often converts the objects of general admiration into beings of a far inferior stamp. Mr. Lakin's excellences were most highly appreciated by those who knew him best, and though universally and deservedly esteemed by all within the sphere of his influence, he was proportionally

endeared to that intimate circle of kindred and friends who shared most fully those daily proofs of tenderness and delicacy of feeling, and that unselfish consideration of others, which always distinguished him. He might truly be ranked with "the pure and upright in heart;" and by his total freedom from worldly striving after distinctions or gain, might be described as "not of the world though in it," and still actively engaged in its service. His piety was sincere and heartfelt, little apparent by profession, but manifested by its fruits. His family, which had for many generations belonged to the body of English Presbyterians, had gradually, in common with most of that persuasion, adopted Unitarian sentiments. In these Mr. Lakin was a sincere and devoted though unbigoted believer to the end of his life, manifesting, by its influence on his conduct, that his religion was no cold or unprofitable profession, but, in truth, "a well of living water springing up into everlasting life."

We cannot close this notice without copying the greater part of one that appeared in the *Worcester Herald*, as it strikes us as remarkably appropriate: "In his own neighbourhood his sound judgment and benevolent character were generally appreciated, and his uniform efforts to serve the poor, to whom he was a liberal master and considerate friend, will be long remembered; and by all who knew him, the recollection of his unassuming manner, his kindness of disposition, and, beyond all, his unflinching integrity of principle, will be long cherished and retained. His inestimable value in domestic life can only be understood by those who have witnessed the devotion of his filial tenderness, as well as his conjugal, parental and fraternal affection. By the death of this gentleman, the country has lost one who has done much to promote the interests of agriculture, as well as by the improvement he has made in the breed of cattle. He was one of the most active members of the Worcestershire Agricultural Society, to which he had been appointed Honorary Secretary, and was about to proceed to Norwich, where he had been chosen one of the judges at the late meeting of the Royal Agricultural Society."

We have to record the death of Mr. ANTHONY NEW, of Evesham, in his 62nd year, on the 24th of July, after a short illness. He was the second son of the late Mr. Anthony New the elder, of the same place, and was born on the 14th of September, 1787.

To pay a tribute of grateful remembrance to a man of sterling integrity, sincere piety and great benevolence, and which is due to his country as well as to his friends, is the purpose of the following notice.

The spirit of our Puritan fathers, by which God wrought such marvellous things for England in the seventeenth century, driven back by the changes of affairs into the private acts and thoughts of men, found refuge in the homes of many pious families, and became a fountain of living water to purify the hearts of the faithful servants and preserve the peculiar people of the Lord. This spirit, united to the characteristic simplicity and industry of Englishmen, is the source of our national worth; and from it we trace the existence of that large middle class in this country who hold in various forms the principles of dissent from the Established Church—the principles of the Protestant Reformation. How many of this class are happy in the remembrance of the inflexible integrity of a father, of the saintly piety of a mother, of the devout air of a family circle,—all of whom, inspired by the same gracious spirit, become the living witnesses of God, the faithful members of the church, the salt of the earth!

With the memory of at least two preceding generations, on both his father's and mother's side, warmly attached to the doctrines and principles to which he himself became faithful, the subject of this notice entered upon a life of active industry and Christian piety under such influences as we have above described; and he did full justice to them by unfolding them in a character of manly simplicity and Christian grace. Such a character possesses a public as well as a private value, though little allied to the qualities which constitute the public man, the winner of popularity or fame; and its influence is deeper, holier and more durable, though less noted and less extended, than that of the latter. It is good to know such a one, and his memory is blessed. In the midst of ordinary events he has done the work of his Heavenly Father; and the eternal interests of men have

been aided by his life. The world is better because he has lived in it; and departing he leaves peace behind him, like his Master.

In attempting a tribute to the memory of Mr. Anthony New, we observe an absence of extraordinary incidents in his outward life, and a fulness of those excellences of character which the discipline of life is intended to develop. It is out of common things, and by common duties, that good men make holy lives; for God so surrounds us with opportunities to do his will, that none need seek or wait for singular occasions to serve him; for "all things work together for good to them that love God." His piety was instilled into his childhood, and for this he delighted to bear testimony to his mother, a woman of exalted and cheerful spirit, and firmly persuaded of the simple doctrines of Unitarian Christianity. By her his character seems to have been early trained to devoutness, deep and sincere, but absolutely free from all moroseness or bigotry. Among the outward means of grace by which his youth was fed, may be mentioned, after the Scriptures, of which he was ever a lover and diligent reader, the writings of Watts and Doddridge, and the Unitarian authors of the period; the enlarged views of the latter correcting the dogmas, without extinguishing the intenser spirit, of the former. Removed early from the school to the work-shop, he served a laborious apprenticeship at an employment which he subsequently abandoned for his father's business. This last he carried on jointly with his father and eldest brother, and devoted to it a long and active manhood, exercising therein an unwavering integrity that obtained the respect of a wide country neighbourhood. He retired from business about the age of fifty, and transferred his unimpaired energies to such public services as his native town required. In him all useful institutions found a generous supporter and an active member, and municipal and parochial affairs won a prudent counsellor and benevolent administrator. In the office of Guardian, which he held from the first establishment of the Poor Law in this district until his death, he earned the title of the Friend of the Poor, an honourable distinction, which the Board of Guardians have since recorded in the minutes of their public transactions. In his death the town and neighbourhood lament the loss of a public bene-

factor, and very many are the mourners who gratefully remember his private charities. Moral integrity and habitual piety were blended in his private character with a genial nature, and a happy and mirthful disposition, which gained the reverence and love of a large circle of friends. The young especially loved him, for he delighted to make them happy; and all honoured him who in the simplicity of an upright self-respect honoured all men. His manners were gentle and winning. He was a man of large but unostentatious hospitality, and also, whom the Lord loveth, "a cheerful giver." He was an affectionate husband, a wise and indulgent father, and a kind and liberal master. His house was devoted to peace and order, and to the service of the Lord. His faithfulness to the church was constant; he laboured in the Sunday-schools from youth till late in life, when his children were able to succeed him. Diligent in attendance on public worship, he was one of the chief supporters of the Unitarian society assembling in the Presbyterian meeting in Evesham. The health which his active youth and manhood had strengthened and confirmed, he preserved to the close of his life by unvaried temperance and moderation; and when the hand of God was stretched forth to summon him from this world, he put off his mortality without pain, and resigned his spirit to the Lord undisturbed by fear or suffering, and in the calmness of that peace which passeth all understanding. His last illness

was short; his dissolution rapid. In full consciousness of his end, he called his dear ones around him, gave them his blessing, and awaited the hour of his departure. "Mark the perfect man, and behold the upright, for the end of that man is peace."

His funeral was attended by the members of the Municipal Corporation, and a procession of the principal inhabitants of the borough, including persons of all parties and religious denominations. A further mark of the universal esteem was exhibited by a very numerous attendance at the funeral sermon, which was delivered at the Unitarian meeting-house, on the 29th of July, by the Rev. Timothy Davis, the brother-in-law of the deceased, from the text Acts xx. 24.

Aug. 17, at 24, Park Street, Islington, deeply regretted by an extensive circle of English friends, HENRY COLMAN, Esq., of Salem, Massachusetts, U.S., aged 65. He had, we understand, made arrangements for returning to America on the day succeeding that on which he died. To many of our readers he was known as the author of "Consolatory Views of Death," "What is Religion?" &c.

Aug. 23, at his residence, 9, Albert Road, Regent's Park, of cholera, Rev. SAMUEL WOOD, aged 52, second son of the late Ottiwell Wood, Esq., of Liverpool. It is with sincere regret we record the death of this excellent and kind-hearted man, of whom we hope hereafter to give a more worthy notice.

MARRIAGES.

1849. July 16, at the Unitarian meeting-house, Ballymena, by Rev. F. McCammon, Mr. WILLIAM MORRISON to Miss MARGARET DEMPSEY. This being the first marriage solemnized in the chapel, a Bible was presented by the minister to the bride.

Aug. 7, at the Presbyterian chapel, Bolton, by Rev. F. Baker, Mr. JOHN CURTIS, of Manchester, to Miss ANN CROSSLLEY, of Bolton.

Aug. 14, at the cathedral, Manchester, E. BURY, Esq., of the Middle Temple, to ELIZABETH, youngest daughter of Alexander HENRY, Esq., M.P., of Woodlands, near Manchester.

Aug. 20, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. EDWARD WHARNEY, of Ashton-under-Lyne, to Miss LYDIA BRIDGON, of the same place.

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[VOL. V.

WESLEYAN METHODISM AND RELIGIOUS LIBERTY.

WESLEYAN Methodism is a system of ecclesiastical polity very difficult to be understood by persons who have not been educated under its influence. Its arrangements are so numerous and complicated, that a clear and full explanation of them would occupy an extent of space altogether unsuited to any discussion in which we can engage. It will, however, be necessary to our present purpose, that we should endeavour to set before our readers the true character and relation of the institution which is called *The Conference*.

The Wesleyan Conference, then, is an annual assembly of the ministers of the Wesleyan body. It is composed of ministers only. A deed of declaration, drawn up by Mr. Wesley himself, and enrolled in the Court of Chancery, defines the Conference as consisting of a hundred ministers, appointed in a certain manner which it describes. This legally-defined body acts in concert with the whole number of ministers who are permitted, according to fixed regulations, to meet and vote at the annual gathering. That whole number, amounting sometimes to upwards of five hundred, thus becomes, practically, the Conference; and its decisions are, as a matter of course, ratified by the legal hundred, in order to give them effect. It is to the assembly in its widest sense, therefore, that the term Conference is generally and properly applied.

The Conference thus constituted, assumes to itself the supreme regulation of all affairs relating to the Wesleyan community. From it, all law and authority throughout that community are made to emanate, and it is regarded as the High Court of Appeal in all matters of dispute.

This is the theory of Conferential government maintained by the present conductors of Wesleyan Methodism; but we are prepared to say, from a careful examination of the question, that this is not the true theory of the case. The supremacy asserted is, what we have just stated it to be, an assumption. It has been seized, unmethodistically seized, by the ministers themselves, in violation of the liberties originally belonging to the people. Mr. Wesley's deed of declaration does not say one word about the government of the Wesleyan societies on the part of the Conference; but limits the judicial power of that body to its own members, and those whom they may admit into their Connexion as ministers. The government of the people was left by that deed to the different local meetings in which their interests were professedly represented. At an early period after Mr. Wesley's death, the Conference attempted to grasp the authority legitimately possessed by these local meetings; but the "violent convulsions" produced by that attempt, compelled this assembly to enter into a compact with the laity by which all such authority was formally renounced. That compact

has, in modern times, been most shamefully broken, on various occasions, by the ruling party of the Conference, and that party has succeeded in placing upon the Conferential Minutes, assertions of clerical power and privilege which virtually absorb all popular right, and amount to a destruction of the system they profess to uphold. One of the most instructive pages of ecclesiastical history is afforded by the laboured schemes which have been devised for the accomplishment of this irresponsible domination, and the special-pleading which has been resorted to in its defence. The worst lines in that page are those recording pretended concessions, which shock every honest feeling of the heart, by the remorseless craft with which they compass purposes the very opposite of those they declare.

The Wesleyan disturbances, with whose report the public has been so frequently startled during late years, are all to be traced, directly or indirectly, to the state of things we have endeavoured to describe; and entertaining, as we do, the views just expressed, our sympathies are on the side of the anti-Conferential movements, though we do not think that the leaders of those movements have always wisely conducted the cause they have espoused.

We have spoken of a *ruling party* as existing in the Wesleyan Conference. Such a party does undoubtedly exist there, forming an imperium in imperio within the body. This party mainly supports itself by a system of favouritism which is administered to the exclusive advantage of those members of the Conference who uphold its polity. It so far possesses a dominant influence as to be able, with very few exceptions, to carry any measures it may project. The greater portion of those who do not cordially approve of its acts quietly submit to them; and thus the number of persons who bear the burden and heat of opposition is unnaturally small.

Perhaps there is no deliberative assembly on the face of the earth which permits the use of such unscrupulous means for putting down opponents, as this Conference does; and it is therefore an exceedingly hard and discouraging warfare in which those opponents have to engage. Freedom of speech, in consistency with their views, would not, they know well, be conceded to them; and they are obliged to content themselves, within the walls of the house of meeting, with a lame and partial advocacy of their cause, which deprives that cause of much of the power really belonging to it. Under these circumstances, it is not only natural that *the press should be resorted to* by them in order to give effect to their statement of grievances; but, on the supposition that they are sincere in their intentions, the adoption of this mode of appeal must become to them a matter of moral obligation.

We are afraid our readers will have some difficulty in crediting the fact, that the following law is to be found in the Wesleyan code. It is nevertheless true, that it is printed just as we shall copy it, in the Minutes of Conference for the year 1796.

"Let no man, nor number of men, in our Connexion, on any account or occasion, circulate letters, call meetings, do or attempt to do anything *new*, till it has been first appointed by the Conference."

It can, indeed, be clearly proved, that this law was repealed by the subsequent concessions to popular demand, which we have already mentioned; but, though this circumstance makes the atrocity of acting

upon such a law in these days the greater, it is still acted upon. We can assure the world that it is no dead letter; for it has, in a vast number of instances within our recollection, been enforced to the expulsion of persons from the Wesleyan societies. The spirit of the law, moreover, pervades a very large part of the enactments of modern Wesleyanism. Every one must see that these enactments cannot be strictly carried out, in each case of their application; but they will be in future, as they have in past times been, carried out whenever a sufficient necessity for such proceeding is supposed to exist. Whosoever, therefore, sets himself to produce a reform in Methodism, is liable to be excluded from the Connexion by means of this law, though his reforming efforts should be limited to the publication of his opinions. This danger must be apprehended by every Wesleyan, and especially by every Wesleyan minister, who appeals through the press against what he conceives to be the maladministration of the Conference; and therefore it becomes a matter of common prudence with such a person that he should send forth his appeal *anonymously*. The Conference itself has imposed this necessity upon him by the utterly unreasonable and shameful extent to which it has stretched its authority; and the inconveniences occasioned by the concealment it thus forces into being, are justly chargeable upon it alone. It is quite ridiculous for that body to complain of such concealment. One of its great objects is to suppress all agitation throughout the Connexion, and its chief method of accomplishing this object is by cutting off the agitators. Conciliation does not enter into its plans. Liberty is regarded by it as an enemy. Expulsion is that to which it looks for escape from annoyance. Like all despotic governments, capital punishment is its panacea. It deprives itself of the benefit of open dealing, by its refusal to concede the commonest rights of association; and every one who wishes still to continue a member of its community while he endeavours to correct the evils of that community, cannot but shield himself from the threatened extinction. Not to do so would be to renounce the possibility of effecting his purpose; and when he thus, in the only way presented to him, avoids the murderous attack to which he is exposed, he consults the interests of his cause, no less wisely than he does his own personal safety. We have no doubt that his yielding to this necessity is, in many respects, injurious to the manner in which he conducts his opposition; but the evils into which he falls are to be fairly attributed to the injustice practised against him. This simple view of the subject affords the true philosophy of that anonymous writing upon which such severe reflections have been cast during the Methodist storm that is now passing over our heads.

We have thus brought ourselves to a point whence we may fairly examine certain strange facts of recent occurrence which have given occasion to the present paper.

A few years ago, there appeared the first number of a publication called the *Fly-Sheets*. This publication was evidently written by persons connected with the small body of ministers who were accustomed to oppose the ruling party of the Wesleyan Conference. Its object was to point out the evils consequent upon the policy adopted by that party. It declared, for instance, that the honours of the Connexion were unjustly confined to the heads and supporters of this party; and

that the executive power of Methodism was injuriously centralized in their hands. Various practical abuses were shewn to have arisen from this exclusive mode of administration. We do not think that every allegation of wrong-doing was clearly established; but a very strong case of general grievance was undoubtedly made out.

This could not be done without frequent reference to the names and acts of *individuals*. The system is, in fact, comprised in the men; and to attack the system was therefore to expose the men. Such exposure was not, perhaps, always made with the most correct feeling and in the best taste; but no larger amount of personality was indulged in than might have been, under the circumstances, reasonably expected. The controversy was conducted quite as equitably as similar controversies are usually conducted; and it is a mere absurdity to affirm, as the Minutes of the last Conference have done, that the personalities were "so grossly offensive and libellous, that the parties issuing them did not dare to affix the name of either printer or publisher." These Minutes convey the idea, that it was the primary object of the writers of these Fly-Sheets "to damage the character of individuals;" but this deceptive notion could not have been believed by those who insinuated it. The primary and pervading object of the whole discussion was to set forth a flagrant case of priestly assumption and tyranny; and the characters of individuals could suffer no damage by what was said, beyond the damage necessarily involved in their own acts of priestly arrogance or subserviency.

It is a fact which speaks highly for the purity of intention with which the Fly-Sheets were projected, that their circulation was almost entirely *confined among ministers*, to whom they appear to have been sent through the post. This accounts for their having been issued without any publisher's or printer's name.

What we have already said, must have prepared our readers for the information that they were not only published anonymously, as far as authorship was concerned, but that the names of their authors were carefully concealed.

These Fly-Sheets produced, as was natural, a great sensation; and measures to counteract their influence were promptly adopted. The Conference of 1847 launched against them a thundering Resolution, in which they were described as though they only consisted of "imputations on the integrity and disinterestedness" of certain ministers. A Declaration, repudiating all connection and sympathy with them, was drawn up for signature by the Ministerial body. Pamphlets were also printed and circulated in reply, which far more than rivalled them in the personal reflections to which they condescended, and which—mirabile dictu—imitated their anonymous form.

Among these different instrumentalities, the *Declaration* seems to have been most confidently relied upon for putting a stop to the dreaded movement. It was intended to operate as a means of discovery, as well as an utterance of censure, and was as follows:

"We, the undersigned, agree to declare that we regard with indignation and abhorrence the anonymous attacks on the motives and character of our brethren that have recently appeared in certain clandestine publications; that we have never intentionally communicated with the authors of those publications with a view to afford information or assistance, and that we will not

allow their wicked slanders to detract from the esteem and confidence we feel toward those against whom such attacks are directed."

If the signatures of all the ministers who were not concerned in the authorship of the Fly-Sheets could have been obtained to this declaration, the real authors of those Sheets would, of course, have been easily detected. This result, however, could not be thus accomplished. Those who refused to sign were too numerous for the inquisition to take due effect, and the reasons given for the refusal were inconsistent, in many instances, with any possible imputation of the delinquency to be ascertained. It therefore became necessary that some other and more certain method of dragging the supposed delinquents to light should be adopted; and a new and tighter screw was therefore placed upon the table of the Holy Office.

This resort to the extreme torture was the more needful, inasmuch as the authors of the Fly-Sheets had now transferred their appeal from the preachers to the people. The substance of these attacks was sold for the benefit of all mankind in a little book, entitled, *The Fly-Sheets Vindicated*; and we have pleasure in telling our readers that the accusation about no printer's or publisher's name being affixed, has been wiped away, and that they may procure the volume, for two shillings and sixpence, from James Gilbert, Paternoster Row.

The latest invention for "putting to the Question" was very simple, though very sharp. It consisted of an *authoritative inquiry* addressed to suspected persons, as to their connection with the authorship of the Fly-Sheets. If the suspected *denied* the authorship in answer to such inquiry, the suspicion would be brought by that denial more nearly home to its legitimate victims. If an *acknowledgment* of the authorship was thus obtained, the punishment could without farther trouble be inflicted upon the real criminals. If all reply to the inquiry was *refused*, the individuals refusing might be condemned for contumacy.

It seems that this notable scheme was prepared for, by certain Minutes passed by the Conference on occasion of the suppression of a dangerous agitation which took place in the year 1835. Those Minutes state—

"That not only the Conference, but all its district committees, whether ordinary or special, possess the undoubted right of instituting, in their official and collective character, any inquiry or investigation which they may deem expedient, into the moral, Christian or ministerial conduct of the preachers under their care, even although no formal or regular accusation may have been previously announced on the part of any individual."

The matter is made worse, rather than better, by the existence of this law, inasmuch as it is notoriously an innovation, by which the Conference, taking advantage of circumstances of special emergency, grasped at a power it had not previously possessed. This, indeed, has been vehemently denied; but the nature of the evidence advanced in support of the denial, establishes the very opposite conclusion to that for which it is urged. The pretended proof consists of a sentence to be found in the Minutes of 1777, relating to an allegation that some of the preachers were not called of God to preach. The sentence is the Answer in the succeeding quotation.

"Q. But suppose they were called once, have not many of them forfeited their calling?"

"A. Examine them one by one, and whoever has any objection or doubt concerning any one, let him now speak without any disguise or reserve, or for ever hold his peace."

The examination, in this case, evidently applies only to *the particular point* with regard to which it was instituted; a point which, as it directly concerned the subject of ministerial fitness, would be allowed by every one to be within the province of Conferential investigation. To bring forward such a direction as the one we have just copied, as expressive of the *universal inquisition* whose practice it is made to serve, is a fraud which could not impose upon a child; and we have entered into an explanation of this comparatively trifling matter, in order to give one clear illustration of the loose and inconsequential sophisms by which Wesleyan despotism commonly endeavours to defend itself. One cannot but smile at the assumed confidence which must have been placed in the ignorant simplicity of those with whom such patent nonsense was expected to succeed.

There was one person upon whom the suspicion of having written the Fly-Sheets fixed itself with special strength. This was the Rev. James Everett, of York. He has been a Wesleyan minister for nearly half a century, during the whole of which time he has preserved an unblemished reputation. He is a man of considerable talent and attainment, an excellent preacher of the Methodist class, and an author of some literary celebrity. His style of composition, his humour, and, above all, a not very chaste method of analogical statement, betrayed him into the hands of his foes. Upon him, therefore, what has been hypocritically called "the friendly examination" was brought to bear, at the last Conference, with a peculiarly forcible determination. He was summoned to appear before the bar of the house; and the following scene is reported to have taken place.

"The Secretary said, that as Mr. Everett was strongly suspected as the chief author of the Fly-Sheets, he should, with the leave of the Conference, propose to him, without any bitterness of spirit, a short series of questions. Leave being at once granted, Mr. Everett was called forward, when the Secretary, holding a paper in his hand containing a series of questions, asked him first—

"*Mr. Everett, are you the writer or author of the Fly-Sheets?*"

"To this Mr. Everett replied,

"Am I the first on the list of those who have not signed the declaration? When the brethren whose names occur in the minutes before mine have answered the question, then will I. Why am I singled out from all the rest? Till others whose names occur before mine answer, I will not answer, even if my refusal be followed by immediate expulsion."

"On the question being pressed, Mr. Everett demanded the name of his accuser, the charge against him in writing, and an opportunity to defend himself in a constitutional way. This only appeared to produce derisive cheers.

"On being told that he was strongly suspected, and that for this reason he was questioned, he, after several apt replies, which he gave with much self-possession and dignity, said,

"I will answer no questions. I know the temper of this Conference. An answer shall never be extorted from me."

"After some remarks from the platform, Mr. Everett asked the Conference what motives induced them to fix on him, merely on suspicion? This called forth tremendous cheers, and on being told he was the most suspected, his reply was,

"If I am the most suspected, then there must be the most evidence against me. Produce it."

"On the original question being again proposed, he replied with great firmness,

"I will not answer the question. I will never submit to an inquisition."

"This remark elicited most unrestrained expressions of disapprobation from the Conference.

"It being found that Mr. Everett would not answer the questions, he was desired to retire to his seat."

In copying this account, we have omitted every thing but the bare record of facts; for, though materials for colouring the picture are at hand, it is a picture which needs no colouring.

The consequence of this strange proceeding was, that *Mr. Everett was expelled from the Wesleyan Connexion*, his alleged crime being that of contumacy. Two other ministers, the Rev. Samuel Dunn and the Rev. William Griffith, were also expelled for similar acts of contumacy.

It is worthy of observation, that these three gentlemen were not the only persons guilty of this contumacy; but the rest received lighter sentences of censure or degradation. By adopting a difference of punishment in cases which involved the same unconfessed criminality, the Conference has deprived its decisions of all moral force. That difference is a sufficient answer to the statement that these ministers had contracted moral guilt by what they had done. If they were thus guilty, moral justice and purity required that the whole of them should have been excluded. *It is to be remembered that, in the instances of the lighter punishment, the crime was unacknowledged.* Not to exclude the whole, then, was either to confess that the alleged offence did not possess a moral taint, or to shrink from visiting impenitent sin with its legitimate penalty. The charge of immorality cannot, under these circumstances, be sincerely believed by those who prefer it. We have no doubt that the Conference acted with the wisdom appropriate to its craft in the selection of victims which it made; but the very cunning displayed proves that no higher object was aimed at than that of preserving the endangered polity, by making an example of those who could neither be intimidated nor coaxed into silence. It is this, and not a desire to free itself from moral contamination, which most exactly accords with the conduct pursued by that body.

The view of the case we have just presented, leads us further to observe, that the broad distinction which exists between an act of moral guilt and an act of opposition to Wesleyan tactics, will for ever prevent the members of the Conference from gaining the public sympathy they desire. Every plain-minded man keeps that distinction before him in passing judgment upon their doings. They know full well, and dare not deny, that if Mr. Everett had been questioned about his moral conduct, he would have given direct and satisfactory answers to the questioning. If the inquiry had been, *Mr. Everett, were you intoxicated on such a day?* instead of, "Mr. Everett, are you the author of the *Fly-Sheets?*" the reply would have been an unhesitating *No*. He was persuaded, and all the world will agree with him in the persuasion, that the latter inquiry did not compromise his moral character in the least. We have heard it said, with reference to his pertinacious resistance to inquisitorial interference, that an honest man need never be ashamed of confessing his deeds. Now, we are ready to go farther than this,

and say, that an honest man will always be anxious to clear himself from every imputation of dishonesty. But when such a man feels that an imputation to which he is subjected, instead of affecting his honesty, is mainly designed to confound honesty with dishonesty, by leading him to repudiate a harmless act as though it savoured of crime, honesty itself teaches him to treat the imputation with indignant neglect. The Conference has not only done foul wrong to Mr. Everett in classing him with moral criminals, but it has committed a very serious offence against the principles of morality, by exalting the paltry interests of a few of its leading men to a level with truth and goodness themselves. Till men shall be convinced that Methodist tyranny possesses the prescription of eternal rectitude, all efforts to make this crooked thing straight, will fail, and the failure will be accompanied with general scorn and contempt.

But it may be urged, in the language of the Conference defence, that "the intense bitterness of feeling, in reference to certain excellent ministers, and the other grossly offensive and libellous personalities," by which these papers are characterized, justly expose their authors to the charge of immorality. We have already expressed our opinion that this accusation is not sustainable in any sense appropriate to the subject. We now add, that we cannot imagine it to have been sincerely made. To know anything about the working of Methodism, is to be conscious that this system is kept together, in a great degree, by the injurious personalities against the disaffected which are industriously circulated through its societies. No police intelligence relating to the rogues of the land is more perfectly spread, than intelligence relating to the disturbers of Conferential peace is spread from end to end of the Wesleyan community. We could, moreover, easily furnish our readers, from the records of former controversies, with some of the choicest specimens of vulgar defamation afforded by the English language, which have upon them the Book-Room imprimatur, but which, being on the side of Conferential domination, were visited with encouragement instead of reproof. The present controversy, too, as conducted by the agents of the Conference, has abounded with slanderous insinuations and attacks upon character which have far exceeded anything that appeared in the Fly-Sheets. Moral resentment is no respecter of persons. Why, then, has not equal justice been done to the faults of both parties in this regard? Why? Because there was no thought of justice in the case; and it was party, and not moral, resentment which was entertained. Here is a portrait of Mr. Everett, for instance, which we extract from a pamphlet, whose author is most effectually hidden under the utterly inapposite title of *Αληθής*:

"Come into close quarters with him, so as to be able to analyse his faculties; measure the depth of his mind, and you are surprised to find it so shallow. Never was the sentiment of the poet better exemplified than here:

'Tis distance lends enchantment to the scene.' *

He is cold, cautious and vindictive. If you cross his path, or in any way come into collision with him, he never can forget or forgive. It is recorded by an eminent historian, that 'of all the men whom the revolution brought into notice, none has left a name so generally abhorred as Robespierre.' If

* The poet wrote *view*, not *scene*.

the name of the Robespierre of Methodism share not the same fate, it will be one of the strangest *marvels* of a coming day.*

This is silly trash; but it displays a fierceness of malignity, which puts its intellectual weakness to the blush. Why did not the Conference expend some small portion of its pompous rebuke upon *this* grossly offensive personality? The answer is plain. Personality, in the view of the Conference, only means the personality from which the Conference itself suffers. It acted in this instance as it did in the instance of the report of the district meeting which had censured Mr. Dunn. That district meeting, while it expressed disapprobation of *The Wesley Banner*—a publication, of which Mr. Dunn was the editor—also expressed equal disapprobation of the *Papers on Wesleyan Matters*, which had given occasion to Mr. Dunn's publication; but the Conference, while it favours the public with the sentiments of the meeting on the former subject, forgets to mention what had been placed upon record relative to the latter. In spite of the ardent professions of piety and holiness with which such partial proceedings as these are connected, we cannot give men credit for being really influenced by moral considerations, when they never think of applying them except in their own favour.

There is one plea offered by the defenders of the Conference in justification of its conduct, which may need a word or two of specific explanation. It is the most plausible one, and the one least likely to be understood. Such investigation as was instituted in Mr. Everett's case has, we are told, *always characterized the administration of Methodist discipline, in every department of that discipline*; and the law of 1835 was therefore nothing more than a declaration of the existing usage. "You begin," said one of the Conference orators,—*"you begin, Sir, with these questions—Have you peace with God? Do you expect to be saved from sin in this life? And if these questions are not answered to your satisfaction, you at once dismiss the candidate for admission into your ministry. This principle obtains throughout our system. Every class leader, every local preacher, is subject to the same personal examination as to his religious experience and character; and if the Conference will allow men who have not this personal experience of religion to enter its ranks, its vocation is at an end."* We not only acknowledge the truth of all this, but we allow that it is an under-statement of the case. The examination of class leaders and local preachers, as well as members of the Conference, relates to Methodist doctrine and discipline, and fitness for office, no less than to religious experience and character. It is, indeed, as extensive as possible for all purposes to which the Wesleyan Union properly relates. The suppression of Fly-Sheets, or,—to put the case generally,—the resistance of all reform in Methodism, is *not* one of those purposes. An attempt was made in the Address from which we have just quoted—and which, the newspaper organ of the Conference says, "produced quite an electric effect," and was followed by "volleys of applause"—to prove that concurrence with the ruling authorities was one of the purposes for which the Methodist Union was constituted. We will give, as a matter of curiosity, the

* A Review of the Proceedings of the Manchester and Bolton District Meetings, page 25.

whole argument of this part of the Address. The only "electric effect" it produces upon us is laughter; and that any sane men should applaud such foolery would be very painful, if it were not so amusing.

"If the Conference was to be divided into two parties—Methodism, the system under which he had derived so many benefits, all must come to an end. 'But why,' it was asked, 'should there not be two parties in the Conference as well as in the House of Commons, where both claimed to be equally loyal to the constitution, however they might be divided upon questions of administration?' To this question he replied, that no political analogy could hold good in the present case. Political parties were based entirely on political considerations. It mattered little to Lord John Russell who sat beside him or behind him, so that he concurred in his general views of public policy, and would support them with his vote. Agreement of opinion in public matters was, with political party, 'the one thing needful.' But theirs was a confederation based, primarily and necessarily, upon personal and private, not upon public considerations. • • The Church of England was sometimes quoted as an example to them of a body in which the widest difference of sentiment was allowed; and it was asked by superficial thinkers, 'Why should there not be two parties in the Methodist Conference, differing in their views of public policy, as there are two parties in the Church of England?' To this he replied,—1. Neither of these parties had the ruling power; and, where men could do nothing, they might be allowed to talk freely. The rule rested exclusively with the Bishops. But the Conference was a Presbyterian body; they had no Bishops; they appointed their own executive; and that consideration was of itself sufficient to break down any argument based upon an analogy with the Church of England. This, however, was not the only consideration. It must be borne in mind,—2ndly, that the differing parties in the Establishment were all equally secure of provision for themselves and their church; they were not a voluntary community. But Methodism depended solely upon the voluntary liberality of its friends; and if the party distrusting the executive, and teaching others to distrust it, should obtain extensive influence, and confidence should be destroyed, all support from voluntary sources must fail. The divisions of the Conference would be reflected and reproduced in the various parts of the kingdom; and our 'United Societies' would be united no longer. This was therefore a vital question. An organized opposition would eat out the vitals of the system, not merely by its direct operation upon the finances, but by its reflex operation upon the spirit and temper of the brethren. The tactics of party could never be carried out, in harmony with the true spirit of the Christian religion."

If this was all that could be said, it would certainly have been better that it should have remained unsaid. It just proves that no rational defence can be offered for treating the detection of the authorship of the Fly-Sheets as an object to which the examination of either ministers or members could be properly directed. The real meaning of the plea under our notice is, therefore, this—a power is granted to Wesleyan meetings to institute strict and extensive examination into the character and conduct of all who compose them, *for certain defined Wesleyan purposes*; and they have, *consequently*, a right to carry this examination *into any matter whatever to which they may think fit to apply it*. Now, the very opposite inference to this, is the one justly to be drawn from the premises. The more strict and extensive the examination consented to, the more careful all parties concerned should be to confine it

• Speech of Mr. Osborn on resigning to Conference the Ministers' Declaration, as reported in the Watchman newspaper of August 8, 1849.

to the objects in favour of which the consent has been obtained. It is, for the reason stated, the more, and not the less, necessary that any man exposed to a merely inquisitorial interference should strenuously resist such interference. The large amount of liberty given up should produce in him a greater watchfulness over the liberty that remains. Without this watchfulness and resistance, his trustful service will become a total slavery. Mr. Everett, then, was justified, on Methodistical as well as on moral grounds, in refusing to reply to the question put to him; and it was an act of impudent assumption to put it. To those who thus endeavoured to entrap him, he might have said—When I gave you authority to investigate my conduct, I did so confiding in your honour for the preservation of the compact between us. I never dreamed of submitting to a scrutiny on your part directed only by a spirit of unlimited impertinence; and I hold you guilty of administering a Christian trust with the base intentions characteristic of a common spy.

Bad as is the case in which Messrs. Everett, Griffith and Dunn, were the principal sufferers, there is another case of Conferential adjudication which to our minds is still worse. We refer to the case of the Rev. Daniel Walton. Previously to the last Conference, Mr. Walton was tried at what is called a *Minor District Meeting*, for being, as was affirmed, “cognizant and concerned in the preparation of one or more of the Fly-Sheets.” The principal witness against him was the Rev. W. T. Radcliffe, whose testimony was to the following effect:—That he, Mr. Radcliffe, when he was Mr. Walton’s ministerial colleague at York, saw on his study-table a manuscript in Mr. Walton’s handwriting, in which were some sentiments that afterwards appeared substantially in the Fly-Sheet, No. 2. *This manuscript Mr. Radcliffe looked over while Mr. Walton was absent from the room, having taken that opportunity of examining, without permission, what lay upon the table.* He, however, concealed the discovery he had made from the person whom it affected. The meanness and treachery of this conduct need not to be pointed out by us. Mr. Walton acknowledged that such a manuscript had been written by him, and that he had lent it to a friend for perusal; but he denied that it had been published with his consent, or that he was in any way concerned with the production of the Fly-Sheets. It does not, indeed, appear that what he had written was, in any proper sense, published at all,—the evidence extending only to the similarity of a few opinions and phrases, as recollected by Mr. Radcliffe, to some of the contents of a paper which was not printed till months subsequent to his act of prying. Upon this showing, the great object of the district meeting seems to have been to get from Mr. Walton the name of the friend to whom his manuscript had been lent. That name, however, he positively and perseveringly refused to give up, assigning as his reason that he was bound in honour not to do so. For thus acting, he was handed over to the Conference as a delinquent, and eventually received a public reprimand from the Chair, besides being pronounced disqualified for the office of a Superintendent.

Alas, that the rest should have to be told! Mr. Walton’s pertinacious fidelity to the promise he had made was thus dealt with:

“Dr. Bunting reminded him that his *prior* obligation was to Christ and his church, and to his brethren in the ministry; and that no subsequent

pledge could release him from this his prior obligation. This principle he happily illustrated by a reference to the oath of a privy councillor—from which, and his loyalty and duty to the sovereign guaranteed thereby, no subsequent private engagement could release him.”

This piece of information we have copied from the *Watchman* newspaper, being desirous to rest our case upon statements made in the interest of the Conference. A similar sentiment to this of Dr. Bunting is, in another report, attributed to his son, and is there said to have been *applauded* by the Conference. This may or may not have been the case; but the serious violation of honourable feeling implied in such applause is more than established by the following resolution of the district meeting on Mr. Walton's case, which was undoubtedly sanctioned and confirmed by a formal vote of the Conference:

“That the attention of this meeting having been incidentally directed to brother W. T. Radcliffe, this meeting expresses its sympathy with him, and its persuasion that he has acted an honourable part.”

What can be said of these things, but that the power of the Conference was, in this instance, directed to the breaking down of the integrity of one of its members, and the encouragement of the perfidy of another? Here is a body of professedly Christian ministers who set themselves to destroy moral principle in their associations with each other! They reward baseness and punish fidelity. Such proceedings as we have described must go far toward nullifying any religious influence possessed in connection with them, and will do more harm by the vicious lesson they teach in the form of example, than the preaching and praying of the whole “collective pastorate” can remedy.

The Bunting doctrine was thus expressed, with a superior clearness and point, by Ralpho of old:

“For breaking of an oath and lying,
Is but a kind of self-denying—
A saint-like virtue; and from hence
Some have broke oaths by Providence;
Some, to the glory of the Lord,
Perjured themselves and broke their word.” *

The same subtle reasoner has also successfully anticipated the principle of the Radcliffe resolution.

“Quoth Ralph, Honour's but a word
To swear by only in a lord;
In other men 'tis but a huff
To vapour with, instead of proof,
That, like a wen, looks big and swells,
Is senseless, and just nothing else.” †

We must here bring our story to a conclusion. In doing so, we wish it to be understood that ours is but a portion of the tale. The facts we have left untouched are more numerous, and some of them more interesting, than those we have brought forward. Our object has been merely to select such a line of these facts as might clearly exhibit the principles we have felt it our duty to expose. We are also conscious of having weakened the effect of much that we have said, by adhering, as far as possible to the Confidential statement of the matter in hand. Had we availed ourselves of the counter statement, which we believe to

* Hudibras, Part II. Canto 2.

† Ibid.

be, in most instances, the more truthful of the two, our narrative would have gained considerably in effect. We have, however, had the advantage of convicting the real offenders out of their own mouths.

A few words directed respectively to the Wesleyan community and the general public will finish our task.

1. We have a very precise conviction in our own minds as to the course which those *Wesleyans* who desire to reform their body ought to pursue. They ought to demand a re-assertion of and practical adherence to the compact between Preachers and People, which was made in the year 1797. They should content themselves with nothing less than the establishment of the authority of their own local meetings, as conceded to them by this compact; and the repeal of all subsequent regulations of the Conference which have interfered with its spirit and design. In seeking to secure this end, they will be seeking for no innovation, and will thus obtain the largest possible degree of sympathy from their brethren; and, if they succeed in their endeavours, they will furnish themselves with the means of accomplishing any after-purpose they may approve. At present, all efforts at Wesleyan reform are rendered abortive by the power which Conference has and exercises, of expelling from the societies those who make such efforts. Let that power be put an end to, and a fair field for exertion in this direction will be afforded. Let the business of all meetings of Preachers be confined to matters in which Preachers, as such, are concerned; and let the People have the same right to conduct their own affairs in their own meetings, as the Preachers have in theirs, and the foundation of a good government will be laid. Lay delegation to the Conference would not of itself remedy the evils of Methodism, however just it may, in theory, be. It is the extension of Conferential power, whether lay or clerical, to the destruction of all local authority, which requires first to be corrected.—Lay delegation will, if it accord with the wishes of the people, be consequent upon this correction of the radical evil; but it ought to be regarded as subordinate in importance to measures which may immediately touch that evil. The real strength of the cause of Wesleyan reformation is to be found in the *Address of the London South Circuit*, to the Conference of 1828, and the defence of that Address in *Reply to the Rev. Richard Watson*. Mr. Watson was the ablest writer that has ever appeared in connection with Methodism, and he put forth his whole strength in his answer to this London Address; but if ever any man was thoroughly beaten in an argument, he was beaten by the Reply which he received. Our advice to the Wesleyan public is, to adopt and carry out the principles of that Address. The trustees of Methodist chapels have, at any time when they choose to exert it, the power of compelling the Conference to comply with the wishes of the people. They are personally responsible for heavy chapel debts, and might successfully demand, in any dangerous crisis which affected their interests, an indemnification for their pecuniary responsibilities, or power to dispose of the property they hold. The Conference would find itself quite unable to resist or to meet such a demand; and it therefore only requires a large body of trustees to use their power on the side of popular right, in order that that right may be secured. We have great respect for Methodism itself, though we have great contempt for the pettifogging domination which Dr. Bunting and his followers dignify

by that name. We are unaffectedly desirous that the religious influence of the Wesleyan Connexion should be strengthened and extended; and it is because we regard the present policy of the Conference as eminently detrimental, if not destructive, to the religious character and efficiency of that Connexion, that we have lifted up our voice against the continued imposition of the yoke of bondage under which it so fearfully groans.

2. The questions we have mooted deeply concern the *general public*, as well as the Wesleyan community. They do so, inasmuch as every man who has the cause of truth and liberty at heart, is interested in every invasion of its rights which takes place around him. The public has here, however, a more direct interest than that. Since we commenced this paper, we have received a copy of *The Minutes of the Committee of Council on Education for 1848-49*. These Minutes contain copies of the trust-deeds in connection with which Government aid is given to Wesleyan schools. *Those deeds give to the Wesleyan Conference a power over such schools which is virtually absolute.* They prescribe that the schools shall be "always in union with the Wesleyan Methodist Education Committee, and be conducted upon the principles and in furtherance of the educational ends and designs of the said Wesleyan Methodist Conference." Let it be remembered that the Conference consists only of the ministers of the body, and that the Education Committee is appointed by the Conference alone, and the effect of this arrangement upon the interests of religious freedom must immediately be seen to be dangerous in the extreme. The Conference becomes thus furnished with public money for the carrying out of its authority, as far as that authority can be extended to educational measures. The Privy Council contributes to the support of its agents in the form of schoolmasters. Methodism is, in this way, exalted into a religious establishment upheld by the State. Is this to be borne? Will the constituencies of the kingdom consent that the priestly tyranny of Wesleyanism shall be paid for out of their pockets? These are questions which must be urged, in and out of Parliament, until a satisfactory answer to them is obtained. We wish it to be specially observed that the view of the case we are now presenting relates to the *peculiarities* of the Wesleyan polity. We hold that national education, if it exist at all, should be applied irrespective of any religious sects; but even those who approve of such education in a sectarian form, will see the necessity of providing for an efficient popular control in the administration of the educational machinery. Such a control does not exist in connection with the mode of administration which the Privy Council has sanctioned in this Wesleyan instance. That mode is neither more nor less than the exercise of Conferential power. It is true that a local Committee of Management is provided for in the deeds to which we have referred. But the constitution of that Committee is deceptive in its apparent concession of popular supervision. The Committee will be in every instance the easy tool of the Conference and its agents. Nor is this all. The local Committees, however constituted, would be found powerless, by reason of their subordination to the General Committee, which is solely appointed by the Conference. We have inquired, for instance, how the schoolmasters are actually selected, and have been informed that they are provided by the General Committee,

the local bodies having no power to choose schoolmasters in opposition to its will. It will thus come to pass, that the same principles of government by which the subserviency of the ministry is secured, will produce an equal subserviency throughout the pedagogy. There is, moreover, now in process, a scheme for the establishment of a Wesleyan Normal School, with the aid of Government funds, which will put the corner-stone upon this edifice of clerical supremacy. We may, perhaps, direct attention at some future time to other parts of these Minutes of Council which possess a character similar to the support of Wesleyan polity we have just noticed; but in the meanwhile we earnestly exhort all who respect the welfare of their common country to prevent the employment of the national resources to the consolidation of the worst ecclesiastical system which this land contains.

F.

ILLUSTRATIONS OF PASSAGES OF SCRIPTURE.

August, 1849.

— patet, non alio modo vel quæri vel reperiri sensum verborum in libris sacris, quoad humana opera intercedit, quam quo in humanis vel solet vel debet.—
J. A. ERNESTI.

JOB xxxiii. 25: "His flesh shall be fresher than a child's: he shall return to the days of his youth."

A specific notice this of one part of the afflicted patriarch's experience; of his pitiable disease, and his recovery from it, in the event of his contrition! "The Book of Job" is not a history, though facts are the basis of it; nor is it, strictly, either a dramatic or an epic poem. Fiction and Truth are mingled together in it; and there are omissions, if not incongruities, which rather obscure its excellences as a piece of writing. Thus, the *issue* of the sufferer's personal malady, does not seem to have obtained that share of the author's regard for which the reader might look. Nothing is said of his bodily health and comfort being restored, though the restoration of other temporal blessings is expressly mentioned.

In the verse before us, however, so happy a change would appear to be *intimated*: "his flesh shall be fresher than a child's," &c. Compare the language with that of the historian [2 Kings v. 14], in describing the new and healthy state of the commander of the King of Syria's armies: "he [Naaman] went down, and dipped himself seven times in Jordan, and his flesh came again, like unto *the flesh of a little child*, and he was clean." Surely the attentive reader of "the Book of Job" will think upon this incident and image!

So far as we discern, the termination of Job's "bone and flesh" being "touched,"* would naturally be fatal. We may well suppose this complaint incurable by human skill and power. It called, as Naaman's leprosy did, for miraculous interposition; and the removal of it was essential to the patriarch's enjoyment of other blessings with which he might be favoured. Accordingly, I am of opinion that his *contingent*

* Chap. ii. 5, 7.

repossession of health and vigour of body is now suggested by Elihu. "This might be vouchsafed, if he duly humbled himself before the Divine Throne." Submission and Repentance, we know, ensued; and it is but reasonable to infer that the boon was not withheld. Contrast verses 19—23 with verse 25.*

John xii. 26: "If any man serve me, let him follow me."

John xiii. 36: "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

John xxi. 22: "Follow thou me."

These passages throw light upon each other. In these and in some few besides, the emphatic word is FOLLOW, which, nevertheless, has not here a general but a specific import. "FOLLOW thou me:" the command goes beyond "obedience to the Saviour," and enjoins, "walking in the path of self-denial, pain and death, which the Saviour trod." A definite, not a vague, *imitation* of the Saviour's example, is therefore pointed out.

Acts xviii. 18: "— he had a vow."

Acts xxi. 23: "— we have four men who have a vow on them."

Vows are not an article of the *Christian Law*. All the individuals referred to in these texts, as "having vows upon them," were native Jews, and therefore bound, for the present, to an observance of the Mosaic Code. It should be added that these are the only passages of the New Testament in which the mention of a *vow* occurs. Let not the fact be any longer overlooked by those among my readers who either make or recommend *promises*, which, in truth, are of the nature of *vows*.

If it be alleged that *promises*, or *assurances*, such as I have in view, are *voluntary*, so, I reply, were *vows* under the Jewish Dispensation. Men took them upon themselves, not as being compulsory, but of their own free will. The *obligation* of the *vow* was consequent on its being made—nay, in virtue of its being made. "I have opened my mouth unto the Lord, and I cannot go back!"† This was the language of the stern Genius of Judaism. It is not that of the Gospel; of "the perfect law of liberty;" of "the Spirit of Life in Christ Jesus." Christianity as little prescribes and recognizes *vows*, as it does any will-worship, any ordinances, commands or prohibitions of men [Touch not, taste not, handle not‡]. Its rule, universal and permanent, is, "Let no man judge you in meat or in drink, or in respect of an holy-day, or of the new moon or sabbath."

Engagements resembling *vows* tend to ensnare CONSCIENCE, of the rights, the integrity and the faithfulness of which the Gospel is pre-eminently careful.§

Perhaps I may be asked, Of what character was the *vow* which Paul discharged for himself; and what the *vow* which, jointly with four of his countrymen and fellow-believers, he fulfilled at Jerusalem? I do not hesitate at answering that, in both cases, it was the Nazarites' *vow*.||

* One effect of Job's malady, was extreme depression of spirits. Throughout the Book there are many references to it in this view.

† Judges xi. 35.

‡ Coloss. ii. 16.

§ Rom. xiv. *passim*.

|| Numb. vi. 1—22; and Lardner's Works [1788], Vol. I. pp. 208—212.

It had been formed by the several parties, while the Mosaic precepts had still claims upon them; therefore it can with no justice or propriety be appealed to in favour of any thing like a *vow* entered into by Christians, whether of the Romish or of the Protestant Communion.

"Let your moderation be known unto all men!" I am a cordial advocate of temperance, and, *in given circumstances*, of abstinence. At the same time, I would practically distinguish between the Law and the Gospel,—between "the mount which burned with fire," and "the heavenly Jerusalem;" and would enforce *silent* obedience to the dictates of Truth and Duty.

Acts xx. 35: "—remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

The last clause must not be read as a distinct aphorism, but in close alliance with the verses which precede and follow, as well as with parallel texts.

Paul, in his farewell address to the elders of the church at Ephesus, speaks, with unaffected modesty, of his not having laid them under contributions for his temporal support. In proof of his disinterestedness, he says, [33] "I have coveted no man's silver or gold or apparel." Still more: [34] "Yea, you yourselves know that these hands have ministered unto my necessities and to them that were with me;" a fact recorded incidentally at chap. xviii. 3, 9. He then adds, [35] "I have shewn you all things [have aimed, by counsel and example, at setting before you a complete picture of Christian BENEFICENCE], how that, so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" *The will and the ability of bestowing, form a more desirable condition than that of even the successful petitioner for the bounty of his fellow-men.**

Still, this truth, however plain and momentous, is not the emphatic, the prominent, subject of the verse where we find it affirmed. The moral of the clause goes further: it teaches that faithful servants of the Lord Jesus should, individually, exercise labour, for the purpose of having it in their power to relieve their necessitous brethren; should be at once honest, diligent and charitable.

Let us compare the sentiment here uttered by Paul with language which fell from his pen.

Turn, for instance, to Eph. iv. 28: "Let him that stole, steal no more; but rather let him labour, working with his hands, that he may have to give to him that needeth;" which command is perfectly iden-

* It is probable that "many things" which Jesus spake, like many which he "did," are not related in the Gospels. But this silence of the Evangelists is no presumption whatever of the language before us not having been uttered by him. They could not place upon record all "the gracious words that proceeded from his mouth." The clause, "It is more blessed to give than to receive," comprises the sum, the substance, of not a few of his lessons; see especially Luke vi. 30—37, xiv. 12—14. In like manner, the very significant maxim, "Knowledge is Power," we have often heard cited—and perhaps have ourselves cited—as Lord Bacon's; *that*, too, forms the sum, the amount, the substance, of the argument running through a large portion of the noble author's philosophical writings. Nevertheless, I have not hitherto met with it there under the aphoristic form of the quotation.

tical with the apostle's valedictory precept at Miletus, and was, virtually, addressed to the same community.

It was a favourite topic with him; for he also introduces it when he is giving counsel to the Christians at Thessalonica [1 Ep. ii. 9]: "Ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God:" and again [2 Ep. iii. 8, 9], "neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us."

The texts thus quoted from Paul's letters are very admirable comments on the extract from his farewell speech to the Ephesian elders: they authenticate THAT and each other.

But here the inquiry recurs, Was the Epistle commonly known as "the Epistle to the Ephesians," *local* or *circular*—was it intended solely or chiefly for *their* church; or, likewise, for some of the churches in the district? I must acknowledge that the parallelism of the texts, Acts xx. 35, Eph. iv. 28, gives me pause. There is a close and apparently undesigned coincidence in these passages. I would therefore modify my judgment of this letter itself, and say, "The Epistle professedly inscribed to the Ephesians is, *for the most part*, CIRCULAR." Even the precept which has called forth these remarks was, as we have seen [Ep. 1 and 2 to the Thessalonians], a precept in which other Christian societies, besides that at Ephesus, were understood to possess an interest.

N.

A MODEL PREFACE.

READER,—I warn you to peruse this Treatise with great caution, and without any deference to my judgment; for possibly I may have mistaken the sense of Revelation. But as I trust God will forgive the errors of an upright intention, so I heartily wish you may clearly discover and candidly correct them.

JOHN TAYLOR.

This is the Preface of Dr. John Taylor, of Norwich, to a tract entitled, "The Scripture Doctrine of Atonement Examined," &c.; published Lond. 1751,—worthy to be stereotyped and prefixed to every work of Biblical Criticism.

IDOLATRY.

IDOLATRY may be a child of the imagination, but it is a child that has forgotten its parent. Idolatry is the worship of the visible. It mistakes forms for substances, symbols for realities. It is a bodily sight and mental blindness,—a doting on the outward, occasioned by the want of the poetic faculty. So that Religion has suffered its most grievous injury, not from too much imagination, but from too little.—*Guesses at Truth.*

FOLLY.

IT is idle to endeavour to cure the world of any folly, unless we could cure it of being foolish.—HORACE WALPOLE.

* Paley's *Horæ Paulinæ*, in loc.

FOXTON'S POPULAR CHRISTIANITY.*

THIS is one of the many painful but interesting books which keep pouring forth from the very bosom of the Church of England, from the inner thoughts and feelings of her clergy themselves, shewing her utter heedlessness of the most crying wants of the age, or else her inability to adapt herself to them, sadly pointing out the hollowness of the existing conformity to her obsolete creeds and forms, and darkly portending reform or destruction, according as the former may be sought in time, or delayed much longer.

Mr. Foxton's book exhibits its author as driven, by that reaction of mind which is so common and natural, from Church-of-England Orthodoxy into Antisupernatural Christianity (if the two terms can, without a contradiction, be put together). And he would have us believe that the minds of thinking Christians in general are in a state of "transition" to the same views, if they have not already reached that "development."

"Popular Christianity" is quite a misnomer for the contents of this work. It is rather what the author deems Philosophical Christianity, as the motto from Epicurus on his title-page shews: "*Non Deos vulgi negare profanum; sed vulgi opiniones Diis applicare profanum.*" Nay, if we apprehend him aright, he admits an *esoteric* and an *exoteric* form of doctrine; and for any thing that appears on the face of this book, he is still a minister of the Church of England, though repudiating all her doctrines. If we read him right and may believe our own eyes, he advocates principles of accommodation which would allow a man who has given up not only orthodoxy, but a belief in the miraculous of Christianity, to retain his position as a minister of the Church of England, using or disusing, as he may prefer, her "insignificant rites and obsolete forms," on condition simply of "not defending them;" and relying upon the indulgence of his Episcopal superiors (supposed to be as "philosophical" as himself) to connive at his laxity. We must, however, quote the passage on which we found this grave charge of lax morality. If any other meaning can be put upon the following language, we should wish to find it, and to believe that the author himself is not still, but only was formerly, "Perpetual Curate of Stoke Prior and Docklow." It occurs near the end of the last Chapter, on "Prospects and Conclusion:"

"As I have no belief, however, in the possibility of devising a cultus which shall express the religious sentiment of the age, I am content to leave untouched the established forms of public worship until they are gradually amended by the diffusion of a sounder theology. Of the ministering clergy I require, alone, that they suffer, as far as possible, that 'judgment should go by default,' where they have no rational plea for the defence of an insignificant rite or obsolete form. If the Church will not speak the truth, let her at least be silent. If she will not inform—if she fears to enlighten the consciences of her hearers, let her, at least, cease to mystify and deceive them. The concession I require is far less than her bigoted supporters are willing to believe, for her *authority* is hourly decreasing, and every attempt to restore it but

* Popular Christianity: its Transition State and probable Development. By Frederick J. Foxton, A.B., formerly of Pembroke College, Oxford, and Perpetual Curate of Stoke Prior and Docklow, Herefordshire. Chapman. 1849.

hastens its decline. I demand nothing more than the silence of ecclesiastical authority where it has no jurisdiction—that it cease to dogmatize where it has no longer the power to coerce. I would not *destroy* the corrupt religious system under which we are living, but, by removing extraneous support, allow it to die a natural death; thus making way for the free expression of those spiritual instincts which produce the real and significant cultus of every nation. The language of our forms no longer describes the actual feelings and wants of the worshipers, except in the expression of those general sentiments of natural religion which are common to all times; and its hold on the affections of the people (if hold it has) is founded on a sickly sentiment for antiquity alone. It is thus, by for ever looking back, that the Church neglects her office as the leader of Christian civilization, and allows the world to outgrow her ordinances and neglect her instructions. To the best and purest of her ministers, her cumbrous and antiquated machinery is daily becoming more and more an incumbrance and a snare; and the brightest ornaments of her communion are those who virtually renounce their allegiance to her laws."

For "best and purest," surely we should here read "most intellectual;" the good and pure among whom, in the popular and true acceptation of those terms, as implying sincerity and religious principle, must cease to ornament the communion of any Church to whose laws they have virtually renounced that allegiance which they formerly vowed, under a sincere belief of doctrines which they now no longer believe. Our author goes on, more explicitly still, to give his idea of what clerical *honesty* and *spirituality* require on the part of a man who has thus renounced the views which once legally fitted him for Church preferment and the cure of souls:

"The honest defenders of the spirituality of the Church amongst her clergy are simply called upon openly to profess what so many of them secretly believe. Let no honest preacher any longer continue to teach what he believes to be unreal and untrue" [drop reading the Athanasian and Nicene Creeds, for instance, and alter to his own liking the doctrinal expressions in the Liturgy], "even though it may be consecrated by the formularies of the Church" [to which, as his qualification for his office, he has sworn his assent as scriptural and true]. "Let the people, at least, be freed from the burden of rites and ceremonies no longer significant, or which have a positive tendency to divert their minds from the spiritual objects of their faith." [Very good advice, truly, to the Members of Convocation, whenever they shall meet to reform the rites and ceremonies, or very proper language for a petition to Parliament to promote such reform; but very wrong advice, surely, to a parish vicar or curate, who is bound by the act by which he "signed himself slave," to impose upon the people the burden of those very rites and ceremonies.] "Let them no longer be taught that the imposition of hands can convey the gift of the Holy Ghost, that the water in Baptism can wash away our sins, or that the Eucharist is more than a commemorative rite." [Very rational and scriptural doctrine, truly, for those who owe no allegiance to Bishops and are not in fear of Ecclesiastical Courts; but a bitter taunt, or else an instigation to rebellion, to the slaves who have sold themselves to the Mammon of the Church, and mixed treason and blasphemy to those really honest men who still serve her in the sincerity of their souls.] "The abrogation of rites and ceremonies, confessedly obsolete or actually pernicious, would be at least a step towards a more earnest and genuine belief." [Truly so; but who is to abrogate them? Where does the authority reside? In the Crown? or in Parliament? or in the Convocation? Nobody knows where; but everybody knows it *does not* reside in the clergyman of each parish. He would be no better than a Dissenting Independent if he attempted to do thus; and if he only will dissent

like a man, he may do precisely thus within the limits of Voluntaryism, which gives correlative rights and liberty to the Dissenting congregation and their minister. But our author seems to think it is all fair in a parish clergyman to accommodate the Church ritual to the advancing science of the day, or rather to his own, and that it is for the Bishop to object if he chooses. And, living in the diocese of Hereford, he dares to assure himself and his readers that there is no danger of being visited with Church discipline for introducing such manifest improvements into the Church doctrine and service. For he goes on:] "The clergy who shall thus vindicate their principles [*principles*, indeed!], have really little to fear from the severity of episcopal authority. In every sense is the corrupted Church divided against itself. Rural deans are petitioning the Legislature for security for the *faith of their Bishops*, and whole parishes for staying the episcopal crusade against seceding clergymen." Pp. 220—223.

Has Bishop Hampden seen this? We fancy it will be too much for his presumed latitudinarianism to sanction, "heretical Bishop" though Mr. Foxton calls him (p. 17). And has the author forgotten "the severity of episcopal authority" in the neighbouring diocese of Exeter? If Mr. Shore and Mr. Gorham are made to smart for their laxity about Baptismal Regeneration, how would a man of Mr. Foxton's "*principles*" fare, if he tried the experiment of abrogating rites and ceremonies, and teaching that the Eucharist is commemorative, and imposition of hands an imposition indeed? We are curious to know whether he is actually ministering thus at Stoke Prior and Docklow. Surely he must have illustrated his own *principles*!

That there are many clergymen in the Church who no more believe its fundamental doctrines and pretensions than Mr. Foxton does, we have, alas! too much reason to know. But we have always regarded it as their personal shame, as well as that of the Church which has tempted their insincere conformity. We should never point to such men as "her best and purest ministers, and the brightest ornaments of her communion" (though some of her best scholars and philosophers perhaps). We always regard such instances as among the most damning proofs of the mischief done to pure religion and morals by a worldly Ecclesiastical Establishment on a doctrinal basis. They proclaim the hollowness and rottenness of the system. And Mr. Foxton attests the fact without horror, nay with complacency!

Reformers of the Church must be men of a different cast of *principles*. They must be men "fearing God and hating covetousness." They must be *sincere* in all points;—not merely in disowning the false doctrine which they once sincerely professed, but (the practical test) in relinquishing the worldly wealth and station which they gained by its profession. They must be men like those, from Lindsey to Baptist Noel downwards, who, from whatever reason of doctrinal or ecclesiastical scruple, when unable any longer truly to assent to the positive requirements of the Church of England, could make up their minds to leave it;—men who, rich or poor, are not too poor to keep a conscience, and who never suppose that to eat the bread of insincere conformity can entitle them to rank among "the best and purest," or to be called "the honest defenders of the spirituality of the Church," or earn for them any other title than that of personal dishonour, or for their Church any reputation but that of worldliness and time-serving.

There is, we are well aware, a large and increasing body of conform-

ists in this country, both lay and clerical, who make no scruple of declaring that the age has outgrown the Church, and only vindicate their continued conformity by the distinct avowal of a hope or expectation that it must, before long, be accommodated to the existing order of things. But few of these "liberal" Churchmen profess to conjecture *when* or *how* such improvements are to be effected. None, so far as we know, have taken any practical measures for effecting a reform, since the frustration of the hopes entertained of a revision of the Liturgy in the days of Archdeacon Blackburn and his co-reformers. The now divided state of the Church seems, indeed, to defy all such hope. For the maintenance of the Prayer-book as it is, the discordant parties in the Church can all unite against those common foes, Liberalism and Voluntarism. The latitudinarian views of doctrine and discipline which were prevalent fifty years ago among prominent Church dignitaries and statesmen, so far as they prevail now, have learnt to keep a decent silence in the presence of Evangelical zeal and Puseyite pretension. This hollow truce is the worst sign of the times. The soul of religion is dying out among the mass of educated Churchmen, who are too philosophical to believe Evangelical doctrines respecting man, or the Puseyite assumption of priestly power and ritual efficacy;—yet they go to church. Why is this? How can it be defended?

Habit has much to do with it. A dislike to the tone of the chief Dissenting sects may be another cause. Policy, fashion, and such worldly motives, have, confessedly, very much to do with the explanation. And it is also certain, that thinking laymen, who would refuse to sign the Church Articles, do not regard those Articles, or the formularies corresponding, as excluding them from the worship of the Church. They shut their Prayer-book when the Athanasian Creed is read, and perhaps stop their ears to a few unscriptural doxologies and other expressions, and are satisfied thus to take what suits them and leave the rest. We do not think this a sound principle of action, where modes of worship more congenial to their opinions are accessible to them; but there is plainly a wide difference between this lay conformity as a worshiper, and the conformity of a clergyman who personally signs the Creeds and Articles, and declares that he "submits to them in the plain and full meaning thereof," while doubting or altogether denying some of them, and "drawing others aside" and very freely "putting his own sense and comments to be their meaning."

How the Church of England is to be reformed, as reformed it ought to be in accordance with the wants of the age we live in, it is not for us to say. But we hold it to be a perfectly clear point of common morality, that a man who does not believe what the Church expressly makes the test of fitness for her ministry, cannot, as an honest man, sign the Articles; and an equally clear point, that a man who, after signing them and entering her priesthood, permits his mind to outgrow them, is bound, as an honest man, to leave the office for which he has thus ceased to be qualified. That the test of qualification is a wrong one, is no part of the question for his decision. There it is; and if he cannot fulfil the conditions, however irrational, however antiquated, however degrading they may be, he has no right to participate the wealth and worldly honours. It may be hard upon good men and spiritual men and intellectual men, who are fitted by every personal qualification for the real

work of the Christian ministry, and who approve the principle of a truly comprehensive, truly *national* Church, to be thus arbitrarily shut out from the ministry of the Church of England;—but their duty is plain enough.

And as to their power to reform the Church;—while they can never do this by going into its priesthood, they perhaps might by staying out, or by coming out.

The likeliest thing to produce a reform in the Church would be, the practical proof of its unaccordance with the wants of the age which would be given by the secession of a large number of its “best and purest” clergy, followed, as they would be sure to be, by the majority of their flocks. If, for instance, the recent decision of the Court of Arches on the subject of Baptismal Regeneration should be confirmed by the highest Court of Appeal, we cannot doubt for one moment that the bulk of the “Evangelical” clergy would shew at once the sincerity of their belief and the purity of their consciences by relinquishing their preferments. And who can doubt that, if such a result should take place, it would have the effect of forcing upon the powers that be, in Church and State, the necessity of finding some means, whether by Convocation or by simple Act of Parliament, of reforming or relaxing this point of doctrinal offence, if not others at the same time? Perhaps the impending difficulty may be gently evaded. No doubt, statesmen, as well as Church dignitaries, are puzzled to know how to begin with Church Reform, and not unnaturally (though with doubtful wisdom) are disposed to adjourn difficulties and patch up disagreements. Possibly the Privy Council may find some means of negating, without actually reversing, the theological decree of Sir Herbert Jenner Fust. To reverse it, and thereby condemn the doctrine of Baptismal Regeneration, might not indeed have the effect of driving out of the Church those who, holding the Church creed on this subject (as we think) in its obvious and natural sense, are accustomed to interpret such other articles as do not suit them in a “non-natural” sense;—but we believe the opposite section of Churchmen are so sincere in their rejection of the doctrine, and are so characterized by general sincerity of religious profession, that they would leave the Church almost in a mass if this doctrine should be authoritatively pronounced to be (what they deny it to be) an essential doctrine of the Church of England. But on Mr. Foxton’s plan, they might, in such a case, quietly continue in their cures, reading, omitting or modifying the Articles and the Offices where this doctrine is concerned, and wait for ecclesiastical proceedings to turn them out. Nor would they, in the diocese of Exeter, and perhaps in some others, have to wait long.

Mr. Foxton is egregiously mistaken in fancying that such free-thinking latitude as he advocates would be safe from the severity of Episcopal authority. As little would it be tolerated by the “popular Christianity” of sincere Churchmen among the laity. An Evangelical laity would never allow their rector or curate to tone down the creeds and doctrinal parts of the service into mere “natural religion,” without complaint to the Bishop;—nor would the Puseyite class allow him to disuse the “insignificant rites and obsolete forms” which he has outgrown, but they have not. By one party or the other, perhaps by both, he will presently be brought to book. Simple laymen under-

stand the nature of a contract signed and sworn, and will not exempt their spiritual guide from the obligation to fulfil it.

The false morality evinced in Mr. Foxton's book almost robs it, in our view, of all intellectual interest. We first read its speculative chapters under the idea that we were tracing another of those cruel martyrdoms with which Church history abounds, of the generous intellect to a blind faith, about to result, as many such have done, in a revolt of the understanding and a truer and nobler sacrifice of worldly interest to conscience. But when the conclusion of the whole matter is, to reconcile the most ultra free-thinking with conformity to a Church founded on rigid creeds and articles, we no longer care to examine the speculative positions taken by a mind destitute of moral earnestness. What seemed, as we first read them, mistakes to be pardoned, now look in retrospect like flippancies to be condemned. What we at first took to be signs of too violent reaction against discarded orthodoxy, may betray, we now fear, the "evil heart" of unbelief. And instead, therefore, of calmly following this writer through his advocacy, not always very clear, yet sufficiently unmistakeable, of that newest form of self-styled Christianity which might, if it chose, equally well call itself Mosaism, Platonism, Epicurism, Stoicism or Mohammedism, or even take its name from Homer, Dante or Shakspeare (see p. 159),—which denies the possibility of inspiration, miracle or prophecy, except as every thing in nature is inspired, miraculous and prophetic,—which explains the "Divinity of Christ" as "the worship of moral beauty, of which he furnished the highest ideal,"—and which deliberately treats the subject of doctrines and articles on the basis of regarding "every doctrine of the Church as presenting a twofold aspect—its natural and non-natural,—its rational and ecclesiastical interpretation;"—instead of following Mr. Foxton in what we personally regard as his erratic course, intellectually speaking, we are constrained to ask whether the errors, as we deem them, are intellectual simply, or whether they are not moral? And, quite against our entire disposition (if we know ourselves at all), which recognizes no bounds to intellectual freedom, and never sees guilt in honest opinions,—we are impelled to ask, on reading Mr. Foxton, how far that style of theological doctrine which makes Christianity antisupernatural, is allied to the moral obliquity which vindicates conformity to a Church whose doctrines are disputed, and ceremonies declared idle and obsolete? Not willingly, but through constraint, we ask, on reading Mr. Foxton, who finds in Christianity only natural religion, yet vindicates adhesion to the Church of England, while disowning her creeds, articles and rituals,—we ask whether this laxity of moral principle is, or is not, akin to that laxity of scriptural interpretation by which Hegel reconciles his philosophical Pantheism with the orthodoxy of the Lutheran Church? We ask, with reluctance and sadness, but in the love of truth and religion, whether the metaphysical ingenuity which reconciles German Rationalism with German orthodox Christianity, is, or is not, akin to the special-pleading by which our author persuades himself that the purest and most spiritual clergymen of the Church of England are those who disbelieve all her creeds and articles, yet continue in her communion?

We like things to be called by their right names. We have no moral aversion to the conscientious and virtuous disbeliever in Christianity.

We differ from him, indeed, in opinion, and we think he loses a great source of religious motive and blessing. We believe some part of the blessedness of the Gospel may reach him, even though he ungraciously denies the source from which so many of his best thoughts and feelings arise. But we cannot bring ourselves to look with complacency upon a system which forcibly repudiates the idea of a miraculous revelation as a thing *a priori* impossible, yet professes to honour Christianity and its Founder, and endeavours to explain not only the divine pretensions of the Gospel, but also the self-contradictory doctrines of orthodoxy, as eternal truths of nature and of philosophy, by the ingenious process of evaporating all their accustomed meaning, and retaining the empty name! On this principle, the Divinity of Christ is maintained in words, while every idea that has been hitherto denoted by the advocates of the doctrine is repudiated. On this principle, Christianity is professed, while every distinctive feature of authorized divine teaching and outward miracle that belonged to it in the view of Christ and his apostles, according to his memoirs and their writings, is abolished. On this same principle the German Pantheist demonstrates the truth of the Lutheran doctrines. And on this principle the English Churchman is exhorted to "popularize" Christianity into Natural Religion, to disuse the distinctive creeds and ceremonies of the Church, to teach his people the impossibility of the miracles alleged to have attested the Gospel,—but to call himself a Christian still, and hold his living under the assumed connivance of a Bishop as pure-minded and spiritual as himself! We are sure the latter applications of Rationalistic theology are not dictated by a correct moral sense; and we are thus led to ask, somewhat doubtfully, whether the former are characterized by the simplicity of truth and sincerity? We are sure that no disinterested man would approve of Mr. Foxton's continuing in the Church, if he has the opportunity; and we doubt whether any Straussian or Hegelian really thinks that Christianity as taught by Christ was identical with what *he* now calls Christianity,—whether he really thinks that Jesus professed no miraculous powers, and assumed no right to teach more than natural human knowledge. Or, to put the matter differently, we must think that the habit of using the term Christianity to denote what might, by its own showing, equally well be called Judaism, Platonism, or Mohammedism, or Shakspearism, the practice of professing a belief in the Divinity of Christ, while meaning no more by it than that moral beauty is to be worshiped, or that "Christianity reminds man of the divinity which dwells within him," and of professing various other scriptural or orthodox notions in a sense utterly foreign to their meaning, as used either by orthodox or by scriptural writers, is a habit of mind decidedly remote from moral truthfulness, and very much akin to lax conformity. He who insists on being a Christian, in spite of Christ's own idea of Christianity, may well be a Church-of-England priest, in spite of the Church's declarations of faith.

Having these grave feelings of disapproval towards Mr. Foxton's book, we shall indicate its contents very briefly, and without discussing his arguments. He is very off-handed and superficial, and commits the perpetual injustice of all writers against a supernatural revelation, that of confounding Orthodoxy with Christianity, and holding the latter responsible for the silly and extravagant claims put forth on its behalf

by the former. This is quite inexcusable in Mr. Foxton, because he is evidently well aware of the existence of that class of Christians called Unitarians, whose "withers are unwrung," whatever "galled jade may wince" at his arguments. He several times alludes to them (pp. 13, 48, 169, 200); yet he practically ignores their existence, in his attempt to trace "the transition state and probable development of popular Christianity." He does not spend one word of argument to shew why the approaching development may not be in the direction of their views, which are exempt from the chief, if not all the difficulties shewn by him to lie against the views of Churches at present more popular, while maintaining the miraculous origin of Christianity as an intelligible theory at any rate;—which miraculous origin, we are confident, there is no tendency in the popular mind to dispute, when Scriptural Christianity is presented apart from heathen and patristical accretions. Mr. Foxton has saved himself trouble by thus omitting to recognize Unitarianism as a possible stand-point for popular Christianity; but he has done great injustice thereby to the subject which he professes to treat.

After a good Preface, in which the author maintains that "a Christianity truly Catholic must offend neither the reason nor the conscience," shews how little religion is really loved and revered, seen as it is "through the distorted medium of articulated churches," where it is "confessed without compunction, by men actively engaged in the traffic of the world, that *they are not religious men*;"—in which he protests against *finality*, as the attribute of the Reformation, and declares the impossibility of "establishing Christianity on the basis of a dogmatic theology,"—the book is divided into six chapters, as follows:

Chap. I. is on the "Condition of the Churches,"—of the Church of England more particularly, whose amphibious position, asserting spiritual authority, yet resting also on the appeal to private judgment, and at present torn by contending parties, is powerfully put,—whose "whole head is sick, and her whole heart faint," and to whose system the writer anticipates a vital and organic change as imminent and certain. How the change is to come, he nowhere tells us, but it is to consist, according to him, in "modifying so much of the doctrinal teaching and external government of all Christian Churches as is involved in the assertion of the following dogmas of the popular theology, viz.

- "1. Of the vague and indefinite doctrine of the *Inspiration of the Scriptures*.
- "2. Of the doctrine of Miracles and Prophecy.
- "3. Of the really Pagan doctrine of the Divinity of Christ as now taught.
- "4. Of the futile and fallacious idea of teaching Christianity by dogmatical creeds and articles."

These accordingly constitute the subjects of the next four chapters. It is curious to see how a Churchman puts aside the Trinity altogether, as a needless topic on which to insist upon reform, it being already done with in popular Christianity!

"I have purposely abstained from any notice of the doctrine of the Trinity, because, in the present temper of the world, I believe it would be impossible to excite the feeblest interest in such a discussion, beyond the cloisters of our Universities, and because I am unwilling to rekindle the ashes of an expiring superstition. The Creed of Athanasius is gradually disappearing, even from its last hold in the formularies of the Church; and we may venture to predict

that the doctrine will not long survive the destruction of its foundations." P. 41.

In the chapter on the Inspiration of the Scriptures, the only rational view of the subject (that "which is openly professed by the Unitarians alone") is noticed but "in passing," and no justice whatever is done to it (pp. 46—48), while "verbal and literal" inspiration figure largely in Mr. Foxton's pages, and Heinfetter's "*naïve* theory," that the obscurity of the Scriptures arises from our "having lost the sense conveyed by the expression and omission of the Greek Article," affords a charming opportunity for banter. Then M. Dacier, a Catholic and devout admirer of Plato, is quoted as maintaining that the Platonic and Christian ethics are identical,—Dr. Priestley as declaring that the doctrine of the Atonement is not in the Scriptures,—Isaac Taylor and Dr. Hampden as granting that the doctrinal system of the Church has grown up since scriptural times ;—all this by way of discrediting inspiration ;—and we are then given to understand, in a very loose way, that inspiration is to be conceded to the Grecian sages ; to Plato, to Fenelon, to Thomas à Kempis and Wesley ; to Moses and the Jewish prophets ; to Zoroaster, Confucius, Christ, Paul, many of the Christian Fathers, Mahomet, St. Bernard, Wicliffe, Luther. "These, then," he sums up, "are the inspired of the world." We call this evading or beclouding the question, not clearing it. The chapter may be taken as a strong protest against "Bibliolatry," if such protest be wanted ; but as a discussion of the Inspiration of the Scriptures, it is anything but complete, satisfactory, or even just and rational.

"Miracles and Prophecy" form the topic of the third chapter,—in which "the miraculous accounts contained in the Jewish and Christian Scriptures" are studiously ranked together as one class of phenomena, without any discrimination of the age or character of those very various records in which they are written ; and it is roughly and loosely said, that "there is hardly a single miracle recorded in these writings that may not receive the most simple and natural solution." Magnetism, magic, middle-age miracles, Swedenborg, the demon of Socrates, Whiston's belief in extreme unction, are loosely called in aid of his apparent theory (for the theory is not very explicitly stated), that Christ did not profess to work miracles, but that his apostles reverentially ascribe such works to him ; this supposition, he says (p. 95), "does not impeach the honesty of the Evangelists, nor (considering their age and country) is it any great reflection on their understandings"! He omits all reference to the *moral character and design* of the miracles of Christ, and thinks he "tests fairly the soundness of the orthodox argument" for miracles, by supposing a modern case at Hampstead or Highgate, destitute of all moral purpose or fitness (p. 101). He, however, repudiates "the coarse and indiscriminating criticism of most of the French and English Deists, which explains the whole theory of miracles on the supposition of the grossest fraud acting on the grossest credulity," and anticipates "a great accession to the ranks of reason and common sense" from "disproving the *reality* of the miracles without damaging the veracity or honesty of the simple, earnest and enthusiastic writers by whom they are recorded." It is easy to talk in this general way ; but we have never yet seen the particular application of these principles attempted, as regards any of the *leading miracles* of the Gospel history, in which the veracity of the

actors or narrators was not seriously impugned. And it is easy to talk, in fine general phrase, about "an event assumed, in one age, to be a miraculous deviation from the law of nature, being explained as in exact conformity with it, by the riper science of the next" (p. 88); while, if we come to close quarters and ask, by what law of nature, unknown in the Gospel age, but known at present, Christ walked on the water, or healed the sick, or raised Lazarus from the dead;—and how, if there be such a law of nature, it was known to Christ without miraculous inspiration guiding his mind to its perception;—it is then perceived that all this fine talk about miracles growing into natural events at the touch of science, has nothing to do with the *personal* powers of miracle claimed by Christ and his apostles, and can only explain any *personal* pretensions whatever by resolving them into the imposition of the wise upon the ignorant,—though it may explain many *popular traditions of miracles not personally wrought*, such as the angel troubling the water of Bethesda, and perhaps the sound in the sky which occasioned some present to say it thundered, and others that an angel spoke to Jesus (John xii. 29). We may even admit what our author says of the temptation of Christ and the visions of St. Paul and Peter (as of the Hebrew prophets too), that they may be "resolved into mental abstraction;" but this, again, is a perfectly separate matter from the assumption of the *personal power of working miracles*; and the real question is confused, instead of being elucidated, by this mode of treating it. But our author confesses in a note (p. 107) that he regards miracles as *per se* incredible.

On the subject of Prophecy, he devotes some very needless pages to the disproof of "particular providences," which he says are implied in prophecy as well as in miracles. Now, though miracle may involve particular providence (so to call it) as far as regards the miraculous work, prophecy involves no such specialty as regards the events predicted. The whole specialty of prophecy is *in the seer's mind*; the events predicted follow their own laws, whether a seer predicts them by ordinary foresight or by inspired foreknowledge. There seems a confusion of mind in this part of Mr. Foxton's book; but the jumble gives him occasion for some clever comments on the yet prevalent notions of divine judgments interpreted according to national or political partisanship. Mr. Foxton has also omitted to trace the more comprehensive scriptural meaning of prophecy, as applicable to all religious teaching, and has too readily taken up the orthodox restriction of it to inspired foretelling.

As to the Divinity of Christ (Chap. IV.) we have already hinted that Mr. Foxton takes this doctrine, not itself scriptural even in phrase, but confessedly a doctrine of inference, as an undoubted doctrine of the Gospel, and then refines it away into what is an undoubted fact of human nature, the consciousness of the "ever-present Deity in the *human* soul."

The believers in the deity of Christ will think this a sheer evasion of their doctrine, and the self-reflective worshiper of God in his own conscience will be loth to encumber his pure faith with such monstrous and inappropriate verbiage. Still let words have a meaning; and let not those who reject the meaning, retain the words. It is no advantage either to sincerity or to charity,—but the reverse.

Chap. V., "On Doctrines and Articles," proves plainly enough, "that

the voice of the Church, even when dogmatizing on her most vital doctrines, is hesitating and uncertain; and that she is often in contradiction with herself." Hence Mr. Foxton advocates a *universal faith*, not founded on dogmatic articles. He truly says with Fichte, "The foundation of our faith is in our consciousness,—this is the true basis of a Catholic creed, for to this alone will the awakened souls of men at last appeal. The truth of Christianity to every individual mind depends on its being the true interpretation of this inner conviction;" but he goes on, with Fichte, to speak less rationally when he says, "all his conviction proceeds from the heart, and not from the understanding."

We must quote one brief passage from this chapter, with a view to making a remark not connected with the subject of the chapter, but with the principles of Scriptural Criticism involved in the antisupernatural theory. The passage is this: "The scholastic doctrine of original sin is clearly at variance both with the spirit and the letter of the teaching of Christ himself, even should we succeed in torturing it out of the *philosophical* writings of St. Paul. He who exhorts us to strive for a perfection equal to the Divine Nature itself, and proposes the innocence of childhood as the model for our imitation, cannot be supposed to have inculcated the despairing doctrine either of imputed or inherent depravity" (p. 175). Excellent! But how comes one who invalidates the integrity and credibility of the Gospel narratives by his theory of the traditionary growth of all their supernatural statements, to appeal thus to the *letter of the teaching* of Christ? It is questionable whether, on his theory, there can be any certain knowledge even of the spirit of Christ's instructions; but to appeal to the letter of them, is more in accordance with our principles of textual criticism than his own. It is an involuntary tribute to the credibility of the Gospel history, and to the necessity of appealing to the letter of the written narratives in order even to reach the spirit of Christianity. It is a virtual repudiation of the fantastic idea of building a spiritual Christianity on the denial of the general integrity of the literal memoirs of Christ. This by the way.

The 6th chapter, on "Prospects and Conclusion," we have sufficiently noticed in expressing our unmitigated abhorrence of its dishonest maxims. Had this chapter stood first, we should not have cared to read any more. Having read the others first with no little interest and with admiration of many parts, we have scarcely been able to recal these feelings sufficiently to give the above brief outline of their contents, after finding that the conclusion of the whole matter is so hollow and unmanly a conformity to a confessedly "corrupt religious system."

E. H. H.

THE SEA OF LIFE.

UNTHINKING man fancies there is no other evil than that he expects to vanquish, forgetting that after his victory he will be in the situation of the rapidly sailing vessel, before which there is always a rising wave, while a sinking wave is always behind—that we have ever before us a height we hope to surmount, and behind us a depth out of which we fancy we have arisen.

JEAN PAUL.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXVIII.

THE repeal of the Test and Corporation Acts was the certain harbinger of the repeal of the Catholic disabilities. During the close of the year 1828, and the early part of the following year, the agitation of the question of Catholic Emancipation shook society in England, and especially the religious portion of it, to its very centre. In common with the whole Unitarian denomination, Mr. Aspland felt that he was bound by moral obligations which had derived new force from the admission of Protestant Dissenters to their civil rights, to labour with his whole strength for the acquisition of the same advantages for the Roman Catholics of England and Ireland. Immediately after the celebration at Freemasons' Hall, he was summoned to attend a meeting at the Duke of Norfolk's, in St. James's Square, consisting of gentlemen professing various forms of religion, to consult on the expediency of forming an association for the advancement of religious liberty. Mr. Charles Butler, Mr. Blount, Col. Stonor, Mr. Isaac Lyon Goldsmid, Mr. Montefiore, Mr. John Bowring and Rev. W. J. Fox, were present, but no practical details respecting the proposed association were then agreed upon; and before another meeting could be got together, it was apparent that the object of their solicitude was virtually secured.

Upon the subject of the admission of Roman Catholics to equal political rights with their Protestant fellow-subjects, public opinion was so nearly divided, that great importance attached to the course taken at this crisis by the Protestant Dissenters. Happily for their reputation as Christian men, their conduct, with some few exceptions, did not belie the pledges virtually given on their behalf by their representatives at the Repeal festival. Mr. Aspland had the advantage of the counsel of several of the leaders of the Liberal party, as to the mode in which most service could be rendered to the cause of religious liberty. It is regretted that a copy of the letter which gave occasion to the following interesting reply has not been preserved.

Lord John Russell to Rev. Robert Aspland.

"Woburn Abbey, Oct. 9, 1828.

"Sir,—Although I think there is no one more capable than yourself of deciding on the best mode of proceeding towards our common object, yet I will not hesitate a moment in giving you my best judgment upon the subject. The Irish Roman Catholics are demanding loudly that an insult upon their faith should no longer be the test of fitness for civil office and legislative functions. The Brunswick Clubs as loudly require that this test should remain. The Government profess neutrality. They dislike violence on the one side as well as the other. They have no line of their own, or common object, but to preserve peace. Such is the state of the country and the Ministry.

"When the Catholics last year proposed uniting with the Dissenters, I earnestly advised the Dissenters against it. Policy apart, I thought it wrong to come to Parliament with a partnership of grievances, differing in motive, nature and extent. But now the case is altered. The Protestant Dissenters are among those who enjoy a monopoly of civil rights as against the Catholic. Will they, ought they to remain silent under such circumstances? While intolerant men proclaim their narrow principles, will not they assert their noble and beautiful principles?

"Now to your questions. I think you ought not to petition *totidem verbis*

for the Roman Catholic, but for the removal of all remaining oaths which require a declaration of religious opinion as a qualification for the enjoyment of civil rights. The last resolution of the Dissenting Ministers of the Three Denominations upon this head seems to me excellent. This form has the advantage of not adding to the clamour on one side or the other; it appears, on the contrary, a solemn record of a grave opinion on a question which distracts the country.

"I think this should be done by congregations, unless where, from other circumstances, larger bodies happen to be brought together. Petitions to the Legislature might be agreed upon, similar to several, I may say many, presented last year from Churchmen, praying generally for the removal of all religious disabilities. You may find several examples among the printed Petitions of the House of Commons. The time of petitioning should not be long before the meeting of Parliament.

"Likewise, where a general meeting is called for purposes of intolerance, in counties or towns, the friends of religious liberty ought to attend, and protest against such a purpose.

"Such a course, depend upon it, would not be unpalatable to Government. The Brunswick Clubs and Newcastle Letters are greatly so, and they would like a counterpoise. Besides, you know that on the Roman Catholic question itself the Cabinet is equally divided. The Unitarians, I know, are too firm in their principles to be shaken from their high ground of freedom by the intemperance of the Irish leaders. They know that discontent and contention are, to use a phrase of Bishop Hoadly, only 'the desperate effects of religious intolerance.'

"I may perhaps state in so many words, though I have already implied it, that I am sure nothing can be more false than the suggestion lately made, that the Duke of Wellington wishes for a public expression of illiberal feeling. Besides, your opinions are not of yesterday or to-day; they are eternal, and should be universal.

"With every feeling of regard, I remain, your faithful Servant,

J. RUSSELL."

The advice given by Lord John Russell was followed by several public bodies in whose counsels Mr. Aspland had a share. The Committee of the Unitarian Association met, Dec. 11, 1828, and passed a resolution to the effect, "That entire and unrestricted liberty of religious faith and worship is the right of every human being, and that this right is violated by the establishment of any religious test of fitness for civil office." The Unitarian congregations throughout the kingdom were recommended to petition Parliament for the abolition of all religious penalties and civil disabilities. The United Committee which had conducted the application to Parliament for the repeal of the Test and Corporation Acts, met for the last time on Monday, Dec. 15, 1828, and worthily closed their important and successful labours by expressing their desire "for the entire abolition of all laws interfering with the rights of conscience, and attaching civil disabilities to religious faith and worship."

Still, it was matter of notoriety that a small minority of Dissenting ministers in London were resolved to oppose to the last Catholic Emancipation. Under the influence of a fanatical hatred of Popery, they were unable to see the inconsistency of such a proceeding on the part of Protestant Dissenters, themselves but recently admitted to the free exercise of all their civil rights. The General Body of Protestant Dissenting Ministers of London met on January 20, 1829, at Dr. Williams's Library, to consider the expediency of issuing a declaration of

their earnest desire for the repeal of all remaining persecuting statutes. Mr. Aspland had the honourable duty assigned to him of moving the resolutions suitable to the occasion, which, in addition to the assertion of the general principle of religious liberty, expressed loyal confidence in the wisdom and conciliatory spirit of the Legislature and of his Majesty's Government, and asserted the expediency of petitioning Parliament for the adoption of measures that would unite all the subjects of the realm in the enjoyment of equal religious liberty. His address to his reverend brethren on this occasion made a deep impression. A critic far from friendly* admitted that it was "powerfully argumentative" and "truly eloquent." The motion was seconded by Dr. Robert Winter, the esteemed minister of the Independent congregation of New Court, Carey Street, who professed his approbation of "every word to which his friend had given such eloquent utterance," and was able to add that he himself had published similar sentiments thirty years previously. The discussion that followed was shared, amongst others, by Mr. Aspland's former tutor, Rev. Joseph Hughes, who zealously supported the resolutions, and commended in terms sufficiently handsome the address of the mover. An opponent appeared in the person of the Rev. Joseph Ivimey, the pastor of the Baptist congregation of Eagle Street, who maintained that it was unsafe to entrust Roman Catholics with political power, and that the withholding of it was no detriment to their religious liberty, and moved an amendment declaring it inexpedient for the Body of Ministers to publish resolutions or present petitions to Parliament on the subject of the Catholic claims. Mr. Aspland replied in a tone of good-humoured irony, and reminded the mover of the amendment that it was something new in English religious history to see a Baptist upholding persecution. The debate, after an adjournment of a week, and an unsuccessful attempt to evade the matter of it by moving the previous question, ended in the adoption of the resolutions by a very large majority. Lord Holland presented the petition to the Lords, and Lord J. Russell that to the Commons; and both introduced it with remarks in illustration of the respectful attention to which they considered it entitled. The honourable mention made by Lord Holland of the Dissenting Ministers of London, should never be forgotten: "It was true that this body was not invested with any legal authority; it had no corporate seal, no legal corporate existence; it received no actual official emolument; it held no official situation; it had no authority over others, no claim even to any authority, except that derived from the piety, the virtue, the great learning, of many of its members. He was sure that they themselves would be the last men to assume any authority they did not legally possess; but he might say for them, besides that authority which they possessed, and their own virtues, that they were persons who had long been recognized by the Government, and that they were the descendants of those men who had separately negotiated, through the medium of the illustrious Locke, with the Government, for that Toleration Act which was the cornerstone of that great edifice he hoped now to see completed."

The efforts of the friends of religious liberty were crowned with success, and early in the session of 1829, Catholic Emancipation was regis-

* Rev. Joseph Ivimey.

tered in the statutes of Great Britain and Ireland. Fervently did Mr. Aspland utter the language of congratulation on this auspicious event, both from the pulpit and the press.

The debate at Dr. Williams's Library led to a singular publication, which, however little it may be entitled to notice by its own merits, must be mentioned on account of its connection with circumstances not unimportant in the history of religious parties. Mr. Ivimey, while smarting under his defeat, published an angry pamphlet,* in which he indulged in many despicable personalities against the mover of the resolutions which he had unsuccessfully resisted, reproached the orthodox ministers for the "Socinian spirit" which he alleged animated the General Body, asserted that the Congregational and Particular Baptist denominations were dishonoured by ranging themselves under leaders who were publicly known as opponents of the doctrines of the gospel, and invited the orthodox Dissenters to unite with him in a Chancery suit to expel the Socinians from the administration of Dr. Williams's Trust. Many of his orthodox brethren felt that they were disgraced by this effusion of bigotry; and on the motion of an Independent minister, seconded by an "orthodox" Presbyterian, the pamphlet was referred, at the adjourned meeting of ministers, to the consideration of a Committee of Privilege. Beyond a short article in the "Christian Reformer,"† Mr. Aspland took no notice of Mr. Ivimey's attack. The imputation of being under *Socinian* influence rankled in the minds of some orthodox members of the Body, and combined with other circumstances to produce a result of some importance to the Three Denominations, which will be hereafter described. An immediate result of Mr. Ivimey's allegation was the publication, by a writer of greater power and somewhat better spirit, of a Letter to Lord Holland,‡ describing the nature of the union which bound together the Ministers of the Three Denominations, and opposing as false and calumnious, "both as regarded the history of the Petition agreed to on Jan. 27th, and all other matters in which the Dissenting Ministers act as a body, the representation that Unitarians were their leaders, and that the orthodox Dissenters could not, or would not, resist the measures and influence of the Unitarian party among them." In commenting on this

* "Dr. Williams's Library, and the Debate on the Roman Catholic Claims, Jan. 20, 1829; with the History of the Adjourned Meeting on the 27th. To which is added, Extracts from 'The Manchester Socinian Controversy;' Laws relative to Dissenting Trusts; a True Copy of the last Will and Testament of the late Rev. Daniel Williams, D.D., first published in 1717; and Papers relating to the late Daniel Williams, D.D., and the Trust established by his Will. The whole intended to shew the Necessity of an immediate Separation between the Trinitarian and Socinian Members of the General Body of Dissenting Ministers in London, and as an Appeal to the Evangelical Dissenters throughout the Kingdom to support, by their Pecuniary Contributions, a Suit in Chancery to recover the Library, &c., from the Socinians. With an Engraving of Dr. Williams's Library, Red-cross Street. By Joseph Ivimey. London—Wightman and Cramp. 1829."

† Entitled, "The Bigot Abroad," Vol. XIII. 191.

‡ The title of this pamphlet was—"A Letter to the Right Hon. Lord Holland, occasioned by the Petition from the General Body of the Dissenting Ministers of London, for the Relief of the Roman Catholics: with Strictures on a Petition of an opposite nature, from some Dissenting Ministers, and other Remarks occasioned by recent Circumstances. By a Member of the General Body. London—Holdsworth and Ball. 1829."

Letter, an able writer in the *Monthly Repository* remarked, that it was satisfactory to find that the honour of originating and carrying the Petition was worth contesting with the Unitarians. "But the plain fact is, that it was moved by an Unitarian minister and carried by Unitarian votes. But for the 'one-seventh' who 'by mere numerical force could do nothing,' the six-sevenths *would* have done nothing, and the Petition would have been extinguished by the previous question. The Unitarians alone unanimously supported the Petition. It was only for them to have stood neutral, or to have divided, or to have absented themselves, in the same proportion as the Trinitarians, and the cause of Intolerance would, even in the feebleness of dissolution, have gained a victory where it ought only to have encountered the most deadly hostility. It would better become our orthodox brethren, instead of being so sensitive about Unitarian influence, to come manfully forward, and render honour where honour is due, for the preservation of Dissent from a stain so foul and indelible."*

During the years 1828 and 1829, Mr. Aspland lost some valued friends, of most of whom mention has been repeatedly made in this Memoir.

On January 30, 1828, died at Hackney Fields, the Rev. James Holt,† who for the eleven years subsequent to his retirement from the exercise of the Christian ministry, had been a member of the Gravel-Pit congregation. He was brought up as a member of the Church of England, but during his apprenticeship to an engraver in London he adopted the sentiments of the Calvinistic Methodists. Subsequently he joined the Independents, and having his attention directed to the Christian ministry, he entered himself a student at the Independent Academy at Homerton. After a series of ministerial engagements amongst the Independents, his opinions underwent great modification, and he successively ministered to Presbyterian societies at Plymouth Dock, Dartmouth, Crediton and Cirencester. In his sixty-second year, he retired to Hackney, where the amiable simplicity of his character procured him the respect of a limited circle of friends. He had acquired a moderate property by marriage with a lady of Dartmouth, who died suddenly in 1806. His habits were always simple and strictly economical, and he anxiously consulted Mr. Aspland how he could appropriate the accumulations of his life so as best to serve the cause of Unitarianism, in which he felt a deep and growing interest. By the advice of his pastor, he founded by will a trust for the education of students for the Unitarian ministry. Dr. Thomas Rees and Mr. Samuel Hart were associated with Mr. Aspland in the execution of this simple but useful trust, which has already assisted in the education of several highly-valued Unitarian ministers. Mr. Holt was interred in the burial-ground of the Gravel-Pit chapel, and by his own desire it was recorded on his tomb, that "after ten years' earnest, incessant inquiry, he became a decided Unitarian, and continued so invariably until death."

Early in the next year he followed to the grave (over which he spoke

* *Monthly Repository* (1829), Vol. III., N. S., p. 430.

† See Mr. Aspland's obituary memoir of Mr. Holt in *Christian Reformer* (12mo), Vol. XIII. 125.

the funeral address) his old friend, Mr. Benjamin Flower, who died at Dalston, February 17th, 1829, and was buried at Forster's Street, near Harlow. In an interesting obituary memoir inserted in the *Christian Reformer* (XV. 98), Mr. Aspland thus characterized this eccentric but fearless and upright man :

"His temperament was constitutionally warm, and this led him to an occasional fervour, and even severity of language, which was sometimes misunderstood: the writer ventures, however, from an intimacy of thirty years, to say, that never was there a human being who made more conscience of truth, or was more desirous of extending to others the ample liberty which he claimed for himself. He was quick-sighted to what appeared to him to be religious hypocrisy or political servility, and he was no doubt sometimes mistaken in his suspicions, and sometimes immoderate in his accusations; but his errors leaned to the side of truth and liberty."

On the 16th of April in the same year, he attended, at Worship Street, the funeral of Mr. David Eaton, the Rev. Benjamin Mardon officiating at the service. On the following Sunday, in fulfilment of the dying request of his friend, Mr. Aspland preached at Worship Street the funeral sermon, and subsequently printed in the *Christian Reformer* the biographical sketch of Mr. Eaton's life and character with which the discourse concluded.*

In its next blow, death struck still nearer to his heart, and brought suddenly to the grave, on the 9th of July, 1829, his half-brother, Mr. Isaac Aspland, of Wicken. He keenly felt every family bereavement. His diary shews that he noted to the close of life, with tender sorrow, the anniversary of the death of his parents, and generally on those sacred days avoided or declined all festive engagements. He mourned most sincerely the loss of his brother, in whom uprightness and strength of principle were united with a singular degree of good-nature.

Rev. Robert Aspland to Mrs. Aspland.

"Wicken, July 14, 1829.

"My dear Sara,—I sit down in this once more gloomy house to fulfil my promise. For your satisfaction, let me begin with saying that I am quite well, and that, notwithstanding the sorrowful scene before me, I have had no return of my complaint.

"One comfort there is to us, and that is, the extraordinary sympathy of the whole village and neighbourhood. William Seaber, who met me at Newmarket on Sunday, and who had been that morning as well as before at Wicken, told me that 'there was not a dry eye in the place;' and this was no figure. Every one I have met was in tears; and at the funeral yesterday the whole village was assembled, and many persons from the neighbourhood, and all appeared greatly moved. The suddenness of the event has contributed to this deep impression, but much is owing to poor Isaac's good qualities, which made him an universal favourite. None of us had any conception until now how much he was esteemed and beloved.

"I find it difficult to bring my mind to the reality of the sad change. Several times I have found myself calculating and planning on the supposition of Isaac's being here. Those that five days ago saw him moving about, and heard his good-humoured voice, are still less able than myself to realize the melancholy fact: they one and all say, 'It can't be; it is a dream.'

"I found the widow, Mary and Isaac in such sorrow and distress as I have rarely, if ever, witnessed. Their grief went at once to my heart. My coming,

* *Christian Reformer* (12mo), XV. 227.

however, has been a relief, and I hope and trust, under the blessing of the Father of mercies, that it will contribute to the composure at least of my poor mourning friends. All the family followed the corpse; and trying as the effort was to Mrs. Aspland and Mary, it has, I have no doubt, done them good; it seemed as if the open grave were a vein through which the bitterness of grief was discharged.

"Another trying duty remains, the burden of which will lie heavy upon me: I refer to the funeral sermon. This is to be preached at Wicken on Sunday afternoon. A great concourse of people is expected, and my good friend John Emons is at this time arranging for the use of some commodious barn in the village. Our service is to begin at three o'clock, at which time you and the dear family at Hackney will, I am sure, be with us in spirit. Methodists and Church-people are equally anxious about this service, and have volunteered to shut up both church and meeting on the occasion.

"Your ever affectionate husband,

ROBERT ASPLAND."

The arrangements made by his good friend John Emons for this funeral service, proved inadequate to the accommodation of the large concourse of people who flocked into the village on the Sunday afternoon.* From 1 Cor. xv. 26, he addressed an audience composed of persons of every variety of faith professed in that part of Cambridgeshire, and although he asserted explicitly the doctrine of universal final salvation, he appeared to carry with him the approbation and sympathy of his audience.

Before the close of the year died the successor and biographer of Lindsey, and the friend and vindicator of Priestley, the Rev. Thomas Belsham. For more than a quarter of a century, notwithstanding occasional and wide differences of opinion, Mr. Aspland had been permitted to enjoy the confidence and friendship of this learned and able and high-minded man. He was buried on Friday, November 20th, at Bunhill Fields, in the tomb of the confessor whose virtues he has recorded in one of the most instructive religious biographies in the English language.†

By the desire of Mr. Belsham, Mr. Aspland officiated at the grave. In the address to Mr. Belsham's mourning friends, he reminded them that the spot around which they were gathered was "consecrated to Christian friendship."‡

"Distinguished as this place of tombs is by the virtuous names of those that inhabit its melancholy abodes, there is not a sepulchre in this sacred ground that contains more honoured ashes than that which is now open before me. The memory of THEOPHILUS LINDSEY is fragrant in this Christian assembly,

* A large barn at the entrance of the village was the place of meeting, and a market-cart the temporary pulpit. The place was not only filled, but the audience in front of the building exceeded in number that within. The afternoon was fine, and the pulpit was fixed at the threshold of the barn. The scene has been described to the writer as remarkably impressive, notwithstanding the rudeness of the place of meeting.

† Mr. Belsham published his *Memoirs of Mr. Lindsey* in 1812. It is greatly to be regretted that Mr. Belsham's *Life* was not written with the fulness of personal knowledge and other qualities that characterized the *Memoirs of Lindsey*. How admirable Mr. Belsham's correspondence was, the readers of this *Memoir* have had opportunities of judging. Is it too late to hope that it may yet be collected and published?

‡ It had been agreed upon in the life-time of Mr. and Mrs. Lindsey and Mr. Belsham, that their remains should rest in the same grave.

and we are now about to lay beside him his friend, his successor in the pastoral office, his fellow-labourer in the cause of divine truth, and his affectionate biographer. Amiable and venerable were they in their lives, and, agreeably to their mutual wishes and pledges, in death they are not divided."

After a brief narrative of the leading events in Mr. Belsham's life, the address closed with this sketch of his character :

"When Dr. Priestley left his native land, he publicly confided to Mr. Belsham the defence of Unitarianism. Our friend and brother modestly but resolutely accepted the charge as from the hand of Providence. During many years he was the incessant, the unwearied, and, may I not add, the successful advocate of divine truth. 'Being dead, he yet speaketh,' and his various works will long live to attest his learning, his laboriousness, his zeal, his fearless devotion to pure Christianity, and his benevolent anxiety for the moral and spiritual interests of his fellow-creatures.

"As a writer, our departed friend was distinguished by the clearness of his conceptions and the perspicuity of his style. He possessed beyond most authors the happy art of simplifying a difficult subject, and of making even abstract and metaphysical propositions intelligible to the unlearned reader. There were occasions on which he did not disdain the ornaments of composition ; and passages might be quoted from his writings as examples of felicity of diction, and of a chaste but fervid imagination.

"In the pulpit, there was in our friend the dignity that belongs to manly simplicity. He practised no arts in preaching. There was an interesting repose in his manner. A distinct enunciation, and a clear and steady tone of voice, allowed the hearer to receive calmly and to meditate freely upon the matter of discourse.

"Mr. Belsham professed to follow Dr. Hartley as a metaphysician, and, with few exceptions, he adopted and maintained the theological system of Dr. Priestley. As an expounder of these masterly writers, and a commentator on their best works, he is beyond all praise.

"From the decisions of his own powerful mind, as well as from early connections, Mr. Belsham was the consistent and zealous friend of civil and religious liberty ; and he lived through a period when the patriotism of every public man was severely tried.

"With remarkable decision and boldness of mind, especially as a theologian, our departed friend united the greatest gentleness and courtesy. Persons knowing him only as a controversial writer, often expressed their surprise and delight on first feeling the attraction of his urbanity of manners. His native kindness of heart imparted a pleasantness to his countenance and voice in the social circle. His sympathies were quick, and many were the occasions when he could not conceal in public the tenderness of his feelings. He was unostentatious in his virtues ; but I have reason to believe that his private charities were answerable to the known generosity of his heart."

The members of the Gravel-Pit congregation, holding in respectful and grateful remembrance Mr. Belsham's pastoral labours at Hackney from 1794 to 1805, requested Mr. Aspland to preach a sermon on the occasion of his death. He selected the appropriate subject of *Courage and Confidence in the Cause of Christian Truth* ; and the discourse was afterwards, at the request of his hearers, printed.

While death was thus thinning the ranks of his friends and religious coadjutors, Mr. Aspland was consoled by the conviction that Providence would, in every emergency, raise up champions equal to the defence of truth and righteousness. He was deeply interested in the important struggle for religious freedom made by the Remonstrant Synod of Ulster ; and when the Rev. Henry Montgomery, the intrepid and suc-

cessful leader of the upright band of Non-subscribing ministers in the North of Ireland, visited England in the beginning of the year 1829, Mr. Aspland incited a number of "the friends of religious liberty," including Calvinists, Episcopalians, Roman Catholics and Unitarians, to welcome him at a public entertainment.* The meeting was remarkably successful, and, being timed at a most critical period, answered a more important end even than the well-deserved recognition of Mr. Montgomery's public services.

He had, shortly after, the satisfaction of still further strengthening the bonds of union between the friends of Unitarianism in England and Ireland. Reference is made to this circumstance in the following letter, addressed to the writer, by Rev. William Hamilton Drummond, D.D.

"Dublin, Sept. 5, 1849.

"Dear Sir,—As every occurrence recalling the memory of your excellent father may form an item in the Memoirs with which the Christian Reformer is enriching its pages, you may not deem it altogether uninteresting to learn that I have in my possession three letters of his addressed to me, bearing date June 27, 1828, May 1 and May 11, 1829. The first contains a copy of a resolution of the British and Foreign Unitarian Association, to ask Dr. D. to preach their anniversary sermon, * * * 'in order to testify their sympathy with him, and to draw into closer union the Unitarians of Great Britain and Ireland.' It then proceeds to state that 'a measure had been urged on the Committee by several correspondents in Ireland, which might be found useful—viz., a visit to that country on the part of some of their most respected members—that such a visit might lay the foundation of intercourse and united exertion by the Unitarians of both islands.' Though no regular plan was then devised or matured for carrying out the design thus suggested, there has not ceased, ever since, to be a cordial fraternal intercourse between the brethren. We in Ireland have profited much, and I confidently trust shall continue to profit more and more, by the visits, the preaching, the writings and friendly correspondence of English Unitarians.

"In a subsequent letter he says, 'I am pleased with the account of your present engagements.† Your Archbishop (Magee) is quite *au fait* at epithets; but I have heard my Lord Holland apply one to his Grace, founded upon his evidence before the House of Lords, in the Irish Inquiry Committee, which neither you nor I would consent to provoke by our conduct for archiepiscopal honours and emoluments. The point of the evidence in question was, as you may recollect, the Athanasian Creed.

"We cannot regret that your time in London will be somewhat shortened by your visit to Bristol, since we are assured that both you and Dr. Carpenter will be mutually delighted by your interview, and that you cannot meet each other without strengthening one another's hands and hearts for our common cause, which, saving Dr. Magee's authority, I must continue to believe to be the strong and immovable cause of Christian truth and divine wisdom.'

* Of this interesting meeting a brief report appeared in the Monthly Repository (N.S.), III. 141—148. Mr. Aspland expressed, in a very glowing speech, his admiration of Mr. Montgomery and the estimable body of men with whom he was associated in the defence of the rights of conscience, from amongst whom he especially selected Mr. Porter, whose integrity of conscience had proved itself invulnerable, and who had shewn himself ready to sacrifice every thing for truth and liberty.

† Dr. Drummond was at this time engaged in the composition of two letters of rebuke to Archbishop Magee, who had contemptuously styled Unitarianism a "feeble and conceited heresy."

"These extracts, though other documents were wanting, would suffice to shew Mr. Aspland's earnest zeal to promote the cause of Unitarian Christianity both at home and abroad, and his firm belief that it is 'the strong and immoveable cause of Christian truth and divine wisdom.' With a heartfelt conviction of the same belief, I remain, dear Sir, very faithfully yours,

W. H. DRUMMOND."

In the autumn of 1828, Mr. Aspland visited some of the principal Unitarian congregations of the North-west of England, as a deputation from the Unitarian Association. On this mission he preached at Northampton, Liverpool, Manchester, Bolton, Chowbent, Dukinfield, Hyde, Chester and Warrington.* At Manchester he was the guest of Mr. G. W. Wood and Rev. J. G. Robberds, and at Liverpool of Mr. Freme and Mr. Ashton Yates. At the house of the last-named gentleman he had the pleasure of meeting a distinguished member of the Jewish sect, well known to the public by his enlightened mind and generous spirit, and since distinguished by a mark of his Sovereign's favour. This gentleman, together with his daughter, had been a hearer of Mr. Aspland, a day or two before, at Paradise-Street Chapel. On that occasion the xith chapter of Paul's Epistle to the Romans was read in the introductory service; and the sermon, founded on the concluding words of Peter's first sermon to the Jews at Jerusalem (Acts ii. 39) was a cheering statement of the prospects of the human race, founded on the providence and immutable perfections of God.† His candid Hebrew auditors, at that time little accustomed to the mode and forms of Christian worship, listened to the preacher with gratified attention, and the elder of them took the opportunity, at Mr. Yates's table, of expressing his sense of the liberality of spirit which pervaded the service. He added, that "he was especially struck, as coming from a Christian teacher, with the generous and hopeful spirit evinced towards the people of Israel in the *shorter sermon*." Being asked to explain his meaning, he referred to the preacher's declaration, that "God had not cast away his ancient people, but that all Israel should be saved." Mr. Aspland then explained that what he had listened to as a shorter sermon was, in fact, part of a letter of Paul to the Romans, and that he welcomed with inexpressible delight, and infinitely more than he should any compliment personal to himself, this unconscious testimony from an intelligent and candid Hebrew to the liberality and love towards the Hebrew race of a Christian apostle.

* At each of these places a collection was made in aid of the Association, and in several of them the names of annual subscribers were obtained. The following table will shew what were Mr. Aspland's labours, and with what immediate success they were rewarded:

Sept. 21.	Northampton	£10	0	0
Oct. 12.	Liverpool—Paradise-Street Chapel	39	3	0
" 19.	Morning—Manchester, Cross-Street	28	14	0
" "	Afternoon—Bolton	10	9	6
" 21.	Chowbent	5	16	4
" 26.	Morning—Manchester—Mosley-St. Chapel .	16	4	2
" "	Afternoon—Dukinfield	20	0	0
" "	Evening—Manchester—Greengate Chapel .	11	15	3
" 28.	Hyde	12	12	0
Nov. 2.	Chester	40	0	0
" 5.	Warrington	11	0	0

† The sermon is printed in the volume published in 1833.

In 1829, Mr. Aspland, for the first and only time, visited Paris, in order to fetch home a daughter, who had been finishing her school education there. He stopped several weeks in that interesting capital. The extracts now offered from letters written in and respecting Paris, while they may amuse by their earnest admiration of almost every thing French, disclose the keenness and accuracy of his perception of the tendency of national events in that country, which was on the eve of another revolution.

Rev. Robert Aspland to Mrs. Aspland.

"Paris, Sept. 21, 1829.

"My dear Wife,—I am more and more pleased with Paris. Six months would scarcely be enough to get a thorough knowledge of it and its environs. The English appear to me to know little or nothing of the French. They are certainly far above us in many important respects. I have been disappointed in nothing, and agreeably surprised in almost every thing. Caroline is afraid I should become a Frenchman. She is home-sick, and cherishes all her English prejudices. So, probably, should I, if I were shut up for months in a *pension*.

"M. Babinet and I have met and are meeting. He appears to greater advantage at home than he did at London, pleased as we were with him there. He has sent for his mother-in-law from the country to give me a dinner *chez lui*, on Thursday. Last night he introduced me to a *soirée* at the house of M. L. Aimé Martin, one of the literati of France. There I met Count Lainé, pair de France, and several distinguished men. Madame Aimé Martin was the wife of St. Pierre, the beautiful writer, and I was introduced to a daughter of St. Pierre's, by a former wife, as the *Virginie* of the pretty story which you recollect. She accepts the distinction. She is the wife of the Commandant of Paris. The Madame, a fine woman, with little or no appearance of age, and with much wit and *philosophy*, kept my French and English on the stretch for two hours. She inquired after *ma femme*. I told her you had been a reader and admirer of St. Pierre, and she has sent you a copy of Paul and Virginie inscribed with her *hommage*. I was complimented, I assure you, on my *French*, and flattered in a variety of ways.

ROBERT ASPLAND."

Rev. Robert Aspland to Mrs. Aspland.

"My dear Sara,—Since I wrote this morning, I have been to l'Institut, and seen (I cannot say assisted at) one of its *seances*. The only individual whom I could make out was *Cuvier*. They are fine creatures here. I had only to announce myself at the doors as an English *man of letters* (I suppose there is nothing wrong or vain in this description), and was instantly admitted to the sitting and to the library, where there is a statue of Voltaire which I shall never forget.

"Leaving the Institut, I sought out *Gregoire, l'ancien Evêque*. It took me a long time to find him. A priest and professor whom I accidentally met assisted me, and though close by him, did not know whether he was in Paris or in heaven or—he did not say the rest. The ex-bishop was delighted to receive me. He is a beautiful character. I was introduced to his sitting and bed-room. Over the bed was a figure of the Crucifixion. You may imagine him all you have ever conceived *Fenelon* to be. He took care to apprise me both of his orthodoxy and his philanthropy. I hope to see him again.

R. A."

Rev. Robert Aspland to his daughter Ellen.

"Hackney, Oct. 20, 1829.

"* * I am a complete *convert* to France. Almost every thing was better than I expected. The English, at least at home, appear to me to be unjust

to the French, with regard to their character and their institutions. In both, in the latter especially, they are, in some respects, far before us. Caroline, however, will allow nothing of this. I assure you that my Gallic predilections expose me to a constant and hot fire amongst all my acquaintances. Paris is truly a fine city—its churches, its palaces, its gardens and its fountains, never fail to recreate an unprejudiced English eye. Every thing seems to be accommodated to public enjoyment, and strangers are treated as a privileged class. The people are proverbially temperate and well-behaved. I observed little of the levity here attributed to the French character. I should rather say it was marked by sobriety, and even seriousness. But then it must be remembered that this is a critical moment—politics engross every mind. The eagerness for the journals is wonderful, and the whole nation seem bent upon the preservation of the liberty assured to them by the Charter. My opinion is that the people will triumph over the Government: should the Court be obstinate, that fine country, and with it all Europe, may be involved (which Heaven forbid!) in the horrors of war.

"I was fortunate in some of my French introductions. A M. Babinet, a Professor in one of the Colleges, had been over here just before my visit, on a sort of Unitarian mission. In him I found a useful guide, a delightful companion, and an active, zealous friend. He introduced me to some of the literati, and, amongst others, to M. Aimé Martin. * * * I met also Viscount Lainé, one of the peers of France, the joint leader, with Chateaubriand, of the liberals in the Upper Chamber. He is a venerable man, and the utmost confidence is reposed in him by the friends of liberty. Upon the political will probably depend the *religious* condition of France for the next century. Unitarianism, if I do not deceive myself, is upon the point of breaking out; the better sort of minds are disgusted equally with the Roman Catholic absurdity and foolery and with the heartlessness and dreariness of scepticism. They will not become Protestants, but they must be, sooner or later, *Catholic Unitarians*—a new denomination, in which I sometimes amuse myself by thinking that mankind will at length find all that they covet for the understanding, imagination and affections.

"There are still good and steady Roman Catholics in Paris. By some of these, through the kindness of Mr. C. Butler, I was welcomed as an old friend. I had two delightful interviews with Bishop Gregoire, whose fine face and noble mien and fascinating manners I shall never forget. We conversed a good while upon the French Revolution, in which he was one of the actors, and one of the few whose hands were never stained with cruelty. He still boasts of being a *republican*, and is quite content with the state of persecution in which his political integrity has placed him for the last thirty years. You may suppose that my recollection of the great and strange events that have occurred in France within the period just mentioned increased not a little the intenseness of my feelings on looking around me. I gazed till I forgot myself on some of the epochs and buildings celebrated for good or ill deeds. One constant feeling of regret with me, I confess, was that NAPOLEON was no longer visible. Without him, France, and especially Paris, sometimes appeared to me as a mighty body without a soul. It is well, you will say, that this sheet is not to pass through the scrutinies of the Bourbon; and perhaps my political heresy may be bolder than would be tolerated in many English circles. My excuse must be that of Bishop Gregoire—'I cannot see with any eyes but my own.'"

* Soon after his return home, Mr. Aspland communicated to the Unitarian public (though without his name) some of his impressions respecting Paris and the French. The article will be found in the *Monthly Repository*, N.S., Vol. III. p. 777.

CORRESPONDENCE

THE CHARACTER AND OFFICE OF CHRIST.

SIR,

THE following passage of a sermon preached by the late Mr. Aspland, at the close of the twentieth year of his ministry at Hackney, which is given in the last number of the *Christian Reformer* (p. 485), may serve as an appropriate introduction to the following remarks:—"I confess that I look with growing reverence upon the character, and attach increasing importance to the office, of our Saviour."

Nothing could give me greater pleasure than to believe that Unitarians in general, both ministers and laymen, participated largely in this growing feeling of the above-named distinguished individual. I fear the fact is widely different, and that the Unitarian body, distinguished as they are by good sense, candour and liberality, are, in general, lamentably deficient in spirituality, and in that deep conviction and heartfelt feeling of the unrivalled and unapproachable dignity of the character of Christ, to which every book of the New Testament bears unequivocal testimony. While we reject what others call the peculiar doctrines of Christianity, too many, I fear, forget that it has *any thing* peculiar; and, while in theory they admit its divine authority, fail in feeling and sentiment to recognize, in any great degree, the unspeakably important character of the great Mediator, as an essential part of the religion they profess. Practically this kind of Christianity scarcely differs from mere Theism, and is less calculated to produce the genuine effects of the doctrine of Christ than what is usually called Orthodoxy, encompassed as it is with what appears to us manifest errors and absurdities.

Many among us appear to consider Jesus Christ in scarcely any other light than a prophet. But how immeasurable is his superiority to the most distinguished prophets! How different is the language of Scripture respecting Him to what is used of any mere prophet! Of whom but Him did a voice from heaven pronounce, "This is my beloved Son, in whom I am well pleased"? Who else is described as "the brightness of God's glory and the express image of his person," and as "better than the angels"? Of whom besides Jesus has an apostle ever said that "in him dwelleth all the fulness of the Godhead bodily"? No prophet ever presumed to use such language respecting the power committed to him by the Almighty as was frequently made use of by our Lord. The following texts may be selected from many others: "All things are delivered to me by the Father." "All power is given to me in heaven and in earth." "All things are delivered to me of the Father." Which of the prophets would have dared to use such language?

There is, I think, no discourse so deeply interesting in the New Testament as that of our Saviour to his apostles just before he was betrayed by Judas, and which is found in St. John's Gospel, from the 13th to the 17th chapter inclusive. The first three verses of the 17th chapter are very remarkable. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

This passage of Scripture seems to me an epitome of the whole of the Christian religion, as it contains an assertion, in language quite unequivocal, of the sole Deity of the Father; and as it sets forth the power committed by Almighty God to the Saviour. To those who inquire what are the essential doctrines of Christianity, these texts afford a satisfactory answer:—1, The existence of God; 2, The divine authority of Jesus Christ bestowed on him by

God. This is the only creed to which the old rule, familiar to all acquainted with ecclesiastical history, applies, *Quod semper, quod ubique, quod ab omnibus*. We know that disputes about the nature of Christ arose in an early age of the Christian church; but all parties claimed the name of Christian, and all acknowledged the divine authority of Christ. It is only within a few years that persons who only consider Jesus as a teacher of religion and morality, but deny him any supernatural power, have chosen to arrange themselves under the name of Christians, thus giving a meaning to the word Christian at variance with the usage of eighteen hundred years.

I have long been satisfied that the unpopularity of Unitarians, and the small progress they make, if indeed they make any progress, is in a great degree to be ascribed to their deficiencies in sentiment and feeling towards the great Promulgator of the new covenant. Let any serious and reflecting person compare what is repeatedly said in the Epistles respecting the Saviour, and especially of his death, with the writings of many—I fear I must say of the majority of—Unitarian writers; and I think he will not fail to come to the conclusion, that if the sentiments of the apostles are to be held authoritative, it is impossible to justify those of the writers in question. The spiritual character of the writings of Channing, his fervent piety, and his exalted sentiments of the Redeemer, have occasioned him to be highly estimated by many of those who differ widely from him in doctrine. I do not believe that this eminent and truly excellent man would have attained so much popularity in this country if he had been an English Unitarian divine; but if we had more of his spirit among us, it would probably tend in a very material degree to the advancement of our cause.

Whoever will embrace Christianity in its full extent must begin with a deep conviction of the sinfulness of man, and must constantly bear in mind that we can expect forgiveness of our sins from the mercy of God alone.

We must look to the means of salvation, not according to any preconceived notions of our own, but in strict accordance with the sacred volume. There we find Jesus Christ, the great Mediator between God and man, him to whom the Spirit was given without measure, asserting such authority from God as was never claimed by any other individual, called better than the angels, and (at least as far as this world is concerned) ranking under God above every other being. These are things which ministers should strive earnestly to impress on the minds of their hearers, and which every Christian should lay deeply to heart.

The scheme of salvation which God has been pleased to adopt for reconciling sinful man to himself, and for preparing him for the happiness of the world to come, is that of sending his Son Jesus Christ with full power to declare salvation to repentant sinners, and with a mission to instruct in religion and virtue, to work miracles, to suffer, to die, and to rise again. All these are facts, and we cannot reasonably consider them in any other light than as essential parts of the Christian redemption. I do not believe that the death of Jesus was a satisfaction to Divine justice, because not a single text in the New Testament asserts it to be so. In that sense I cannot, therefore, say that we are saved by the merits of Christ. But this does not prevent my regarding with the profoundest reverence the whole course of his life, and looking to his death with a feeling of deep interest and profound veneration which no other event can inspire, and to which the apostles advert in language wholly inapplicable to the sufferings of any other martyr, however eminent. It is by these Christian sentiments that the believer in Christianity is distinguished from the mere Deist; and too great pains can hardly be taken in impressing them on our own minds, and inculcating them on others.

L.

CRITICAL NOTICES.

Religious Movements in Germany in the Nineteenth Century. By Charles Herbert Cottrell, Esq., M.A. Petheram. 1849.

WE believe our readers to be, like most other persons in this country, however attached to the study of ecclesiastical history, very ignorant of the present state of religion in Germany; and we have therefore great pleasure in making known to them Mr. Cottrell's pamphlet, which gives a clear and, as far as we can judge, a fair account of the state of religious parties in Protestant Germany. This is but a brief outline of its recent ecclesiastical history. Our own summary must be, therefore, very brief indeed.

We premise this only,—that it has been generally known in this country that while Germany has been in the possession of a small portion of *civil* liberty, under the government of princes who were in theory absolute, or under restraints imposed by diets or *states*, enjoying very little actual power of control,—the clergy, and in general the thinking portion of the community, have possessed a degree of *religious* liberty which might be an object of envy in countries otherwise in the possession of popular power. Either from indifference or prudence, the governments held the reins of authority very loosely over their clergy, and scarcely assumed any over the Professors of their Universities. Instead of being the stimulators of intolerance, they were only now and then instruments in the hands of their clergy; and within the last thirty years, the only government that has taken any active part in ecclesiastical matters, is that of Prussia. Of the German clergy, a very large portion have undergone the suspicion of being mere formalists. They were required to subscribe their assent to the *symbolical books*,—that is, the several Confessions of Faith introduced at the Reformation,—but were permitted to subjoin the qualification, “as far as they are consistent with the Holy Scriptures”! For what varieties of opinion such a proviso afforded a cover, it is needless to state. No wonder, therefore, that Kant, Fichte, Schelling, Hegel, and their numerous followers, were all accused of propagating notions at variance with Christian doctrines. In this country, the opinion has been generally entertained that German philosophy has been the avowed or secret enemy of Christianity; and the “Religious Movements” of which this little book gives an account, are the consequences of the conflicting philosophical and religious elements in the mind and consciences of mankind. Mr. Cottrell distinguishes five parties or classes which have bestirred themselves during the long German conflict.

1. The *Pietists*. Under this name is comprehended a class of minds—a sort of sentimental devotees, which the word expresses, rather than an organized body. Yet so far back as 1670, *Spener* at Frankfurt founded a school of Pietists, out of which sprang *Franke*, *Lavater* (the physiognomist) and *Jung Stilling*, whose mystical writings have still a wide circulation in this country. Enthusiasm is properly opposed to Superstition,* yet they may occasionally combine. And the German Pietists (of whom, in modern times, *Hengstenberg* has been the leader) have been noted for their hyper-orthodoxy. They have been styled the Jesuits of Evangelicism, and by the intensity of their zeal would have proved the opponents of liberty of conscience, had they become a governing body. There are, however, obstacles arising out of man's nature in the way of so deplorable a result.

2. Directly opposed to these, at the other extreme, are the *Licht-freunde*—Friends of Light—Freethinkers they might be termed. Mr. Cottrell considers them as the legitimate descendants from Savonarola, Jordano Bruno, and Vanini,—from Copernicus, Kepler and Newton, succeeded by Descartes, Leibnitz and Spinoza,—from the English liberals of the 17th century, whom

* See a celebrated Essay by David Hume, so entitled, acutely illustrating the antithesis.

he strangely joins to the most offensive French infidels and the modern heroes of German literature—Lessing, Kant, Fichte, Herder, Wieland, Schiller and Goëthe—a classification which unprofitably brings together the first men we repute for talent in every country. Mr. Cottrell, however, considers the modern contest as carrying on by the Supernaturalists and the Rationalists. The Prussian government interfered in support of Revelation, but at the same time gave appointments to *Wegscheider*, *Gesenius* and others, who applied Rationalistic principles in the investigation of the claims of Revelation. In opposition to the imputed intolerance of the Prussian government, a society of “*Protestant Friends*” was formed to assert the right of private judgment, in opposition to creeds proclaimed by the Churches. This body, as well as the Friends of Light, were, however, driven out of the Church, but allowed to form a body apart. Among these, the most respected name is *Uhlich*: the one which occasioned most clamour, that of *Dr. Rupp*. While the Prussian government supported the orthodox Church party, it could not prevent the formation of a sort of Free Church, or religious body which is able to maintain itself. It is not to be supposed that this party consists of mere unbelievers: far from it. One very eminent man, *Rothe*, has published a system of Theological Ethics, in which there is a very special and minute theory of a physical hell, in which, however, the sufferers finally perish by a process of “gradual internal self-consumption”! Yet the metaphysical and moral portions of this work are declared to be among the “ablest and most profound productions of German literature.”

3. Of the *German Catholics* a brief history is given. Our author is of opinion that though this body is in a declining state, and during the tumult of the late and still subsisting political conflicts, as it were, forgotten, yet that it has taken root, and “thereby prepared the way for a future union of the separate Christian confessions.” He adds, “When the fury of the thunder shall have abated, and Germany have celebrated the festival of her political regeneration, the same day will also witness the celebration of her religious baptism.” But your *when* is as potent a peace-maker as your *if*. Indeed, in the German language, these words are hardly distinguishable, being *wann* and *wenn*.

4. The *Missionary Society* scarcely differs from the English Protestant Missions.

5. The *Evangelical Society of the Gustavus Adolphus Institute* appears to be essentially a charitable society. With no peculiar feature about it as respects doctrine, it is mildly orthodox, and is formed rather to protect the Protestant ministers against the apprehended persecution of the Catholics in this their present triumphant position, than against the hostility of the anti-religious party, which has now to defend itself. It was instituted in 1832, and is flourishing in Prussia, Saxony and Darmstadt. In 1846, it excluded from its body *Dr. Rupp*, who underwent the reproach of heresy, and so gave a victory to the Orthodox and Pietist party. This certainly shews orthodoxy to be ascendant. So recently as last September, a meeting was held at Wittenberg, at which a league of all the Evangelical churches was formed, for raising religion out of its fallen state. Its resolutions will give little satisfaction to their nominally Orthodox brethren here—certainly, to Churchmen none; for the utmost that is contended for therein is, a Free-church Presbyterian and Synodical constitution. And we do not think that even our orthodox Dissenters will be satisfied, though on Church questions there may be a tolerable conformity of sentiment. Two incidents are mentioned by Mr. Cottrell, who justly attaches importance to them, viz. that since the Wittenberg meeting there have been two conferences, in Prussian Saxony and Berlin, at which a thoroughly orthodox and very influential theologian, who is well known as a devotional writer even in this country, *Crummacher*,* avowed

* Author of *Elisha* and other works of pious fiction.

opinions of advanced toleration. He made the confession that the Church required a searching and radical reform, and that the compulsory celebration of baptism, confirmation and marriage, must cease, which indeed had been before confessed by Chevalier Bunsen, in his "Church of the Future." On that vital point, the character of the clergy, Crummacher holds significant language: "In spite of pontificals and antiquity, we are not one hair's-breadth nearer to God than the meanest of our so-called lay brethren. Away, then, with the illusion as to the mediatorial character of our official position—with the vain attempt to impose upon the world by caste, authority and priestly mystification! Away with priestcraft in every shape and form!"

Now this language will not offend anomalous clergymen of the school of Arnold, such as Archdeacon Hare, Maurice, &c., but will not be relished by either the Free or the Established Church of Scotland. And of the symbolical books he affirms, with an apology, that the symbols, excellent as they are, only contain "the *human expression of divine doctrine*," to be tested by the Word of God—adding, "We must likewise admit, that with the advance of exegetical criticism, many dogmas which were heretofore considered as unassailable by any well-grounded arguments, have become open questions, or at least to some extent problematical." Now unquestionably there is a boundary-line between those who so affirm this of the symbolical books, and those who, like Professor Newman, hold the same opinion concerning the Scriptures. But it seems to us easier to proceed *from* the point reached by Crummacher to the ulterior point, than to arrive *at* it from the old high and dry Lutheranism of Germany.

Our author judiciously confesses that the issue of these religious movements is in a great measure dependent on the result of the political revolutions. We know not precisely on what day this little book was written, but certainly the cause as well of religious as civil liberty is looking very ill in this month of September. We rejoice in copying the expression of a confidence we may not be able to feel, viz., that the "moral, religious and intellectual elements" of Germany "will be readjusted in a salutary and enduring equilibrium." And that "in times to come . . . posterity will turn with amazement to the denunciations of our gloomy contemporaries, and smile at the fallacy of prophecies that have never been fulfilled." Mr. Cottrell is the fellow-traveller of Lepsius, and the friend of Chevalier Bunsen, as well as the translator of the Chevalier's great work on Egypt, and therefore one whose hopes we may venture to rejoice in. The warmth and earnestness of his religious feelings are more apparent than the character of his religious opinions. He may be a liberal member of the Establishment (of which we know nothing); he is certainly a friend to tolerance, free inquiry and progress. The book deserves to be read by all who take an interest in the intellectual movements of the most inquiring nation in this age of doubt and investigation.

Lucy's Half-Crown; how she earned it and how she spent it; with some Hints on the Art of making People happy without Money. A Tale, in Two Parts.
By Catharine M. A. Couper, Author of "Visits to Beechwood Farm," &c.
Grant and Griffith.

THOSE who have read Mrs. Couper's former production, the "Visits to Beechwood Farm," will not be sorry to meet her again on similar ground, which she has occupied a second time with at least equal success. The object of the story may be gathered from the title, but is more fully explained in the following passage from the Preface. "The object of this story is not only to shew that a very little money—even one shilling—well applied, may bestow great pleasure, but that those who have nothing to give away need not lament that they can do no good; for the loving spirit and the willing heart and hand will cause more happiness than can be readily supposed by those who, either having always had money at their disposal, or having always craved the

possession of it, are apt to think it the highest good. Lucy's mission is to rich and poor; and that mission will be well performed if she persuade but one little reader to share his penny, (if that be all he has,) or his half-crown, that mine of wealth to a child, not with one from whom he expects the same another time, but with one whose only return will be grateful and affectionate remembrance."

The story is well managed, and interesting to readers of all classes. It is true the heroine (as we suppose we must call her) and her family are in humble life; but there is not a trace of *low* life about them. In fact, there is a refinement, both of sentiment and language, which it must be confessed is far from common in their station of life, though it is by no means inconsistent with or unsuitable to it; and we trust that a time will come when it will prevail more extensively. The first part gives some adventures of Lucy's life as a child and Sunday scholar; the second follows her as she goes, some years afterwards, into service—first as lady's maid to two fashionable, selfish, thoughtless and indolent young ladies, and then in the more congenial position of attendant on an invalid, less affluent, but kind, charitable and considerate, in which desirable and improving situation the story leaves her. The *moral* of the book is well illustrated in both parts; but the title applies more particularly to the first, which would make an excellent Sunday-school tract, if printed separately. The whole, indeed, is well adapted to the class from which the principal characters are taken, and we should be glad to see an edition printed in a cheaper form for their use. But in either form we cordially recommend it to that encouragement from the public which we think it well deserves.

The Time of the Harvest: a Sermon preached at Huddersfield, before the West-Riding Unitarian Tract Society, on Wednesday, June 13th; and at Newcastle-upon-Tyne, before the North-of-England Unitarian Tract and Missionary Society, on Sunday, June 17th, 1849. By John Gordon. London—E. T. Whitfield.

THIS Sermon, explanatory of the transition-state through which our own religious body, as well as others, is passing, is full of original and instructive thoughts. Mr. Gordon, while he sees signs of hopefulness in the transition going on in the religious world, does not conceal the dangers which attend it. These are—the danger, 1, of rejecting Christianity altogether; 2, of a submission to human authority with respect to religion; and, 3, that of seeking an accommodation between truth and error, as they relate to Christianity. The first two dangers he traces to rashness and fear, the third to interest. Religion, in order to pass safely through the transition-state, must be firm as to the faith it expresses, and free as to the mental exercise it encourages. In the concluding portion of his discourse, Mr. Gordon shews that Unitarians have a special calling to, and peculiar fitness for, the spiritual regeneration of mankind. We would gladly quote many passages from this interesting discourse, but it is perhaps better, considering the very low price at which—by the judicious zeal of the Committee of the West-Riding Unitarian Tract Society—it may be purchased, to recommend every individual amongst our readers to obtain it for himself, and read it as a whole. We cannot, however, refrain from quoting the passage in which Mr. Gordon dwells on the congruity of Unitarianism with freedom.

"It is surely not too much to expect that the faith which has been formed, in connection with and under the influence of freedom, should be retained under the same influence. If that expectation be not a valid one, it can only be invalidated on the supposition—a supposition which I indignantly reject—that a settled belief in Christianity cannot be obtained. This indeed is the marrow of the question. Experience has amply proved that religious liberty leads to our opinions; and if those opinions, as to their essential elements, are renounced, the renunciation will imply a renunciation of the revelation itself, one of whose

distinctive exhibitions they express. There is orthodoxy preserved by its bondage on the one side, and Unitarianism supported by its freedom on the other; and besides them, within the Christian pale, there is, in principle at least, nothing else.

"It is not merely by asserting our distinctive principle of freedom that we shall be able to gather the harvest made ready for us, though it be the freedom which has given us the advantages we possess. Freedom exposes both us and others to licentiousness. It may be treated as an end, and not as—what it ought to be—a means to a further end. This evil we have to correct in ourselves, in order that we may prevent it in others. We have to prove that our Christian belief is invigorated and enlarged by our freedom. The freedom should be shewn in our characters to be the true condition of an enlightened and settled faith. To this faith, as exemplified in our own hearts and lives, we have to conduct those who, tossed about on the waves of doubt and anxiety, are longing for a compass and a chart to guide them. This is our mission."—Pp. 17—19.

On the Bond of Union in the Churches of Unitarian Christians: a Discourse preached June 28, 1849, in the Octagon Chapel, Norwich, before the Eastern Unitarian Society. By Thomas Madge, Minister of Essex-Street Chapel. 8vo. Pp. 28. London—Whitfield.

MR. MADGE is entitled to our prompt and respectful acknowledgments for the publication of this right-minded, vigorous and thoroughly timely discourse. It is clear and well-sustained in its argument, and grapples fairly with the strongest, if not with all, the objections which have been alleged against his several positions. Starting with the axiom that Christianity is a social religion, he proceeds to inquire what is the bond of union which should connect Christian churches, and, taking the New Testament as his guide, he finds two great principles distinguishing apostolic churches, viz., "faith in God the Father, and in Jesus as the Christ, the anointed Messenger of God." He defends this as a sufficient basis of Christian union, against those who would extort a different confession of faith as an indispensable prerequisite of Christian communion; and he maintains that such a basis is desirable and necessary, in opposition to those who would substitute for it the mere negation of orthodoxy, as also to those who would confine it to a general recognition of Christianity, irrespective of all doctrinal differences. We quote, as a specimen of the temper and talent of the whole discourse, the arguments with which Mr. Madge exposes the sickly sentimentalism of those who, while they retain the opinions and the worship, would discard the name of Unitarians.

"While important differences of opinion exist in the Christian church, there must be some term, some distinctive term, to mark these differences; and all that we have to look to and to be careful about is, that the name given to us, or the name we take upon ourselves, is a just and appropriate one, expressing clearly and satisfactorily the nature of our worship and the character of our faith. The term Catholic, Catholic Christian, would have been as true and fitting a designation as any that we could have chosen. I very much wish that we could have adopted this appellation. But as it is, and long has been, employed to distinguish another body of Christians, the use of it by us as a distinctive name would not only have led to much misapprehension and confusion, but would have exposed us to accusations of artifice and fraud. By such a proceeding, more, I think, would have been lost to the cause of truth, sincerity and charity, than could have been gained by it.

"Some discriminating term, therefore, seems to be necessary, and I know of none more general and comprehensive, and at the same time more appropriate and characteristic, than that of Unitarian. If we had called ourselves Catholic Christians, or Christians simply, our principles would equally have become known to the world; and as honest men we could not and ought not to have concealed them. We must either have associated together as worshippers of one God the Father, or, under the pretence of liberality and charity, have acquiesced in a worship which we considered erroneous and unscriptural. If we

obeyed the dictates of conscience, and adhered to the worship of one only God, we might perchance have avoided the name of Unitarian, but we should not have avoided the thing. The world would soon have known what we were, and they would have given us—as in fact at various times they *have* given us—all sorts of names but the one which is justly characteristic of our sentiments, and to which there *can* be no objection, on the score of correctness, propriety or charity.

* * * Suppose the word Unitarian had never been adopted by us, or suppose that we were now to disuse it, what advantage would result from it? Would it add to the number of our adherents, or give greater popularity to our principles? I believe not. I believe that in the end nothing is gained by timidity and cowardice, by concealment and disguise. It is better on every account—better for ourselves, and better for the cause of truth—that we should profess ourselves to be what we really are, than shelter ourselves under the cover of ambiguous phraseology; and, instead of putting our light under a bushel, to place it on a candlestick, that all may see and all may understand."—Pp. 14—17.

Scripture Illustrated from recent Discoveries in the Geography of Palestine.
With a Map. London—Simpkin and Co. 8vo. Pp. 32.

Scripture Vindicated against some Perversions of Rationalism. With a Sketch of the Lake of Galilee. London—Simpkin and Co. Pp. 47.

BOTH these pamphlets are from the rapid and able pen of the Author of the "People's Dictionary of the Bible." The object of the former is to bring forward numerous facts which serve to illustrate expressions, allusions, implications, occurring in the Old and New Testaments. These facts are mostly derived from the accounts given by recent travellers in Palestine, and relate to such topics as the situation of that country in reference to the surrounding countries, the heights and relative position of its principal hills and mountains, the valley of the Jordan, and other kindred subjects. So far as his space admits, the author shews us how entirely in harmony with these ascertained facts are the "Biblical implications and phraseology," and from the review of the whole case draws the fair inference that the Biblical writers were well-informed and trustworthy men. The following passage, however, will probably set before our readers the manner and matter of this little treatise better than anything we can say in the way of description of its contents.

"Did the prescribed space allow it, we could, by a minute investigation, shew the exact correspondence presented between the unchangeable geographical features of these high lands and the implications and statements of the Biblical history. * * *

In general it may be asserted that such an exact correspondence exists, and has become more manifest the more fully the country has become known. The natural features of that country are very marked; their lines are numerous and deep; they are also ineffaceable. What they were of old, that are they now. Here then is a permanent test of historical verity. A history which contradicts those qualities must so far be false, and by such untruth it brings on itself a general suspicion. A history which is ignorant of those qualities must have been written by men unable, if willing, to make a sufficient record, and who can scarcely claim to be natives of the soil. Our Biblical histories are free from these suspicions. Their writers possessed a most intimate acquaintance with the whole range of country. Its natural boundaries they well describe. Those natural boundaries are, with them, the boundaries of separate social communities. Sihon and Og, Reuben, Gad, Manasseh and the several petty Arab kingdoms, all take their limits from the natural lines of the country, and amidst many political and social changes those limits are strictly preserved. Then in pursuits, the Hebrews who settled on the east of the Jordan, were specially given to the care of cattle; while those who went over Jordan were rather habituated to agriculture. Admirably fitted for grazing were the uplands of Perea (Numb. xxxii. 1—4). Still do many of them present pleasing pictures of shepherd life. In Bashan you may find the oaks (Isa. ii. 13), the pastures (Jer. i. 19; Mich. vii. 14), the cattle (Deut. xxxii. 14), for which it is celebrated in the Bible. The 'kine of Bashan' of the present day may bear a comparison

with those which the country bred three thousand years ago (Amos iv. 1)." *Scripture Illustrated*, pp. 18, 19.

The other pamphlet is devoted to a vindication of the historical character of the narrative of the stilling of the storm on the Lake of Galilee, and the feeding of the five thousand, found in Matt. xiv. 13—36, and parallel passages. The author gives us an interesting account of the Lake of Galilee, its dimensions, surrounding scenery, and the changes to which it is subject, with other particulars of this kind bearing on his main object. A skilful use of this information is made to determine some points left unstated in the evangelical narrative, as for instance—

"I. From what spot on the western shore Jesus set sail. II. Where he landed, and whither he went on the eastern side of the lake. III. The place which the apostles quitted in leaving the eastern for the western shore. IV. The harbour or creek to which the apostles returned. V. The place of the boat when Jesus was seen and received on board."—*Scrip. Vind.*, p. 11.

In the course of a minute investigation, the author vindicates, successfully as we think, the trustworthiness of the simple Gospel narrative; shews us how certain statements or omissions of one Evangelist, as compared with another, or the turn of an expression, or the use of a particular word, afford satisfactory evidence of the actual occurrence of the incidents related, taken in the obvious, natural meaning of the account as it stands before us. A few sentences from the dissertation itself will again assist us to a knowledge of our author's main design and mode of proceeding.

"The minute investigation on which the preceding statements and observations are founded, has disclosed to my mind an agreement between the four Evangelical narrators which can, as I think, be accounted for on no other supposition than that they spoke of realities, and drew their accounts from credible sources. Matthew and John were in all probability eye-witnesses of the scenes we have spoken of. Differing, as in their Gospels they do, in manner, tone and impression, and, as so differing, proving thereby their personal individuality and historical independence, they are in all essential particulars found, in the points under consideration, to agree with an exactitude and minuteness that characterize trustworthy reporters, and, interchanging support, afford the student an evidence worthy his entire reliance. Each of the four Evangelists tells his tale in his own way, and with some variation. All of them are one in the great facts of the case, and they are in accordance not in statements merely, but in implications. The deficiencies of one being supplemented by the averments of another, a narrative ensues which is consistent in all its parts, and in agreement with the physical features of the country, with historical facts and scientific discoveries, ascertained some eighteen centuries after the recorded events. Surely narratives of which this may be said, are the product neither of fraud nor fancy."—*Scrip. Vind.*, pp. 14, 15.

In addition to this positive assertion of what we may term the obvious or natural sense of the evangelical account, the author dwells at some length on the explanation of the same passage given by the German Rationalistic interpreter, Paulus, on the interpretation of Strauss, on that of Gfrörer, and that of Von Ammon. In dwelling at length on these different expositions, and pointing out their untenableness, it appears to us that he has done an almost needless work. The best refutation of each is to establish the natural sense of the narrative, by shewing that the various leading incidents depend upon, imply or require, one another, and so form all together one compact and self-consistent whole; that it is impossible to strike out or explain away what is miraculous without destroying, or rendering essentially defective, the entire account. And this the author has excellently done in the earlier part of his treatise.

The value of these little works is increased by the two excellent Maps which accompany them—one of Palestine, the other of the Lake of Galilee. The former is a little volume of interesting information in itself.

Discourses and Devotional Services. By Russell Lant Carpenter, B.A. 12mo. Pp. 340. London—Whitfield. 1849.

THE author of this volume of Discourses is well known to the Unitarian public as the biographer of his revered father. The qualities of mind that appeared in the Memoir are distinctly discernible in the Discourses, although, as might be anticipated, seven years of study and the earnest pursuit of the Christian ministry have deepened and enriched the author's mind and added vigour to his powers. In the art of composition, the improvement is considerable, although there is in the fourteen discourses of which the volume is composed, an inequality of literary merit rather greater in degree than is desirable. We shall not attempt any elaborate description of this volume, or the former one to which we have alluded, but shall content ourselves with saying, that both indicate on the part of the author a thoroughly religious spirit. As a thinker and a preacher, Mr. Carpenter is evidently in earnest; both the choice of his subjects and the mode in which he handles them, shew that the gratification of fancy and taste, his hearers' and his own, has been always subservient to the faithful performance of his duty as a Christian teacher, and the enforcement of practical and spiritual religion. In knowledge of character, and the detection of the latent springs of human conduct, and, so to speak, the anatomy of the heart (especially in its morbid developments), the discourses shew, as might be expected, increased skill and aptitude. It is a recommendation of the discourses that, coming as they do from the pen of a young writer, and composed during the last ten years, a period of transition and intellectual restlessness, they give no countenance to theological crotchets and metaphysical paradoxes. The author was too intent on the great work before him as a preacher of the gospel, to indulge in affectation and mystical sentimentalism. He has not confounded the pulpit with the chair of the Professor of Theology, or the *rostra* of the Mechanics' Institute. In this he has a claim to our respect and esteem. The defect of this volume of discourses, as a statement of Christian motives and a persuasive to Christian practice, springs from the same source as their excellence—from the spirit of religious anxiety. There is a want of relief and cheerful hopefulness. We are too exclusively reminded of the bitterness which the heart of man cannot avoid, and too seldom invited to behold the Christian's joy with which a stranger doth not intermeddle. Peace and joy are indeed the mature fruits of the Christian life; they struggle into existence attended by anxiety and fear. We doubt not, as Mr. Carpenter advances in life and Christian experience, hopefulness will shine more and more unto the perfect day.

Without further preface, we will say a few words on the sermons separately, and offer one or two extracts. No. 1, entitled, "For it is Written," is a very pleasing and, in some parts, a striking exemplification of the uses of the written word of revelation. As a composition, it is creditable to the author's skill and taste. The introduction contains some very judicious remarks on the prevalent *Bibliolatry*, and its natural reaction, *Scepticism*.

"As some have been prompted to adore the word made *flesh*, they have bestowed a similar idolatry on the word made *letter*; and without reflecting that the word of God is whispered more or less to every human soul, they have revered it in the Bible—nay, the whole Bible—as if it were the very Deity himself. The Catholic bowed before the saint, encumbered as he might be by human frailty; the Protestant prostrated his understanding before the images which human minds had fashioned. His was a pantheistic worship. Every thing in the Bible seemed God. The inventions of man, if they found a place in the same canon with the inspirations of the Almighty, appeared alike divine. When the literal sense was too mean for his reverence, he allegorized; and even the tassels on the high-priest's dress were weighty with a spiritual signification. Superstition caused fatuity; things that differ were confounded; and the Christian defended his vindictiveness, narrow-mindedness and cruelty, if he could only shew that such had been the feelings of a Jew. That abuse has led to what seems to me an error of a contrary description. It is the fashion with some to speak of the

Old Testament as the composition of a semi-barbarous nation, as now completely out of date, and as by no means harmonious with those New Scriptures which contain our word of life. It is, however, difficult to draw a wide line of demarcation between the two volumes. If I may be allowed the expression, there is much that is Christian in the Old Testament, much that is Jewish in the New. In the New Testament, we find many opinions which time has proved to be fallacious; some of them the growth of a false philosophy, from which their predecessors were free; and the apostles, not thoroughly imbued with the spirit of Jesus, occasionally utter the angry tones of denunciation, and think of the vengeance and wrath, rather than of the love of God. In the Old, mingled with the transient errors which the unlearned and unstable wrest to their own destruction, are to be found the wisest lessons, the purest spirit and most heavenly aspirations. Each revelation was addressed to men and *through* men; and human nature had not so entirely changed, but what (*that*) there is a similarity in each. Whilst for the full understanding of the Old Testament, maturity of reason and discernment is required, it contains much peculiarly adapted for the early years of life. Those who withhold it from the young, lest they should imbibe its imperfect views and stern spirit,—and yet allow them to be deeply interested in the mythology and history of pagan Greece and Rome, and the warlike annals of our own quarrelsome ancestors,—strain out gnats and swallow camels.”—Pp. 2—4.

In the second discourse the preacher makes use of Ezekiel's chambers of imagery, resorted to by the ancients of the house of Israel, as an emblem of the secret and guilty thoughts that infest the soul of man. It was scarcely necessary for the author to tell us that this sermon was written prior to the publication of Mr. Martineau's sermon on the same striking text. It is evidently an independent creation. We think our author might with advantage have offered a contrast to those idolatrous images on which exclusively he discourses, by describing those spiritual comforts which in the multitude of his thoughts delight the soul of the Christian. Mr. Martineau closed his discourse by reference to “the image of Christ,” which he beautifully spoke of as “the central and holy light of every home.” It is by the admission of light into his foreground that the master painter discloses the massive depth of his shade.—No. 3, is an uncontroversial and practical discourse on praying in the name of Christ.—The next sermon, under the title “Flesh and Spirit,” presents some just and weighty thoughts, the effect of which is lowered by the unnecessary coining of the word *animalism*, and by the use of such homely phrases as “to lurk in a cellar,” “so bad a tenant,” “the house polluted by vermin and pestilential odours,” and “better lock yourself in a narrow yard.” No. 5, on “Walking in the Spirit,” is equally plain, without violating taste. The sixth discourse is entitled “Reprobate Silver,” (we prefer Blayney's “Reprobated Silver;”) and is full of sad thoughts on God's providence and human follies and sins. We have seldom read a more depressing sermon. A little light is shed on the subject at the close. A noble subject is suggested in the closing sentences, which deserved to form the staple of the discourse.

“As science is constantly shewing the value of that which had been deemed worthless, and enables men to extract precious metal from that which, in the days of ignorance, would have been discarded as waste; so that silver, to refine which the bellows had been burnt, and the lead consumed in the fire, and the founder melted in vain, shall be drawn forth by wiser methods; and though the wicked were not plucked away by the grasp of vengeance, they may be gathered to God by His hand of love. Thanks be unto Him who hath redeemed His children, not by terrors, but by the holy life, and pure spirit and heavenly affections, of His dear Son, Jesus Christ!”—Pp. 127, 128.

In the next sermon, on Dejection and Hope, there is a beautiful picture of the dejection of an affectionate and pious woman nursing a hopeless sufferer.

“There is a start of impatience, perhaps, from the tortured invalid; and tenderly she turns to relieve *his* pain, and in it loses her own. ‘Ah, thou who canst not forget thy suffering brother, thinkest thou thy *Heavenly Father* can forget thee?’—P. 142.

Of a passage that precedes, the beauty is injured by the admission of the word "muffled" for "repressed" or "concealed."

The 8th discourse, "The Harvest is Past," naturally partakes of the influences of the season to which it is adapted—one of clouds and darkness. In the 9th sermon, on the Resurrection, a highly ingenious yet perfectly appropriate use is made of the inquiry of the women at the sepulchre of our Lord, "Who shall roll away the stone?" as suggesting the various obstacles to our wishes, which exist chiefly in our doubts and ignorance.

The 10th sermon, on the Ascension, is the warm and earnest effusion of a mind possessed of undoubting faith in the risen and glorified Jesus.

The title of the 11th discourse explains its subject: "It is expedient for you that I go away." It suggests consolations to mourning survivors. The circumstances under which this discourse was composed will surround it with a very deep interest for all (how many!) who revere the memory of the late Dr. Carpenter.

The 12th sermon describes the crosses and disappointments of the Christian philanthropist, the lessons which they teach, and the alleviations to be found in faith and devotion. Some passages of this sermon will be read with the interest of an autobiography.

No. 13, the longest discourse in the volume, shews that the author is not scared by fear of sectarianism from avowing an enlightened zeal for "spiritual Unitarianism." On the groundwork of the paternal character of God he builds up the magnificent temple of Christian doctrine.

The 14th and last sermon, "All Men are Liars," is a stern rebuke of the insincerities of society, and the falsehoods into the utterance of which men of all classes are frequently seduced or forced. In the opening passage there is a quaintness that reminds one (and not pleasantly) of the 17th century. The composition of parts of this sermon might, to our taste, be improved. Is it not somewhat open to the charge of deliberately doing that which the Psalmist penitently confessed he did in his haste? There is, too, a ruggedness in the style, as if the author felt it a departure from sincerity to use other than the most obvious terms, however repulsive. Undisguised sincerity and perfect plainness of speech are, we believe, perfectly compatible with good taste and even elegance of composition. We are quite ready to admit that, with its faults, this sermon has much that is admirable. No one will be at a loss to discover the original from whom the preacher has derived the portrait of the lover of truth.

"There are others, again, who will not take the licence the world allows them. They do not understand how a man of honour can put that honour aside. They wish to be true in all circumstances. Their friend, their party, their business, their profession, is Truth. * * * Uprightness seems their great characteristic. It is stamped on their open brow; it is figured in their erect carriage; it looks out from their beaming eyes; it is heard in their distinct utterance, and is seen even in their handwriting. They are grieved if they have been ever inaccurate, or have conveyed a wrong impression. They not only use no deception, but they seem a stranger to it. They take your jesting lie for truth; and when at length you explain it to them, they cannot see the jest, for they are grieving at the lie. You are feeling that they are not thinking what man requires; that they are not careful for their honour; but are living as beneath the Divine eye, with hearts open to their Heavenly Father. You look at them and dare not be false; it is as though the word of God had touched your lips: you seem in a sacred presence. And if these, thinking of some venial deception, or long past, long mourned, long forsaken falsehood, call themselves *liars*, as they bend before the Holiest, shall we echo the charge? We may not,—we would not, if we might."—Pp. 292, 293.

The volume also contains an Office for the Communion and some Prayers.

We have spoken freely of this volume of discourses, pointing out what appear to us defects and blemishes; but we cannot conclude without expressing our admiration of their general ability, their high moral tone, and their very great practical usefulness.

INTELLIGENCE

DOMESTIC.

The Lindsey Commemoration at Catterick, Yorkshire.

The quarterly meeting of the members and friends of the Newcastle and North-of-England Unitarian and Christian Tract and Missionary Society, was held at Barnard-castle, Durham, on Sunday, August 28th. Assemblies for religious worship were called in the meeting-house of the Christian Brethren in the morning and evening, when two discourses were delivered by the indefatigable Rev. George Harris, of Newcastle-upon-Tyne. The services were well attended; and the discourses, which were able and eloquent expositions of their respective subjects, were listened to with deep attention, and no doubt with much profit. At two o'clock in the afternoon, a meeting was held to transact the business of the Society; and after the report and minutes had been read, addresses were delivered by reverend and lay speakers. At the conclusion, the adjournment of the meeting was announced to Tuesday, August 28th, at Catterick, near Richmond, Yorkshire, in commemoration of the excellent

THEOPHILUS LINDSEY.

Notices of this important and interesting meeting had been given to the various Christian societies of the Northern counties, and earnest solicitations to attend it had been sent to the friends of scriptural truth and piety, especially to such as revere the name and memory of Lindsey, the friend of Priestley and other contemporary worthies. An application had been made to the manager of the Great North-of-England Railway to convey the "Pilgrims" from Newcastle, Sunderland, Stockton, Darlington, &c., and back again, for one fare, which was readily acceded to. The morning was propitious, and the day beautiful,—a day well fitted for the commemoration of the holy dead,—a day on which glad sensations, awakened by the rich and beautiful scenery of the locality and the joyous communings of heart with heart, might happily mingle with sweet and pure remembrances of departed wisdom and piety, and with reverential and grateful aspirations to the holy and blessed God. And I doubt not that there was on that day, in many a breast, a reali-

zation of these emotions. The friends from various directions and distances met at the Richmond Railway Station between eight and nine o'clock, in number about 80 or 90; and after many a friendly and hearty greeting, nearly all sat down to an excellent breakfast, prepared in the Refreshment-rooms. As soon as the social repast was ended, nearly the whole of the company strolled off to the town to view that noble relic of feudal times, the Castle, together with other antiquities. The baronial fortress, which stands on a rocky mount, at the foot of which flows the Swale, and which was once the abode of a princely and powerful race, allied both by blood and marriage to the Royal Family of England, was a point of great attraction. The Keep, the most modern portion, with its massive walls, narrow loop-openings and dark and damp apartments, speaks trumpet-tongued of the doings of by-gone days. From the summit of this huge tower, to which all who were able ascended, the prospect is magnificent and beautiful. In sauntering round the Castle enclosure, one side of which overlooks the Railway with its station, which is as airy, light and cleanly, as the fortress is massive, dirty and gloomy, one could but contrast the very different states of civilization indicated by these two monuments of art. The latter symbolizes a portion of the wisdom of our ancestors; the former presents a specimen of that of our own times. The one tells of an age of intestine strife, dark, brutal and sanguinary; the other, of an era of internal peace and advanced civilization, science, art and commerce. There they are, two landmarks on the long track of time; and who but Young England can doubt which stands the nearer to the millennium of universal education, freedom, peace and the brotherhood of man? The thoughtful could hardly leave this place without adverting for a few moments to Archdeacon Blackburn, the celebrated author of the Confessional, who was born at Richmond, 1706, and in 1739 was inducted to the living of this town, where he constantly resided for forty years, during which he composed all his works.

As there were various pleasures to enjoy, and much business to transact in the course of the day, the time al-

lotted for each was necessarily very limited. And in consequence, between ten and eleven o'clock, various groups were seen wending their way, on an elevated walk, beneath the rich foliage of spreading trees, along the banks of the lovely Swale, to the interesting and extensive ruins of Easby Abbey, originally founded in the middle of the 12th century, and inhabited by "White Canons." The whole of this once vast and beautiful pile of buildings is now in a very dilapidated state, and the uses to which the different parts were applied cannot now, with any accuracy, be identified. It still, however, presents to the contemplative mind one of the many phases which the popular Christianity, in the course of its long and eventful history, has assumed, but which in this favoured land has happily passed away. However much it may be regretted by the antiquary and the man of taste, that this and many similar splendid erections have been allowed to fall into ruin, yet surely no enlightened Christian of any church can seriously wish for a return of those "good old times, when titled murderers and marauders might expiate their guilt by spending a portion of their ill-gotten wealth in founding monasteries, where lazy monks might prolong the dreary repetition of masses for their souls' repose."

After a brief stay at Easby, the "Pilgrims" began to stroll off towards Catterick. At a short distance from the Abbey ruins, omnibuses were in waiting to convey the ladies to the shrine of Lindsey. Between twelve and one o'clock, upwards of a hundred had assembled from Newcastle, Gateshead, Sunderland, Stockton, Darlington, Barnard-castle, Gilling, &c., on the spot consecrated by the labours and sacrifices of the Unitarian Confessor; and in the long room of the Golden Lion, one end of which butts against the burial-ground, in which stands the church, the scene of Mr. Lindsey's ministry of piety and love, the meeting was held for worship, refreshment and business.

The religious services were opened with the giving out of Roscoe's hymn, "Let one loud song of praise arise," by Mr. Brown, of Barnard-castle, and sung. The Rev. William Turner, now in his 88th year, read the Scriptures and offered an appropriate and impressive prayer, which was followed by the singing of Bowring's hymn, "In the cross of Christ I glory." The Rev. George Harris then delivered, in his

powerful manner, an eloquent and admirable discourse from Ps. cxii. 6 and Rev. xiv. 12, 13, in which he gave a sketch of the beneficent life and the varied labours and sacrifices of Mr. Lindsey, and an able summary of the testimonies in behalf of the unity and paternal character of God. The services were closed with singing and the reading of a very appropriate prayer in manuscript, written and composed by Mr. Lindsey, and now in the possession of Mr. Harris.

As the assembly dispersed for a short time to allow of the airing of the room and making arrangements for the festive meal, copies of the "Farewell Address" of Mr. Lindsey, reprinted for the occasion, were distributed at the door; and at every house in the village a copy of the same was left by the Rev. Mr. Frankland and Mr. Brown. Most of the "Pilgrims" now strolled through the place, and availed themselves of the permission to view the church, a building of no mean pretensions, erected in the 16th century by a lady and her son, of the Burgh family, of which there are several monumental crosses in the North aisle.

At half-past two o'clock, the "Pilgrims" had again gathered together in the large hall, and, being well prepared by their pilgrimage along the banks of the Swale, sat down to the festive board, well burthened with various viands. The cloth being removed,

Mr. HARRIS (who was in the chair) said, he had hardly expected to meet so many of his friends on that occasion. He rejoiced greatly that the gathering was so numerous, as it shewed the devotion of the Unitarians of the present time to the cause for which Lindsey lived and died. When that venerable confessor seceded from the Established Church, no Dissenting minister nor schoolmaster could legally exercise his vocation, unless he previously subscribed the Thirty-nine Articles. And even after the passing of the Toleration Act, Unitarians and Roman Catholics were still kept beyond the pale of the law. Mr. Lindsey, in consequence, could not legally conduct divine worship; and had it not been for Sir George Savile, Mr. Lee, the then Attorney-General, and other friends, the room in Essex House would not have been licensed. But we live in happier times; and there is present amongst us this day an interesting link, connecting the present with the past, and placing us almost in the presence of him whose

memory we are assembled to honour. I hardly need say that I allude to my venerable friend on my right, the Rev. William Turner. There is a striking incident which I must here relate. Mr. Turner, then resident in his father's house at Wakefield, assisted in receiving Mr. and Mrs. Lindsey on the evening of the day of their departure from Catterick; and now, after a lapse of nearly seventy-six years, he had made a pilgrimage with them to Catterick, to pay his tribute of homage to Mr. Lindsey's memory. (Applause.) He would now give—and Mr. Turner would respond to the sentiment—"The Memory of Theophilus Lindsey, fragrant as Sharon's rose: the remembrance of his sacrifices for Christian Truth is sweet even in death."

Mr. TURNER then rose and said—Our esteemed friend, the Chairman, has thrown upon me a duty which in itself is very gratifying; and I have only to regret that I shall not be able, not being an extempore speaker, to discharge it as I could wish. He has correctly said that I was personally concerned with Mr. Lindsey's reception in my father's house on the evening of the day of his resigning his living in this place. Mr. Lindsey and his lady, with Miss Harrison, afterwards Mrs. Cappe, of York, came to Wakefield from Catterick, and got there that same night. I remember my father being particularly struck with the circumstance, and also much gratified, because he was conscious that it was mainly owing to his and Dr. Priestley's efforts that Mr. Lindsey had been led to pay that attention to the course of inquiry which induced him to renounce the doctrines of the Church of England, and resign his living, and make so completely his important and conscientious sacrifice. I was then but twelve years of age, and yet I can distinctly remember the circumstances; although, of course, I was not capable of judging of the grounds on which he had been led to make this sacrifice. I remember that Dr. Priestley came over the next day from Leeds; and after a few pleasant and edifying days, spent in my father's house, Mr. Lindsey proceeded on to London, where he was taken in hand by Sir George Savile, the Duke of Grafton, and several eminent men, and divine worship was begun in Essex House. He commenced with a small chamber congregation, which subsequently became considerable; and he lived long and happily, continuing to

increase the number of his flock, and was held in respect and reverence to a very advanced age.—Mr. Turner resumed his seat amidst much applause.

The Rev. Mr. FRANKLAND, of Malton, responded to the next sentiment—"The glorious Two Thousand—the venerated forefathers of Protestant Nonconformity in England." Mr. Frankland, in a brief historical sketch, related the manner in which the Two Thousand, on the 24th of August, 1662, made sacrifices of their benefices, and went out of the Church, rather than obey the Act of Uniformity, adding that many of them were followed by their flocks. He then described the nature of the Five-Mile Act, and shewed that it was passed to cripple their labours in the Christian ministry, by drawing a circle of ten miles in diameter around every corporate town, within which no Nonconformist minister was allowed to come. He observed that even this did not satisfy the spirit of despotism, and the passing of the Conventicle Act quickly followed, which forbade more than seven persons to meet together for worship, otherwise than after the manner of the Church of England. But the Two Thousand, said the Rev. gentleman, obeyed God rather than man, and neglected not the assembling of themselves and their followers together. He (Mr. Frankland) exhorted all present to do homage to the memory of the Two Thousand, not because they were or were not Unitarians, but because they were faithful to God and their conscience; and, refusing to subscribe to creeds devised by man, forsook all and followed Christ. We, in our day and generation, are not, indeed, called upon to make the same sacrifices; but nevertheless every age has duties and demands of its own; and they would best honour the virtuous dead by imitating their example, and bearing open and faithful testimony to the truth.

The CHAIRMAN then proposed, "The Memory of Dr. Priestley, the friend of Liberty, the friend of Man," and alluding to the Birmingham riots, said they were honoured with the presence of a grandson of one of the sufferers, the Rev. John Ryland, of Bradford, who would now address the meeting.

Mr. RYLAND rose and said it was with the most pleasing anticipations, and which had been fully realized, that he had come to this celebration. Some of them had spent the last few days in this interesting district, and had visited localities sacred to Chris-

tian hearts—the birth-place of Wycliffe, the church which witnessed the sacrifice of Theophilus Lindsey, and the scenes consecrated by the labours of a Gilpin. Such men would be held in everlasting remembrance. The world needed examples of honesty, of men whose first care was to possess a conscience void of offence before God and man. The Rev. gentleman then, in an able and interesting manner, noticed the leading events in the life of Dr. Priestley, and commended the holy vigilance with which, while satisfying his thirst for knowledge, he cultivated the deep religious sentiment by which his great soul was imbued. Mr. Turner (said Mr. Ryland) had told them, in his pleasing reminiscences of a former generation, how Dr. Priestley came over to his father's house at Wakefield, to comfort and animate Mr. Lindsey in the hour of trial; and it would ever be a pleasing remembrance in his (Mr. Ryland's) mind, that on Sunday last he had the pleasure of meeting, in Newcastle, one of the inmates of that house in Wakefield, and of meeting him, too, in Hanover-Square chapel, a place from which his name could never be dissociated. Mr. Ryland concluded a very earnest and able address by exhorting Unitarians to copy the example of men like Priestley and Lindsey, and to do the work of their generation.

The CHAIRMAN next gave, "The Memory of the Rev. Edward Prowitt," who was formerly connected with the Particular Baptists, but subsequently was joint pastor of the General Baptist congregation in Newcastle, and who died at Catterick-Bridge, on a journey from Leicester, whither he had been to fetch his mother to his own home, which was then at Newcastle, and lies buried in Catterick churchyard.

The Rev. J. C. MEEK, of Stockton, after offering some remarks on the services of the day, and particularly on the eloquent and admirable address delivered by Mr. Harris, and with which they had all been so much delighted, moved that the Rev. gentleman be requested to print it.

Mr. BROWN, of Barnard-castle, seconded the motion, which was then put to the meeting and carried unanimously.

The CHAIRMAN, having expressed his consent to this request, gave, "Christian Union, founded on the recognition of individual Christian liberty, and the perfect Christian independence of the associated Churches."

Mr. GEORGE CLOSE, of West Witton (a lay preacher among the Christian Brethren), responded to this sentiment in a speech which called forth much applause.

Thanks were then voted to the Chairman (which, indeed, were eminently due for the excellent arrangements that he had made for the comfort and enjoyment of all), on the motion of the Rev. Mr. WRIGHT, of Sunderland, and seconded by the Rev. JAMES M'DOWELL, of Stockton; and the meeting was closed with singing and prayer.

The company then reluctantly dispersed from the spot consecrated by the pious labours of the venerated Confessor, and bent their steps towards their respective homes.

Thus ended a day with which will long be associated the most pleasing reminiscences. And it seems natural to imagine, that, could the excellent Lindsey have looked down, from his exaltation amidst the throngs of saints and angels, upon this humble attempt to assert and magnify those great truths and principles which he, in less auspicious times, so ably and consistently advocated in his learned works and pious labours, it would receive his hearty approval.

There are many other events which give a peculiar interest to this district, and render it memorable. Near the site of the present village stood the Cataractonium of Ptolemy, once a large and fair city, but which appears to have speedily fallen into ruins, after the final departure of the "Legions" from the shores of Britain. In the 7th century, Edwin, the Anglo-Saxon King, had his palace at Gilling, a village at a short distance from Catterick, where he listened to the disputation between his own Pagan priest and Paulinus, a Roman missionary, on the comparative merits of Saxon Paganism and Christianity, and by which conference he was converted; and the King and his whole court immediately after received Christian baptism. A short time after, as many as three thousand—according to Camden, ten thousand—of his subjects were baptized in the waters of the Swale, near Catterick. And thus it was near this village that the gospel was first planted in the North of England. In this neighbourhood, that star of the Reformation, the celebrated Wycliffe, was born, either at Hipswell, on the Swale, or at Wycliffe, on the banks of the

Tees, which in its course approximates to Richmond. And thus this district has attractions for all Christians, Catholics and Protestants, Conformists and Nonconformists. It may be mentioned as a testimony of the great salubrity of the district, that on the banks of the Swale the famous Henry Jenkins was born and lies buried, having died at the age of 169. Long after he was 100 years old, he was accustomed to wander by the side of and wade the waters of this stream, in pursuit of trout and salmon.

Stockton-on-Tees.

J. C. M.

Opening of the New Unitarian Chapel at Carmarthen.

The friends and promoters of pure and scriptural Christianity, although not numerous, had long felt the want of a commodious place to conduct their religious services, and dedicated to the worship of *One God the Father*, in the above place. A few of them met in a friend's house in March last, when it was resolved to select a proper and eligible site for a chapel, school-rooms, &c., and the foundation-stone was laid early in April, the minister engaging to secure the funds necessary to complete the undertaking.

By the assistance of Unitarians in Carmarthen and the neighbourhood, and the liberality of orthodox friends of all denominations in the place, sufficient aid was soon contributed to enable the contractor to proceed with the erection.

During the Midsummer vacation, the minister visited London and other places, where he met with much kindness and liberality, and had not ill-health interfered with his mission, a sufficient sum would have been raised to defray the expense, and the chapel would have been opened free from debt. As it is, some additional assistance from friends in England will be requisite, and during his next vacation Mr. Lloyd intends to appeal personally for their sympathy and aid in the good cause. For nearly twenty years he has given his services gratuitously, and whatever funds may be raised from pew-rents, subscriptions, &c., shall be devoted exclusively to the objects contemplated by the erection of the chapel—the moral and religious improvement of all classes connected with it.

The chapel was opened on Wednesday, the 29th ult. The English services were conducted, both morning and

evening, by the Rev. G. B. Brock, of Swansea, and the Welsh by the Rev. Owen Evans, Cefn, near Merthyr, and the Rev. John E. Jones, Bridgend. Mr. Brock's text in the morning was Psalm cxxii. 1, from which he made an eloquent and impressive appeal upon the "Duty, Profit and Pleasure of Social Worship," especially when offered to "one God the Father." The importance of *truth* in reference to the Object of worship, was forcibly pointed out, and the necessity of having clear, decided, truthful views of the nature and attributes of the "Everlasting Father" strongly urged. The peculiar reasons of rejoicing on the part of Unitarians when assembled to worship in accordance with their simple faith, and in strict conformity with the example of Christ, constituted the main topic of the discourse. All seemed powerfully impressed when the preacher appealed to the uniform practice of the Saviour himself in reference to the great Object of worship. "*Christ never prayed but to the Father;*" and in the beautiful and comprehensive form according to which he has strictly enjoined his disciples to pray, the Father, and the Father only, is addressed. Not a syllable in the whole records of the life and practice of Christ about "Father, Son and Holy Ghost, three Persons and one God." Throughout this beautiful discourse, the moral and spiritual advantages of Unitarian over Trinitarian views of God, and the nature and object of worship, were explained in a truly Christian spirit, but with that uncompromising tone and manner which must ever characterize the earnest and faithful disciple of Christ. The grounds upon which Unitarians separated themselves from orthodox churches, and built places of worship where they might offer prayer and praise to the Father alone, were fairly and forcibly stated. "No Unitarian could conscientiously and sincerely worship within any other walls."

The evening discourse was a sequel to that of the morning, not only in regard to time, but also subject-matter—"the Ground of Confidence on the part of the Unitarian in the Nature of his Interpretation of the Divine Word." He brought his reason—"the light within"—to bear upon the words of Christ, and those words bore the test of scrutiny and examination, when properly understood. The Unitarian had nothing to fear, but every thing of hope, from inquiry and investigation.

In this discourse the leading doctrines of Unitarianism were explained and defended. The preacher appealed principally to the life of the Saviour, as the practical embodiment of his teaching, for proofs of his views. If Christ was practically a Unitarian—if he invariably prayed to the Father only, and taught on all occasions that repentance and reformation were the only terms of acceptance with God, he must have been so theoretically; for with him, in whose mouth there was no guile, practice and theory must have been identical. The discourse throughout evinced the sincerity of the preacher, and was eminently calculated to awaken the zeal of the Unitarians for the service of "One God the Father," as well as to impress all present that it was not a subject of *small importance* whether worship was paid to the "*Father only*," according to the direction and practice of Christ, or to a Triune Deity, according to the teaching of human creeds.

The Welsh discourses were also excellent—the one upon the heavenly and supernatural character of the teachings of the "Man of Nazareth," shewing most clearly that Christianity stands or falls with the historical evidence of its truth; the other, explanatory of the character of God, of his dispensations towards all his moral creatures, and of the *means* by which he has destined to prepare them for glory and immortality. The chapel was crowded both morning and evening, and many of the leading members

of the different denominations in the town were present, *with their ministers!*

*The New Chapel at Hope Street,
Liverpool.*

It will gratify the Unitarians of England to know that the Rev. James Martineau has returned from his year's foreign residence, and is about to recommence his important ministerial labours at Liverpool and his professional duties at the New College, Manchester. The splendid chapel erected for him in Hope Street by his attached congregation is to be opened on Thursday, Oct. 4th, when the devotional service will be conducted by Mr. Martineau, and the sermon will be preached by Rev. Thomas Madge, of Essex Street, London. On the following Sunday morning Mr. Martineau will preach, and in the afternoon the sermon will be preached by Rev. Charles Wicksteed.

Oldbury Lecture.—At the anniversary of this Lecture, Sept. 12, instituted in commemoration of the ejected Nonconformist ministers,* the service was introduced by the Rev. James Cranbrook. Two sermons followed: the former, by the Rev. Thomas Bowring, on "the contrast of fallacious with sure marks of genuine Religion" [Malachi iii. 13]; the other, by the Rev. Robert Wallace, on "the Christian Theocracy" [Luke xi. 2—"Thy Kingdom come!"].

* Orton's Letters to Dissenting Ministers, Vol. II. 148.

MARRIAGES.

Aug. 4, at the Presbyterian chapel, Bury, Lancashire, by Rev. Franklin Howorth, JOSEPH BILLINGTON to MARY ANN POWELL, both of Nuttall, near Bury.

Aug. 30, at Little Portland-Street chapel, by Rev. Edward Tagart, WALTER WILLIAM ALDRIDGE, Esq., of Gray's Inn and Clifton Road, St. John's Wood, to ELIZA MARY, eldest daughter of Henry Robert ABRAHAM, Esq., of Mountfield House, Harrow Road, and grand-daughter of Robert Abraham, Esq., of York Terrace, Regent's Park.

Sept. 2, at the Presbyterian chapel, Bury, Lancashire, by Rev. Franklin Howorth, JOSEPH HOYLE to ANNE KERSHAW, both of Pimhole, near Bury.

Sept. 6, at Cross-Street chapel, Manchester, by Rev. J. G. Robberds, Mr. JOHN SHEPHERD FLETCHER, surgeon, of Lever Street, to HELEN, second daughter of Mr. JAMES CHORLEY.

Sept. 6, at Hackney, by Rev. J. Boucher, HENRY LEMANN, Esq., of Port Philip, youngest son of F. Lemann, Esq., M.D., of Bathampton, to MARY, second daughter of the late Mr. EABLES, of the Bank of England.

Sept. 19, at the Old meeting-house, Warminster, by Rev. T. J. Read, WILLIAM MILTON to ANNE MEADE.

OBITUARY.

REV. SAMUEL WOOD and REV. HENRY COLMAN.

Of the excellent and deeply-lamented man first named, we hoped to be able to give in our present No. a suitable obituary memoir, but we have been disappointed. In the mean time we are enabled to offer our readers an interesting extract from a sermon preached by the Rev. Dr. Hutton at Carter Lane. The text of the sermon was 1 Kings viii. 18, "And the Lord said unto David my father, Whereas it was in thine heart to build a house in my name, thou didst well." The reflections suggested by the text the preacher enforced, in conclusion, by a reference to the recent deaths of the Rev. Samuel Wood and Rev. Henry Colman, of Boston, Massachusetts.

"Of the importance of registering our good intentions, where we have the power, as speedily as possible in action,—of doing *what* we can *while* we can,—we have had not a few impressive admonitions of late. Since I last met you, my friends, some active and efficient labourers in God's vineyard have been summoned suddenly and unexpectedly from their work of love. The good things that they have actually done remain to bear witness of them. What it was in their hearts to do,—what they would have done had life and power remained,—God indeed has seen, and will not forget, but we can derive little or no benefit from. They did well in that it was in their hearts; but their good thoughts and virtuous intentions are lost, if not altogether, yet in great part at least, to us and to the world. The liberal things that they devised, *their* instrumentality can no longer accomplish; and so, my friends, it will probably be with many of *our* good plans and holy purposes, if we do not act promptly on the Wise Man's counsel, 'Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor wisdom, nor knowledge in the grave whither thou goest.' Little did I think, when I left you a few weeks since, that we should so soon have to lament the loss of so valuable and valued a friend, so active and zealous a coadjutor in the great cause of religion and virtue, as the late excellent Mr. Samuel Wood. An affectionate tribute has already been paid to his memory, in this place, by one of the com-

panions of his youth.* Let one who knew him only in his later years, but learned, nevertheless, to appreciate the solid excellence of his character, add his brief testimony. I pretend not in this instance,—I never do in any,—to strike the balance of his virtues and defects, or to anticipate the final award of Him who alone 'decidedly can try us.' I merely state, in humble deference to a higher judgment, my own strong impression, that Mr. Wood was a pure-minded, truth-speaking, honest man,—an 'Israelite indeed, in whom there was no guile,'—an active, zealous, persevering labourer for others' good, and that, too, though his worldly circumstances would have permitted him to be idle and self-indulgent,—one who was willing to spend himself and to be spent for his brethren's benefit and in his Master's cause,—one who, having freely received, wanted not the heart to give freely. I need not tell you, for you yourselves have seen and know, that the deep interest which he felt in the cause of human education and improvement found constant expression in the active energies of his life, and occasionally in the useful productions of his pen. That it was in his heart to do still more and greater things, and, had his life been spared, to build what may well be regarded as, in the highest sense, a 'temple to God'—a house of training and instruction for God's children, is well known to all his friends; but 'his breath hath gone forth, he hath returned to his earth,' and for *us* and *ours* many of his good thoughts 'have perished.' Not so, we trust, for *himself*. So far as they were genuine and sincere, and would have borne fruit in action had he lived to realize them, so far they are his for ever, and are gone with his works to bear witness for him before the throne of God. 'He did well in that it was in his heart.' But what is our ground of hope that it was indeed in his heart? We find it in the testimony of his life. He did *much*, and we therefore readily believe that he would have done *more*. Brethren, let our actions be like his, and then may we hope to have credit for our good intentions also.

"Since I last addressed you, another

* The Rev. P. Cannon, of Wakefield, a fellow-student of Mr. Wood's at Glasgow, who commemorated his high moral and religious worth in a sermon preached at Carter Lane, August 26th.

friend, one who has more than once delivered the word of exhortation to you from this pulpit, has been removed from amongst us. Of him I knew, and can therefore say, less; but in the little that I did see of him, I found much to interest me, and believe that there are some amongst my hearers who can testify, from a much more intimate experience, to the good qualities of his mind and heart. The moral of his death he shall read to us himself. Having referred, in a letter to one of his family, bearing date Jan. 26th, 1848, to the death of two valued friends in his native land, Mr. Henry Colman thus proceeds—'These and several other deaths have impressed me a good deal, and remind me that I am in the front ranks, where the shafts fly thickest. I must bide my time. I have no fear of dying; not because I have any confidence in myself; not because I am self-satisfied; not that I feel I have done my duty; but because my reason, and all my reflections upon this world and the course of Divine Providence, satisfy me that this life is an unfinished state, a mere introduction; next, because I believe that Jesus Christ was commissioned to assure men of a future life, though we are left wholly in the dark as to what that future life shall be; and lastly and above all, because I feel myself, in life and death, entirely at the disposal of my Creator, from whom I cannot separate myself if I would,—from whom I would not separate myself if I could,—and in whose wisdom and unbounded and unchanging love and goodness, forgiveness and mercy, I confide with my whole soul,—and if my affection and confidence were ten thousand times as strong as they are, I feel that they would still be a very imperfect tribute to His adorable perfection. * * * I wish very much to finish the works which I have undertaken. No individual's labours, I am perfectly aware, are of any great consequence to the world, and the works of many infinitely superior in endowments to myself are destined to be swept along into oblivion on the common and ever-flowing tide of mortal affairs; yet I think I never had the power of doing so much good as at the present time.' Alas, he who not long since wrote thus modestly, wisely and beautifully of himself and of human life, is no more! We too are mortal. While we live, then, let us live unto God, that when we die we may die unto God,—that living or dying we may be his! Amen."

May 21, aged 76, at the Hollins, near Birmingham, MARTHA COOKE, relict of the late Rev. Joseph Cooke, of Rochdale. Her respected husband was originally a circuit preacher among the Wesleyan Methodists, but being deemed unsound in the faith, he was expelled by the Conference. He was not, however, deserted by the people amongst whom he laboured; at Rochdale, Newchurch and other places in that district, societies were formed, and in two cases chapels were erected for the worship of God and the extension of religion under Mr. C.'s able and popular guidance. These societies felt it their duty to inquire freely for divine truth from the Scriptures alone, and they became, without knowing there were any others in the world of like sentiments with themselves, Unitarians. The venerable subject of this memoir, after much serious and prayerful investigation, arrived at the same conclusions. Her husband died comparatively young, leaving a widow with the charge of five children. In these circumstances she undertook the establishment of a school, and by this means for many years maintained herself and her family. The seeds of the father's complaint seem, however, to have been transmitted to the children, and in the course of time every one died, two of them being married persons at the time of their death. No representatives survive. The mother lived for some years in the household of the minister of Blackwater-Street chapel, Rochdale, and accompanied him as a part of the family on his removal to the charge of the congregation at Bury, Lancashire. Having resided here about seven years, she removed to West Bromwich, whence she removed with the niece, with whom she had been living, to Shenstone, near Lichfield, to dwell with her sister; and in a few years removed with the other members of the household to the Hollins, near Birmingham, the residence of her cousin, the Rev. Rann Kennedy. Here she passed the remainder of her days in the peaceful and quiet literary pursuits which had always possessed a peculiar charm to her active and cultivated mind. She was through life distinguished for depth of thought, liveliness of fancy, refinement of taste, and devoutness of heart. The effusions of her pen, as seen in her correspondence, indicate much superiority of mind, and both richness and fastidiousness in the expression of its thoughts. She maintained great steadfastness in the belief

of the unity, supremacy, and unpurchasable goodness of our Heavenly Father, and the glorious doctrine of forgiveness and immortality as revealed by Christ. These had been the consolation of her widowed and afflicted years; they were the joy of her declining days, and her stay in death.

August 27, at Umberslade, Warwickshire, in the 76th year of his age, JOHN GREAVES, Esq., of Radford, near Leamington, after a short illness, and in the hope of a resurrection to the blessed life revealed by our Lord Jesus Christ.

The best notice that we are able to present of this estimable man is the concluding part of the sermon delivered on the Sunday after his interment, by the Rev. T. L. Marshall, in the High-street chapel, Warwick.

The text selected was from Proverbs x. 7, "The memory of the just is blessed." Having discoursed on the spiritual remembrance which the departed righteous leave behind them, firmly impressed on the minds and hearts of their surviving friends and relatives, and described the character of the just man according to the scriptural idea, the preacher addressed the congregation in the following manner:

"Before concluding this solemn service, I should not do justice to my own feelings nor to those of my stated hearers, if I were to omit paying a tribute of high respect and affection to the memory of him who so lately departed from the midst of us.

"It belongs not to this holy place to speak of the dead in the language of empty eulogy. And of him a far worthier, a more enduring memorial is left, in a life which was marked with traits that secured him the respect and esteem of all who had the privilege of his acquaintance.

"Our departed friend and fellow-worshiper was a *just man*, in the comprehensive meaning that word is intended to have in the text, and which has been given to it in this discourse. The integrity of his conscience and the integrity of his life were with him 'the pearls of great price' which he preserved at all hazards by an undeviating adherence to what he believed to be right and true. Honourable and upright in all his intercourse with his fellow-men, his character was plain, straightforward, open as the day to all the world.

"He was eminently kind, sympathizing and benevolent; and there can be few in this congregation who are unaware of the

deep interest he manifested in all the generous and liberal movements of the age, in all that tended to promote the great cause of the social and moral improvement of the human race. He felt it just and right that he should love and do good to others as he had opportunity, that he should exercise compassion towards the wretched, charity to the weak and destitute, condescension and kindness to the lowly. He felt that *justice* required him to sympathize with man, and to remember that the poor, the ignorant and depraved, who throng the by-paths of life, were sharers with him in a common nature, beings equally precious in the impartial regards of the Universal Father. Mindful, therefore, of the uses and responsibilities of wealth, he was never backward to relieve the wants of the poor and aid judicious plans for the benefit of others.

"Although he made no ostentatious profession of religious sentiments, I believe him to have been a truly devout and religious man. In the maturity of life, private reading and reflection led him to a sincere and conscientious belief in the principles of Unitarian Christianity, and for a long series of years he regularly worshiped within the walls of this chapel, and deeply interested himself in the prosperity of our religious society. While firmly attached to what he believed to be Christian truth, he was eminently *unsectarian in spirit*. While he scorned to make any concealment of his own principles, his mind soared beyond the narrow limits of sect and party, learned to respect the sincere convictions of the members of other churches, and to appreciate goodness, truth, piety, wherever they might be found. These he knew were the all-essential requisites of religion; and where these were discerned, there he rejoiced to recognize the true disciples of Christ and the members of his Holy Catholic Church.

"In a word, his generous heart was animated with sentiments of the most enlarged charity and benevolence; and the principles of truth, honour and justice, spoke from his lips and had a noble fulfilment in his life.

"I rejoice in being able to confirm my own imperfect impressions of the character of our departed friend by the words of one who knew him from an early period of his life, and who in a voluntary communication pens the following just and appropriate tribute of respect:

"'I had long enjoyed the privilege of knowing your deceased friend and fellow-worshiper, and have uniformly admired

and esteemed his character. With excellent good sense he combined, in no ordinary degree, kindness of temper and manners, and a steady attachment to the interests of freedom, truth, justice—in a word, to the highest welfare of his race. He was eminently honest; but while he never compromised his own principles, he was at the same time considerate of the situation and feelings of other men. He was greatly and deservedly valued through no limited sphere. It is, however, in the home which he adorned and blessed that he will be most of all missed.

"Happily, his surviving friends and relatives can and will avail themselves of the consolations supplied by memory and hope—by 'the memory of the just,' and by a hope extending infinitely beyond the bounds of sense and time."

Sept. 6, at Godley, near Hyde, in the 81st year of his age, Mr. RANDAL HIBBERT. The memory of this venerable and upright man is entitled to something more than a passing obituary notice, although his simple and unostentatious life was not marked by any uncommon events. He was born in 1769, on Godley Hill. His father belonged to the class of English yeomen, and was a member of the Church of England.* His mother was a firm Presbyterian, and a member of the congregation at Gee Cross, of which

the Rev. George Checkley was then the pastor. It was arranged between this worthy couple that the sons should be educated in the religion of their father, and the daughters in that of their mother. Probably under the influence of a strong attachment to his mother, Randal Hibbert shewed in early boyhood so strong an aversion to the service of the church at Mottram, where his father was in the habit of attending, that the good man of his own accord proposed that the agreement should be waived, and that the boy should be brought up a Presbyterian. This arrangement was accordingly carried into effect; and never was a religious profession more marked by constancy and regularity than his. He was apprenticed to a woollen clothier at Stayley; and notwithstanding rough roads and bad weather, and many intervening miles, he was enabled in after life to say, that during the seven years of his apprenticeship he only once omitted attending the services at Gee-Cross chapel. From an early period of his life he took an active part in the affairs of the congregation, and by assisting the choir, and various other ways, manifested his interest in the principles which were the bond of union to the English Presbyterians. In the year 1789, the Hyde congregation joined in the attempt made by the Protestant Dissenters of England to obtain the repeal of the Test and Corporation Acts. Public meetings were held in central places, to which delegates were sent from the surrounding congregations. Thus at Nottingham, the delegates of the counties of Nottingham and Derby assembled under the presidency of Rev. George Walker; at Wakefield, the ministers of the West-Riding of Yorkshire met under the presidency of Rev. W. Wood; and the delegates of the congregations of Lancashire and Cheshire assembled at Warrington. In these proceedings Mr. Hibbert, then in his twentieth or twenty-first year, took part; and his name is found in a list, still in existence, of twenty members of the Hyde congregation who subscribed towards defraying the expenses of the application to Parliament. Throughout life, Mr. Hibbert was ready with his voice and purse to aid the cause of civil and religious liberty. Not less zealous was he in promoting the cause of education. Of Sunday-schools he was an early and, according to his means, generous friend. At the recent anniversary sermon preached in behalf

* John Hibbert appears in his conformity to have departed from the principles of his family, for there are traces in the register of Dukinfield chapel of the Hibberts having been amongst the earliest Nonconformists of this part of Cheshire. The chapel at Hyde was erected in 1708, and the name of a lineal ancestor of Randal Hibbert appears as a trustee in the first deed—the name of Hibbert appears in every deed of the chapel hitherto made. Had Mr. Hibbert lived a few weeks longer, his own name would have appeared in a third deed; he outlived two generations of trustees. By the genealogical investigations of Dornig Hibbert, Esq., Barrister-at-law, it appears that the Hibberts of Godley were a branch of a family of the name of Hibbert or Hubert, settled at Marple, a neighbouring township of Cheshire, as far back as the reign of Edward IV. They were joint lords of the manor with the Bradshaws, from whom sprang the regicide President.

of the Sunday-schools at Dukinfield, by Rev. Dr. Montgomery, Mr. Hibbert attended, and stated the remarkable fact that he had been present at every anniversary sermon preached for those schools since their original establishment, by Rev. James Hawkes, in the year 1800. In addition to supporting the Sunday-school connected with his own and other places of worship, Mr. Hibbert joined with his sons in establishing both a Day and Sunday-school near his own residence, and erected not merely commodious school-rooms, but also a suitable residence for the master and mistress of the establishment. Latterly, he took a very lively interest in the success of the plans adopted for instructing the people in the science and practice of music; and it was a pleasant sight to behold this venerable old man attending night after night, encouraging by his presence, and sometimes by his hearty applause, the young people of the place—many of them his own workpeople—in their efforts to improve themselves in the charming accomplishment of vocal and instrumental music. To these and other philanthropic undertakings he was incited by a strong sense of justice. He felt that he was bound to do what he could for the welfare and improvement of those by means of whose industry he had acquired a competency. Under a plain, if not blunt exterior, there was a kind and compassionate heart. His sympathy was always with the weak and unprotected. In his temper he was warm, but his resentments were always short-lived, and his friendships were firm and unfailing. No one that knew him ever doubted his sincerity. He did not follow the business to which he was apprenticed; but, by the death of his grandfather (his father died when he was young), coming into possession of the small family estate, he turned his attention to farming. He married Sarah, the daughter of Mr. Thomas Turner, of Godley, who proved a most affectionate partner whilst she lived, and who, after her departure, was mourned by him with sincere and lasting sorrow. She bore him fourteen children, of whom twelve grew to man and womanhood, and eleven survived him.—Mr. Hibbert was one of the first to observe the capabilities which the neighbourhood of Hyde presented for the conduct of the cotton business; and about fifty years ago he built a small mill, which he let to his friends, the late Messrs. Ashton. In this mill they laid the founda-

tions of the extensive manufacturing establishments which have so enriched the neighbourhood. At the termination of their lease, Mr. Hibbert himself became a manufacturer, but never gave up his farm or felt diminished interest in it.—Few have been permitted by a gracious Providence to live a happier life than the subject of this brief memoir. He enjoyed to the last almost uninterrupted health, never remembering, previous to his last seizure, having been confined to bed an entire day by illness. His hearing was latterly somewhat affected, but he could to the last read with ease and enjoyment. On the last Sunday of his life he appeared unusually well, attended his accustomed place of worship, both morning and afternoon, visited the grave in which the remains of his beloved wife slept, gave directions for the stone being cleaned, and spent the evening surrounded by his family, talking with more than his usual animation and benevolence of old times, and persons long passed away. The next morning he was struck with apoplexy, and except for a short interval or two, during one of which he expressed his belief that his summons was nigh, he did not again awake to conscious life. His spirit passed away without a groan, on the third day after his seizure. Never did a more gentle dismissal close a life of tranquil enjoyment. He was followed to his grave by his six sons, and numerous other relatives and descendants. On the following Sunday, the Rev. James Brooks paid a just and affecting tribute to the memory of his friend, the last survivor of the heads of the congregation who invited him to undertake the ministry amongst them 44 years ago! Seldom, he observed, had it been permitted to any minister to address the same hearer so frequently, and never, probably, had one individual attended the same house of prayer with regularity and frequency equal to that of his deceased friend, who had worshipped in that spot for seventy-five years. Mr. Brooks's discourse was founded on Gen. xv. 15, "Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." The chapel, notwithstanding a very wet day, was filled by a large congregation, including many members of neighbouring congregations. The choir of the chapel paid a spontaneous and gratifying tribute to the memory of a kind and constant friend by appearing in mourning.

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[VOL. V.

EXPEDITION TO THE RIVER JORDAN AND THE DEAD SEA.*

ALTHOUGH the Dead Sea lies within sight of the Mount of Olives, the efforts of geographers to obtain correct information respecting it have hitherto proved singularly unsuccessful. Most travellers content themselves with visiting the N. W. coast, bathing in its waters, and perhaps taking an imperfect barometrical measurement of its depression below the Mediterranean. Such were the visits of Robinson, Schubert and Russegger. The recently published narrative of Captains Irby and Mangles details their visit, nearly thirty years ago, to the southern shore of the lake. But they did not venture on its waters. Mr. Costigan, an Irish gentleman, not long since transported a boat from Acre to the Lake of Tiberias, and thence descended the Jordan. But though he passed eight days on the sea, the effects of the voyage were such that he died at Jerusalem, before he had communicated, even verbally, any of its results. Lieut. Molyneux, H. M. S. *Spartan*, followed the same course in 1847, but, in descending the river, had the misfortune to be separated from his men by an attack of the Arabs. Undeterred by this mishap, he took a two days' cruise on the sea, but, assisted only by his dragoman, was unable to make any scientific observations. He also died of fever immediately on rejoining his ship. Lieut. Dale, second in command of the present expedition, suffered the same fate. Messrs. Moore and Beke, who, to survey the sea, transported a boat from Jaffa to Jericho, were compelled by the fears of their native assistants to leave the work unfinished; and have not yet, so far as we know, made public the result of their labours. The report of the Trigonometrical Survey of Palestine, under Lieut. Symonds, also remains unpublished. Were it not for the work before us, the geographer might almost be tempted to believe that the old curse of Sodom still hovered over this desolate sea.

Captain Lynch's book, however, will hardly satisfy the expectations of the scientific public. It contains, indeed, much valuable information. But what might have been an interesting and important report, has been swollen into a bad, pompous book. Only two-fifths of it are occupied with the Jordan and the Dead Sea. The rest describes a route which is traversed fifty times a year, and has never been worse described than by Captain Lynch. There is more picturesqueness in a chapter of Miss Martineau or of Eothen than in this whole book. That it has failed is hardly to be wondered at; for, in the present day, it requires more than ordinary talent to put before us in a new and pleasing light places so

* Narrative of the United States Expedition to the River Jordan and the Dead Sea. By W. F. Lynch, U. S. N., Commander. London—Bentley. 1849.

well known as Smyrna, Constantinople, Jerusalem and Palmyra. But it would have been well if Captain Lynch had adhered to his expressed determination (p. 453) to shorten his notes, and recollected his modest declaration, that any attempt of his to compete with some former travellers, "would be like one endeavouring to rival the lightning of heaven with the artificial fireworks of earth."

We might perhaps be less dissatisfied had Captain Lynch shewn any disposition to relate the commonplaces of his voyage in a brief, sailor-like style. But he evidently took up his pen with the intention of not laying it down till it had completed 500 pp. 8vo. Perhaps the threatened "Narrative of the Expedition, said to be by a member of the party," was of that length, and the publishers insisted that one book should be as big as the other. Some such hypothesis is necessary to explain the various impertinences which meet us in every page. Cape Trafalgar suggests reflections on the moral character of Nelson, a description of the battle, and a little general morality on war, to the extent of a page and a half. At Smyrna we are plunged, without a word's warning, into a dissertation on crime, in which we are twice informed that the Genius of Punishment has "a dark countenance and fiery eye,"—are treated to a Brahminical tradition, and reflections on the history of England in the 17th century, besides other minor incidental matters. "All which reflections," says our author, "have been indulged in order to strengthen the mind to contemplate a dire necessity, and to prepare it for the recital of a shocking circumstance attendant on a legal execution here." In Turkey we have page after page on Turkish weakness, Russian ambition, and the influence of Christianity on woman. Near Jaffa we have the character of the North American Indian elaborately delineated, to fill up three pages, and allow of his being compared with the Bedouin. And, after all this, no one can wonder that occasion is taken at Jerusalem to preach a long sermon against the "intellectual pride" of those unfortunate travellers who cannot feel devotionally inclined in the holy places of Palestine, when their reason is not convinced that the local traditions are genuine.

Nor, when Captain Lynch condescends to straightforward narrative, is his classical ignorance less than his tediousness. He tells us that the Mediterranean Sea was "held by the ancients, as its name imports, to be the centre of the earth." The name was never applied to the sea in classical times, and only means that it is on all sides surrounded by land. Calypso he mistakes for the name of an island. He calls the ancient name of Ephesus Morgas, for Morges, and places Lesbos in the "Adramatic Gulf." Callirrhœ, the name of the hot springs on the Dead Sea, he invariably spells Callirohoe. Nor does he seem to be aware that mythology is not as authentic as history, or that there is a single disputed point in ancient geography. He unhesitatingly identifies the island of Calypso with Gozo; visits at Smyrna, apparently with perfect faith, the cave of Homer and the bath of Diana; tells us that Helen was born at Cythera, and one of the Sybils at Samos. And taking into account the trite classical allusions scattered up and down his book, we cannot help suspecting that Captain Lynch drew his geographical and mythological information from no more authentic a source than the familiar pages of Lempriere.

Turning to the part of the book which actually relates the labours of

the expedition, we think that it must be very unsatisfactory to the scientific geographer; for whatever scientific information we find here is only incidental. Captain Lynch informs us (p. 226),

"In order that no feature of the river might be omitted, I noted every turn in the course, the depth, the velocity and temperature of the river, the islands and tributary streams, the nature of its banks, the adjacent scenery, when visible, the trees, flowers, weeds, birds and tracks of wild beasts. As all this would be tedious in perusal, however necessary for the construction of a chart, and an accurate knowledge of the river, I have deemed it best to embody it in an Appendix to the official Report."

This official Report is alluded to in various places, but no word said as to the probability of its publication. Thus the very element which would have given value to the book is left out, for no better reason than that it would have been "tedious in perusal." We hardly think that those persons who have no appetite for scientific information will find enough of other interest in Captain Lynch's book to repay the trouble of reading it. We have, indeed, a great affectation of scientific accuracy. We are informed that at 9. 30 a. m., on a certain day, "tracks of wild animals on shore" were seen—that at 1. 54 they observed a castor bean plant on the shore—with the results of innumerable other chronological observations of the same kind. The length of the Jordan between the two lakes was one of Captain Lynch's most important discoveries; here he only gives it in round numbers at 200 miles. He surveyed the Dead Sea, but if any inquirer wants to discover its exact dimensions, he must measure them for himself on Captain Lynch's map. Why were the soundings of the sea given, but no chemical analysis of the water? But such questions might be asked without number: a more profitable occupation will be to avail ourselves of the information that has been vouchsafed to us.

The expedition, consisting of Captain Lynch, Lieutenant Dale, Midshipman Aulich and eleven others, left New York on Nov. 20, 1847, in the store-ship Supply. Two boats, the Fanny Mason and the Fanny Skinner, "named after two young and blooming children, whose hearts are as spotless as their parentage is pure," they took with them for the purpose of descending the Jordan. We have already sufficiently commented on the course of the expedition, till we find it, April 11, leaving Tiberias to enter on the river. It was Captain Lynch's intention to survey the Sea of Galilee, but as the Jordan was rapidly subsiding from a recent flood, he thought it prudent to begin his descent while the depth of the water rendered the rapids less dangerous. To relieve the two boats already mentioned, he had bought, repaired, and baptized by the name of "Uncle Sam," the *only boat* on the lake. But the rapids of the river were so dangerous that only the copper boat could bear the shocks, and the Uncle Sam was perforce abandoned on the third day of the voyage. A land party, under the command of Lieut. Dale, started at the same time, and was directed to follow the river's course, keep vigorous watch to prevent the boats being surprised, and in case of danger to communicate with them by signal. It soon became evident that the descent of the river was no easy task. Its course was so crooked, that at the end of a day and a half's hard work the boats were only four miles from the lake in a direct line. Captain Lynch amply verifies in this respect the evidence of Lieut. Molyneux. We hear in

every page, of the river's course "varying to every point of the compass;" being "all round the compass;" describing "a series of frantic curvilinear;" and returning "in a contrary direction to its main course;" curving and twisting "N. S. E. and W., turning in the short space of half an hour to every quarter of the compass." These meanderings must, however, be understood as taking place within a comparatively narrow strip of land—for the bed of the Jordan lies in a valley within a valley.

"There are evidently," says our author, "two terraces to the Jordan, and through the lowest one the river runs its labyrinthine course. From the stream, above the immediate banks, there is, on each side, a singular terrace of low hills, like truncated cones (of the upper terrace of which I have spoken), which is but the bluff terminus of an extended table land, reaching quite to the base of the mountains of Hauran on the east, and the high hills on the western side. Their peculiarity of form is attributable, perhaps, to the washing of rain through a long series of years. The hill-sides presented the appearance of chalk, without the slightest vestige of vegetation, and were absolutely blinding, from the reverberated sunlight."—P. 200.

Again, the route of the land party is described as follows:

"The route of the caravan was on the bank of the upper terrace, on the west side, every day, except one, when it travelled on the eastern side. That elevated plain was at first covered with fields of grain, but became more barren as they journeyed south. The terrace was strongly marked, particularly in the southern portion, where there was a continuous range of perpendicular cliffs of limestone and conglomerate. This terrace averaged about 500 ft. above the flat of the Jordan, the latter mostly covered with trees and grass. They were each day compelled to descend to the lower plain, to meet the boats."—Pp. 272, 273.

The soil, wherever touched by the water, seems to have been extraordinarily fertile: the course of the Jordan, as well as of its few tributaries, may be traced by the eye to a great distance by the accompanying strip of green; and it is quite possible that the valley, by the aid of artificial irrigation, might have supported the abundant population said once to have covered it.

A greater obstacle than the winding was the shallowness of the river. Twelve ft. is the greatest depth which is any where mentioned; but, independent of the rapids, we often find it not more than 2 and 2½ ft. And rapids are both numerous and dangerous. In his official letter from the neighbourhood of Jericho, Captain Lynch mentions having "plunged down twenty-seven threatening rapids, besides a great many of lesser magnitude." Lieut. Molyneux, in his account, which is much less circumstantial than the present (*Journal of the Royal Geographical Society*, Vol. XVIII. Pt. ii.), speaks of a great number of weirs running across the upper part of the river, which had been constructed by the Arabs for purposes of irrigation, but says nothing of any rapids. Again, at El Bukah he speaks (p. 111) of "a small waterfall down which we had to ease the boat," where Captain Lynch finds "a desperate looking cascade." Perhaps the flood may have prevented Captain Lynch from seeing the artificial character of these weirs, and converted them for the time into rapids; the fact of a very considerable descent in the bed of the river remains in either case the same. Lieut. Molyneux speaks, again (p. 115), of "many hundreds of places where we might have walked across without wetting our feet, on the large rocks and stones,"

and (p. 118) of "many shallows, and even large falls;" so that the character of the river is in both accounts represented as substantially the same. The following extract gives an idea of the difficulties encountered by our expedition; the rapids mentioned lay in their second day's route.

"8. 10 a. m., started, the boats down the river, the caravan by land. The current at first about $2\frac{1}{2}$ knots, but increasing as we descended, until at 8. 20 we came to where the river, for more than three hundred yards, was one foaming rapid, the fishing-weirs and the ruins of another ancient bridge obstructing the passage. There were cultivated fields on both sides. Took every thing out of the boats, sent the men overboard, to swim alongside and guide them, and shot them successively down the first rapid. The water was fortunately very deep to the first fall, where it precipitated itself over a ledge of rocks. The river becoming more shallow, we opened a channel by removing large stones, and as the current was now excessively rapid, we pulled well out into the stream, bows up, let go a grapnel, and eased each boat down in succession. Below us were yet five successive falls, about eighteen feet in all, with rapids between—a perfect breakdown in the bed of the river. It was very evident that the boats could not descend them.

"On the right of the river, opposite to the point where the weirs and the ruined bridge blocked up the bed of the stream, was a canal or sluice, evidently made for the purpose of feeding a mill, the ruins of which were visible a short distance below. This canal, at its outlet from the river, was sufficiently broad and deep to admit of the boats entering and proceeding for a short distance, when it became too narrow to allow their further progress.

"Bringing the boats thus far, we again took every thing out of them, and cleared away the stones, bushes and other obstructions between the mill sluice and the river. A breach was then made in the bank of the sluice, and as the water rushed down the shallow artificial channel, with infinite labour our men, cheerfully assisted by a number of Arabs, bore them down the rocky slope and launched them in the bed of the river, but not below all danger, for a sudden descent of six or seven feet was yet to be cleared, and some eighty yards of swift and shallow current to be passed, before reaching an unobstructed channel.

"1 p. m. We accomplished this difficult passage, after severe labour, up to our waists in the water for upwards of four hours."—P. 177.

There is not incident enough in the course of the expedition to induce us to follow its steps minutely down the river. With descriptions of Bedouins, their encampments, their cookery, &c., we are already sufficiently familiar from other works. The expedition was fortunate enough to arrive at Pilgrim's Ford on the very day of the annual bathing there; and we regret that our space does not permit us to extract a lively description of the splashing throng of devotees. It is enough to state that on April 18, after a week's voyage, the travellers reached the Dead Sea, without having experienced any interruption. The chief value of this part of the work is that it gives information enough to account satisfactorily for the great descent of the Jordan between the two lakes. It has been long known that the whole valley of the river is considerably below the level of the Mediterranean. The level of the Lake of Tiberias has been very differently estimated. Schubert gives it at 535 Paris ft., and that of the Dead Sea at about 600, thus making the descent of the Jordan only 65 ft. Bertou, however, gives the depression of the first lake at 756 ft. English, while Lieut. Symonds makes it 328 ft. English. The estimates of the depression of the Dead Sea vary as much. Russegger makes it 1400 ft., but the index of his barometer,

as well as that of Schubert's, was insufficient, and part of their calculations is therefore based on conjecture. Bertou gives it at 1332 ft., Messrs. Moore and Beke at about 500 ft., and Lieut. Symonds at 1312·12 ft. All parties seem to agree that no quite decisive result can be arrived at till a series of levellings be carried from the Dead Sea to the Mediterranean. This has been done by Captain Lynch, who, with his usual want of precision, states the result as "a little over 1800 ft." Now, Dr. Robinson, in a paper read before the Geographical Society, Nov. 22, 1847, takes Lieut. Symonds' estimate of a difference in level of 984 ft. between the two lakes, and sets it forth as a great anomaly that within one degree of latitude the Jordan should fall so much. It will hardly be credited that the greatest authority on Biblical geography describes the Jordan as "swift, deep and silent;" as having "few, if any, windings" below Beisan, i. e. for three-fourths of its course; informs us that the Arabs know of no rapids, nor have ever reported any to travellers—though, at the same time, that the existence of such in a certain unexplored tract may be "barely possible." This paper is answered by another in February, 1848, in which Mr. Petermann, a foreign geographer of some eminence who resides in England, admitting in the main the correctness of Dr. Robinson's statement, shews by the example of British rivers, the Dee, the Clyde and the Shannon, that the course of the Jordan presents nothing very anomalous. Curiously enough, the very next paper in the printed Transactions of the Society is Lieut. Molyneux's account of his expedition, describing the Jordan as the most serpentine of rivers; and now we have Captain Lynch's "twenty-seven threatening rapids, besides a great many of lesser magnitude." This is surely enough to prove that much yet remains to be done in Palestine, and that a six weeks' run to the ordinary sacred spots is not enough for the advancement either of geographical science or Biblical illustration.*

The chasm of the Dead Sea is the continuation on a different scale of the valley of the Jordan. It forms at present its natural termination. Some distance to the south of it occurs the water ledge, from which streams flow northward into it, southward into the Red Sea. When this ledge was raised, and whether the Jordan, at any period with which we are acquainted, from history or tradition, ever flowed into the Sinaitic Gulf, are moot points with geologists. Captain Lynch, after a careful examination of the localities, agrees with Dr. Robinson in believing that the north end of the lake has always existed in its present state, and that the south bay, which is very much shallower, and has a muddy bottom, is the site of the submerged cities. The impression which the lakes made on Captain Lynch's mind was one of unmitigated gloom.

"The scene was one of unmixed desolation. The air, tainted with the sulphuretted hydrogen of the stream, gave a tawny hue even to the foliage of the cane, which is elsewhere of so light a green. Except the cane-brakes, clustering along the marshy stream, which disfigured while it sustained them, there was no vegetation whatever; barren mountains, fragments of rocks, blackened by sulphureous deposit, and an unnatural sea, with low, dead trees upon its margin, all within the scope of vision, have a sad and sombre aspect.

* See "Scripture illustrated from recent Discoveries in the Geography of Palestine, by the Author of the People's Dictionary of the Bible."

We had never before beheld such desolate hills, such calcined barrenness." P. 275.

Other travellers, however, as Russegger, consider the aspect of the lake as not unpleasant; and many exaggerated statements have no doubt been made respecting it. There appear to be no noxious exhalations from its surface: it is true that no fish live in its waters, but birds and rabbits are frequently started on the shore; and where, as at Ain Jidy (Engaddi), there is a fountain of fresh water, it is accompanied by luxuriant vegetation. The depth of the chasm, the intense heat produced by the reflection of the sun from its limestone rocks, and the saltiness of the waters, amply account for its barrenness.

The southern bay of the sea is perhaps the most remarkable. It is separated from the main body of the lake by a long and broad peninsula, averages only from one to three fathoms in depth, and at the south end is not enclosed by mountains, but gradually shallows into a morass. But we leave Captain Lynch to describe it in his own words, premising that Usdom is a long and very remarkable mountain of rock salt lying to the S.W.

"Soon after, to our astonishment, we saw on the eastern side of Usdom, one-third the distance from its north extreme, a lofty round pillar, standing apparently detached from the general mass, at the head of a deep, narrow and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud, incrustated with salt, and a short distance from the water, covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop or buttress connects it with the mountain behind, and the whole is covered with debris of a light stone colour. Its peculiar shape is doubtless attributable to the action of the winter rains. The Arabs had told us, in vague terms, that there was to be found a pillar somewhere upon the shores of the sea; but their statements in all other respects had proved so unsatisfactory, that we could place no reliance upon them."—P. 307.

"The southern shore presented a mud flat, which is terminated by the high hills bounding the Ghor to the southward. A very extensive plain or delta, low and marshy towards the sea, but rising gently, and further back covered with luxuriant green, is the outlet of Wady-es-Sâfieh (clear ravine), bearing south-east by east. Anxious to examine it, we coasted along, just keeping the boat afloat, the in-shore oars stirring up the mud. The shore was full three-fourths of a mile distant, the line of demarcation scarce perceptible, from the stillness of the water and the smooth, shining surface of the marsh. On the flat beyond were lines of driftwood, and here and there, in the shallow water, branches of dead trees, which, like those at the peninsula, were coated with saline incrustation. The bottom was so very soft that it yielded to every thing, and at each cast the sounding-lead sank deep into the mud. Thermometer, 95°. Threw the drag over, but it brought up nothing but soft, marshy, light-coloured mud.

"It was indeed a scene of unmitigated desolation. On one side, rugged and worn, was the salt mountain of Usdom, with its conspicuous pillar, which reminded us at least of the catastrophe of the plain; on the other were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found shelter. To the S. was an extensive flat, intersected by sluggish drains,

with the high hills of Edom semi-girdling the salt plain where the Israelites repeatedly overthrew their enemies; and to the N. was the calm and motionless sea, curtained with a purple mist; while many fathoms deep in the silent mud beneath it lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah. The glare of light was blinding to the eye, and the atmosphere difficult of respiration. No bird fanned with its wing the attenuated air through which the sun poured his scorching rays upon the mysterious element on which we floated, and which alone, of all the works of its Maker, contains no living thing within it."—P. 310.

"We landed on the south side of the peninsula, near Wady Humeir, the most desolate spot upon which we had yet encamped. Some went up the ravine to escape from the stifling wind; others, driven back by the glare, returned to the boats and crouched under the awnings. One mounted spectacles to protect his eyes, but the metal became so heated that he was obliged to remove them. Our arms and the buttons on our coats became almost burning to the touch; and the inner folds of our garments were cooler than those exposed to the immediate contact of the wind. We bivouacked without tents, on a dry marsh, a few dead bushes round us, and some of the thorny nubk, and a tree bearing a red berry a short distance inland, with low canes on the margin of the sea. A short distance to the N. E., on the peninsula, we found fragments of an immense and very old millstone. The mill had, doubtless, been turned by a canal from the ravine, down which the water must flow copiously in the rainy season.

"At 5, finding the heat intolerable, we walked up the dry torrent-bed in search of water. Found two successive pools rather than a stream, with some minnows in them; the water, not yet stagnant, flowing from the upper to the lower pool.

* * * *

"Washed and bathed in one of the pools, but the relief was only momentary. In one instant after leaving the water the moisture on the surface evaporated, and left the skin dry, parched and stiff. Except the minnows in the pool, there was not a living thing stirring; but the hot wind swept moaning through the branches of the withered palm tree, and every bird and insect, if any there were, had sought shelter under the rocks.

"Coming out from the ravine, the sight was a singular one. The wind had increased to a tempest; the two extremities and the western shore of the sea were curtained by a mist, on this side of a purple hue, on the other a yellow tinge; and the red and rayless sun, in the bronzed clouds, had the appearance it presents when looked upon through smoked glass. Thus may the heavens have appeared just before the Almighty in his wrath rained down fire upon the cities of the plain. Behind were the rugged crags of the mountains of Moab, the land of incest, enveloped in a cloud of dust, swept by the simoom from the great desert of Arabia.

* * * *

"The heat rather increased than lessened after the sun went down. At 8, p. m., the thermometer was 106° five feet from the ground. At one foot from the latter it was 104°. We threw ourselves upon the parched, cracked earth, among dry stalks and canes, which would before have seemed insupportable from the heat.

"Some endeavoured to make a screen of one of the boats' awnings, but the fierce wind swept it over in an instant. It was more like the blast of a furnace than living air. At our feet was the sea, and on our right, through the thicket, we could distinguish the gleaming of the fires and hear the shouts from an Arab encampment.

"In the early part of the night there was scarce a moment that some one was not at the water-breakers; but the parching thirst could not be allayed, for, although there was no perceptible perspiration, the fluid was carried off

as fast as it was received into the system. At 9, the breakers were exhausted, and our last waking thought was water. In our disturbed and feverish slumbers we fancied the cool beverage purling down our parched and burning throats. The mosquitoes, as if their stings were envenomed by the heat, tormented us almost to madness, and we spent a miserable night, throughout which we were compelled to lie encumbered with our arms, while by turns we kept vigilant watch.

"We had spent the day in the glare of a Syrian sun, by the salt mountain of Usdum, in the hot blast of the sirocco, and were now bivouacked under the calcined cliffs of Moab. When the water was exhausted, all too weary to go for more, even if there were no danger of a surprise, we threw ourselves upon the ground, eyes smarting, skin burning, lips and tongue and throat parched and dry, and wrapped the first garment we could find around our heads to keep off the stifling blast; and, in our brief and broken slumbers, drank from ideal fountains."—P. 313, et seq.

The party remained twenty-two nights on the sea, and, as Captain Lynch informs us (p. 378), took accurate observations of every possible phenomenon in connection with it. In the absence of the results of these observations, we have not entered upon any discussion of disputed questions. Captain Lynch has at present added little to our knowledge of the lake, except some striking descriptions of scenery and climate, which we have accordingly placed before our readers. Should, however, the official Report of the expedition ever be made public, we hope that it will be written in a more brief and business-like style than the present specimen of Captain Lynch's authorcraft warrants us in expecting.

C.

THE BEHAVIOUR OF ST. PAUL TO THE PHILIPPIANS AND CORINTHIANS RESPECTIVELY, IN REGARD TO CONTRIBUTIONS FOR HIS SUPPORT, CONSIDERED AS FURNISHING AN INTERNAL EVIDENCE OF THE GENUINENESS OF THE EPISTLES IN WHICH IT IS RECORDED, AND AS AN ILLUSTRATION OF HIS OWN PERSONAL CHARACTER.

ST. PAUL was a man of independent and generous mind. This is strikingly seen in his conduct towards the Christian societies which he established, in relation to their contributions for his support.

To such contributions he repeatedly declares that he considers the Christian teacher fully entitled (Gal. vi. 6; 1 Thess. ii. 6; 2 Thess. iii. 9); and in his first letter to the Corinthians (chap. ix.) he argues with irresistible power the right of those who "preach the gospel" to "live by the gospel" (1 Cor. ix. 14). Yet this right he appears in almost every instance to have forborne from exercising himself. In his address to the Ephesian elders (Acts xx. 33—35) he distinctly declares that he had supported himself during his residence among them entirely by his own labour, and had even contributed by it to the support of his companions. His letters to the Corinthians abound in assertions of his personal independence in this respect (1 Cor. iv. 12, ix. 12, 15—18; 2 Cor. xi. 7—12), and of his consequent sufferings (1 Cor. iv. 11, ix. 12; 2 Cor. xi. 27); and this entire independence he professes no less distinctly his determination to maintain (1 Cor. ix. 15—18; 2 Cor. xi. 9). So scrupulous is he in his care to keep himself free from all suspicion

in this respect, that when urging the Corinthians to liberal contributions for their poorer brethren in Judea, he expressly stipulates that, if he is to be the bearer of their liberality to Jerusalem, they should appoint trusty and approved persons to go with him (1 Cor. xvi. 4), and declares that on a like occasion he had hitherto been thus attended (2 Cor. viii. 19—21).

Now a hasty observer might conclude from these passages in the apostle's life and writings, that his independence was of a somewhat haughty, morose and selfish character, and that he made reference to the interests of the gospel (as many have done since his time) only as a cloak for his spiritual pride. In a word, it might be suggested with much appearance of plausibility, that he was too proud to lay himself under any obligation to others, too proud to accept a kindness at their hands.

But let us turn to the Epistle to the Philippians, and such a conjecture is immediately proved to be altogether unwarrantable. This Epistle teems throughout with expressions of warm and irrepressible emotions of gratitude, excited by the consciousness of specific obligations. At the very beginning of it (i. 7) we have (according to what is perhaps the correct rendering of the original) a general acknowledgment of this liberality of the Philippian Christians, concerning whom he writes, "Inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are *joint contributors to the gift which I have received*," συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. In chap. ii. 25—30, he thankfully records the self-sacrificing zeal of Epaphroditus, who, though himself in an infirm state of health, had voluntarily undertaken to convey their contributions to the apostle at Rome, and supply their "lack of service" to him (ii. 30), caused as that had been entirely by their lack of opportunity (iv. 10). The Epistle closes with the warmest expressions of gratitude and affection (iv. 10—20). While the apostle still asserts his own often tested power of endurance, he withholds not the expression of his joy and thankfulness that their considerate and generous kindness had relieved him from the painful trial. He ascribes to them the exclusive honour of having contributed to his support on his first leaving Macedonia, reminds them that while he was still sojourning there they had more than once "sent unto his necessity," and that now their supply was most abundant, most generous, and, as such, an acceptable sacrifice also to God, in whose service the apostle was specially engaged. One expression in this burst of grateful emotion is remarkable. So penetrated is the apostle with a lively sense of his obligation to these generous friends, that he hesitates not to apply to their gift the very phrase which, in another Epistle (Eph. v. 2), he applies to the voluntary sacrifice of Christ himself, and this he does immediately after he had alleged that he did not value their gift as supplying his wants half so much as he valued it as an indication of their liberal Christian spirit; as though he would not on any account conclude with what might look like a slight or disparagement of their generosity, or an evasion of the grateful acknowledgment which it justly demanded at his hands.

Here, then, we have our apostle under two distinct manifestations of his character: first, in the determined assertion of his personal independence; secondly, in the grateful acknowledgment of his personal obli-

gations. Are these two manifestations of character at variance, or do they in reality harmonize with each other? In order to reply satisfactorily to this question, we must consider the circumstances in which they were respectively exhibited. In other words, we must inquire, Why was the apostle so scrupulous in refusing to lay himself under any personal obligations to the *Corinthians*, while at the same time he was so full and cordial in his grateful acknowledgment of the personal obligations under which he had already laid himself to the *Philippians*? The answer to these inquiries will not only exhibit an undesigned yet striking coincidence, but also a most interesting and instructive phase of the great apostle's manly, disinterested and generous character.

Let us observe, first, the character and habits of the *Corinthians*. Let us remember the pride, luxuriousness and profligacy by which, as a people, they were distinguished. Let us call to mind that even among those who were avowed converts to Christianity, many still practised some of the grossest vices of their heathen state; while the best of them were vain, contentious, filled with party spirit, and anxious for the possession of miraculous gifts chiefly for the mere sake of display. Imagine such men as these patronizing the great apostle to the Gentiles. Imagine him submitting to receive personal favours at their hands. What must have been the consequence? As regards himself, that they would have treated him with an overbearing and contemptuous spirit—as regards the gospel, that they would have looked upon it as a mere cloak for his covetousness or ambition, or some other equally degrading form of selfishness. What, then, was clearly demanded of a man who had any just respect for himself? Plainly, that he should incur no personal obligations whatever to men of this character. And what was, as clearly, demanded of one to whom had been committed the defence and propagation of the gospel among them? Plainly, that he should in no degree or manner permit his labours in the cause of that gospel to be connected with the reception of gifts or payment at their hands. Self-respect evidently combined, in this instance, with Christian fidelity and zeal, to demand the persevering rejection of every sort of contribution from such persons.

On the contrary, the *Philippian* Christians, though not without their occasional disagreements (iv. 2), seem to have been deeply penetrated with the kind and generous spirit of their new faith, and to have devoted themselves to the welfare of their beloved teacher with an unreserved and cordial affection. The heart of that teacher warms with answering gratitude and love to them. He rejoices in being their debtor; he delights in the obligations under which their kindness has laid him. He gives free course to the impulses of his own pure and generous soul, and shews by his example that genuine self-respect is at the farthest possible distance from selfishness or moroseness, and ever maintains an honourable alliance with generous and devoted respect and love for all who are worthy of its approval.

May *Philippian* Christians abound more and more in our churches, and may Christian teachers, in the faithful and independent discharge of the duties of their office, be enabled to rejoice, with the joy and gratitude of St. Paul, in a full, free and generous interchange with them of mutual services of kindness and love!

B. B.

HISTORY OF THE ROYAL SOCIETY.*

HERE is a work very laboriously compiled ; the author has been very painstaking, yet by far the greater portion of the contents can, we should think, possess little interest to the general reader. With the members of this illustrious Society the case may be different, and they may peruse it as a sort of family history. The biographical sketches of the Presidents are of course the most pleasing portions of these volumes ; and on the life of Sir Joseph Banks the author seems to have bestowed the greatest care. On the fair land of Italy first rose that intellectual sun of literature and science which is dispelling the clouds of ignorance and superstition. Her Petrarchs, Leonardo da Vincis, Galileos, &c., are among the pioneers and heralds of modern improvement. A great number of learned academies and societies were established in this old classic land, almost before other European nations were at all conscious of the new era that was dawning on the world. A chair of Grecian literature was founded by the Republic of Florence so early as 1360. In England, the Society of Antiquaries was founded by Archbishop Parker in 1572. The origin of the Royal Society, like that of many other illustrious institutions, is involved in some obscurity, but is probably to be referred to some period near 1660. A meeting of learned men, who were accustomed to assemble weekly for the discussion of scientific topics, may have led the way to the establishment of the Royal Society. Dr. Wallis, writing about 1696, thus expresses himself :

"About the year 1645, while I lived in London (at a time when by our civil wars academical studies were much interrupted in both our Universities), besides the conversation of divers eminent divines as to matters theological, I had the opportunity of being acquainted with divers worthy persons inquisitive into natural philosophy, and other parts of human learning, and particularly of what hath been called the New Philosophy, or Experimental Philosophy. We did by agreements, divers of us, meet weekly in London, on a certain day, to treat and discourse of such affairs ; of which number were Dr. John Wilkins (afterwards Bishop of Chester), Dr. Jonathan Goddard, Dr. George Ent, Dr. Glisson, Dr. Merret, Mr. Samuel Foster, then Professor of Astronomy at Gresham College, Mr. Theodore Haak (a German then resident in London, who, I think, gave the first occasion and first suggested those meetings), and many others. . . . Our business was (precluding matters of theology and state affairs) to discourse of Philosophical Enquiries, and such as related thereunto ; as Physick, Anatomy, Geometry, Astronomy, Navigation, Staticks, Magneticks, Chymicks, Mechanicks, and natural experiments, with the state of these studies as then cultivated at home and abroad." Vol. I. pp. 30, 31.

Such was the cradle of the Royal Society, and from such small beginnings has it grown to its world-wide reputation.

It was in the pages of the Philosophical Transactions, published by this Society, that Newton first gave his discoveries to the world ; and afterwards he lent honour to the Society by continuing to be its President for twenty-four years, being the longest term of presidency, with the exception of that of Sir Joseph Banks, which lasted for forty-

* History of the Royal Society, with Memoirs of the Presidents, compiled from authentic Documents. By Charles Richard Weld, Esq., Barrister-at-Law, &c. London—Parker, West Strand.

one years. The following anecdote respecting Newton may be new to some of our readers.

"One of Sir I. Newton's philosophical friends abroad had sent him a curious prism, which was taken to the Custom-house, and was at that time a scarce commodity in this kingdom. Sir Isaac laying claim to it, was asked by the officers what the value of the glass was, that they might accordingly regulate the duty. The great Newton, whose business was more with the universe than with duties and drawbacks, and who rated the prism according to his own ideas of its use and excellence, answered, 'that the value was so great that he could not ascertain it.' Being again pressed to set some fixed estimate upon it, he persisted in his reply, 'that he could not say what it was worth, for that the value was inestimable.' The honest Custom-house officers accordingly took him at his word, and made him pay a most exorbitant duty for the prism, which he might have taken away upon only paying a rate according to the weight of the glass!"—P. 238.

The author, at page 241, thinks it fortunate for science that there was such a body in existence as the Royal Society, to whom Newton could make his scientific communications; otherwise, it is very possible that the *Principia* might never have seen the light. If this is too high an estimate of the function performed by the Royal Society, it is yet no exaggeration to admit that they eminently aided in ushering the genius of Newton into public notice. But had there been no patronage and no aid, the history of Newton would only have added another example of the self-inherent force of genius, and have supplied another instance to the many already on record of the pursuit of knowledge under difficulties.

Leuwenhoek, the great Dutch naturalist, is another of those distinguished self-elevated men whom the Society aided and stimulated at the beginning of their career.

"Amongst the many interesting communications made to the Society during 1673, must not be omitted those of the celebrated Leuwenhoek, under whose hands the microscope became an instrument of infinite utility to science. The first notice of the Father of microscopical discoveries, as he may be called, occurs in a letter from Dr. Graaf to Oldenburg, dated April 28, 1673, in which one Mr. Leuwenhoek, he writes, hath lately contrived microscopes excelling those that have been hitherto made, adding that he hath given a specimen of their excellency by divers observations, and is ready to receive difficult tasks for more, if the curious in London shall please to send him such which they are not like to be wanting in. A short communication by Leuwenhoek accompanied the letter, in which he described the structure of a bee. From this period until his decease in 1723, he was in the habit of constantly transmitting to the Society all his microscopical observations and discoveries. Some idea may be formed of his industry by the fact, that there are 375 papers and letters from him preserved in the archives, extending over a period of fifty years.

"In 1724, the Council of the Royal Society presented Leuwenhoek's daughter with a handsome silver bowl, bearing the arms of the Society, in testimony of their esteem for her deceased parent, and as an acknowledgment for his valuable legacy."—Pp. 244, 245.

At page 405, the historian of the Royal Society enters into a somewhat particular detail of the well-known controversy between Newton and Leibnitz, as to which had priority in the invention of the mathematical organon called the Differential Calculus. It may be that each of those great mathematicians did separately and independently invent the Calculus. But, on the whole, the weight of evidence inclines us

rather to hold that Leibnitz, on a slight hint of what Newton had done, made the discovery himself. It was no plagiarism, but the effort of a great and independent mind sending forth its powers in the path of discovery. Leibnitz, however, was the first to impart to the philosophical world this new and powerful instrument of calculation. And thus we adjust the difference. The priority of invention probably remains with Newton—Leibnitz was the first to publish it to the world.

In the whole list of Presidents there is scarcely one whose character seems so amiable, or his mind so upright and honourable, as those of Sir Hans Sloane, who for fourteen years presided over the Society.

"Sir Hans Sloane was born at Killeleagh, in the north of Ireland, 1660. Though a native of the sister island he was of Scottish extraction, his father, Alexander Sloane, having been at the head of a colony of Scots settled in Ulster by James I. From a very early period he manifested a great inclination for the study of natural history and medicine, which was strengthened by a suitable education. When about sixteen years of age he was attacked by a spitting of blood, which threatened to be attended with considerable danger, and interrupted the regular course of his application for three years. He had already learned enough of medicine to know that a malady of this nature was not to be suddenly removed, and he prudently abstained from wine and stimulating liquors. By strictly observing this regimen he was enabled to prolong his life beyond the ordinary limits, presenting an example of the worth of his favourite maxim—that sobriety, temperance and moderation are the best and most powerful preservatives that nature has granted to mankind." P. 450.

On his arrival in the metropolis he commenced the study of medicine, cultivating at the same time natural history; and it was his knowledge of this science that introduced him early to the acquaintance of Boyle and Ray. After studying four years in London with unremitting severity, he visited France for further improvement. At the end of 1684, he returned to London, with the intention of settling in the metropolis as a physician, and was elected a Fellow of the Royal Society on the 21st of January following. In 1685, he presented some curiosities to the Society. After a short stay in the island of Jamaica he returned home, bringing with him 800 species of plants. On his museum, which he afterwards bequeathed as public property, he spent large sums of money, and enriched it by every means in his power. Dr. Franklin says in one of his letters,

"I had brought over a few new curiosities, among which the principal was a purse made of the *asbestos*, which purifies by fire. Sir Hans Sloane heard of it, came to see me, and invited me to his house in Bloomsbury Square, shewed me all his curiosities, and persuaded me to add that to the number, for which he paid me handsomely."—P. 452.

The President's love of natural history is exhibited by the pains he took to collect specimens, living and dead. He brings a snake from Jamaica:

"I had the snake tamed by an Indian, whom it would follow as a dog would his master. I kept it in a large earthen jar, such as are for keeping the best water for commanders of ships during their voyages, covering its mouth with two boards, and laying weights upon them. I had it fed every day on the garbage of fowl, &c. Thus it lived for some time, when being weary of its confinement, it shoved asunder the two boards on the mouth of the jar, and got up to the top of a large house wherein lay footmen and other domestics

of her grace the Duchess of Albemarle, who being afraid to lie down in such company, shot my snake dead. It seemed before the disaster to be very well pleased with its situation, being in a part of the house which was well filled with rats, which are the most pleasing food for this sort of serpents."—P. 453.

The worthy old President died at the age of 93, bequeathing his museum to the public. It had cost him, he declares in his will, £50,000. His library, consisting of 3566 manuscripts and 50,000 volumes, was included in this bequest. Parliament accepted the trust, and Sloane's collections formed the nucleus of the British Museum.

Here follows a picture of his later life :

"Sir Hans Sloane in the decline of his life left London and retired to his manor house at Chelsea, where he resided about fourteen years before he died. After his retirement to Chelsea he requested it as a favour to him (though I embraced it as an honour done to myself), that I would visit him every week, in order to divert him for an hour or two with the common news of the town, and with any particular that should happen amongst his acquaintance of the Royal Society, and other ingenious gentlemen, many of whom I was weekly conversant with; and I seldom missed drinking coffee with him on a Saturday, during the whole time of his retirement at Chelsea. He was so infirm as to be wholly confined to his house, except sometimes, though rarely, taking a little air in his garden in a wheeled chair, and this confinement made him very anxious to see any of his old acquaintance to amuse him. He was always strictly careful that I should be at no expense in my journeys from London to Chelsea to wait on him, knowing that I did not superabound in the gifts of fortune; he would calculate what the expense of coach-hire, waterage or any other little charge that might attend on my journeys backward and forward would amount to, and obliged me annually to accept of it, though I would willingly have declined it."—P. 455.

About the year 1771, it was determined by the Government to despatch Captain Cook, with a sufficient train of scientific men, on an expedition to the high southern latitudes, in order to decide whether there existed, as was supposed, a great southern continent. Priestley had been applied to, in order that he might accompany Cook, and his scientific attainments well fitted him for such an undertaking. But here, as on so many other occasions, Bigotry insinuates herself even into the halls of Science, and with foul harpy fingers taints even the pure and peaceful pursuits of Philosophy. By the connivance of the Government of the day, or by the too zealous intermeddling of some of their subalterns, Priestley's philosophical knowledge was regarded as questionable, because he had not inhaled along with it that perspicuous and coherent formulary of Christian belief, the Athanasian Creed, with the other points thereunto pertaining. It is one of the social evils of the political establishment of Christianity that it usurps for itself power, privilege, status and nobility; by ennobling itself, it fixes a brand of ignominy upon all that calls itself Dissent, and renders their virtues, their patriotism and their science suspected. The chemistry and the geology of a Dissenter are supposed to retain a tinge of his theological heresy. Happily this spirit is passing away. But in the days of Priestley it was rife and rampant, and a Church-and-King mob could wreak their Vandal vengeance on one of the purest of men, one of the most sainted of Christians, and the wisest of sages. The author of the *History of the Royal Society* is ashamed of such miserable narrowness, and visits it with his censure.

"But a darker shadow remains upon the history of this expedition. This is, the rejection of Priestley as astronomer on account of his religious opinions. Sir Joseph Banks had invited the Doctor to join the expedition, proposing advantageous terms, including a provision for his family. Priestley consented to go, but was objected to by certain members of the Board of Longitude, and consequently lost the appointment."—II. p. 66.

The following letter we have not been able to find in Rutt's *Memoirs* of Priestley, and therefore we shall copy it, as it may possibly be new to some of our readers. Unitarians of the present day are far from making an idol of Dr. Priestley. We reverence him as a great thinker, an earnest reformer, a distinguished philosopher, and a devout Christian; but we do not elevate him into an oracle, or accept his views any further than their evidence commends them to our acceptance. Yet Joseph Priestley shall ever be to us in the list of our saints and heroes, whose example shall justify us when we are zealous, and animate us when we are languid. Here is the letter which Priestley addressed to Sir Joseph Banks on his being thus so unhandsomely rejected by those who should have shewn a sympathy for science, and judged it without respect to persons or creeds.

"Leeds, Dec. 10, 1771.

"Dear Sir,—After the letter which I received about a fortnight ago from Mr. Eden, who informed me that he wrote at your request, I cannot help saying that yours and his, which I have now received, appear a little extraordinary. In the former letter there was far from being the most distant hint of any objection to me, provided I would consent to accompany you. You now tell me that as the different Professors of Oxford and Cambridge will have the naming of the person, and they are all clergymen, they may possibly have some scruples on the head of religion; and that on this account you do not think you could get me nominated at any rate, much less on the terms that were first mentioned to me. Now what I am and what they are, with respect to religion, might have easily been known before the thing was proposed to me at all. Besides, I thought that this had been a business of philosophy, and not of divinity. If, however, this be the case, I shall hold the Board of Longitude in extreme contempt, and make no scruple of speaking of them accordingly, taking it for granted that you have just ground for your suspicions. I most sincerely wish you a happy voyage, as I doubt not it will be greatly to the emolument of science; but I am surprised that persons who have the chief influence in this expedition, having (according to your representation) minds so despicably illiberal, should give any countenance to so noble an undertaking. I am truly sorry that a person of your disposition should be subject to a choice restricted by such narrow considerations.

"I am, &c.,

J. PRIESTLEY."

This outrage, committed on Priestley in the name of Philosophy, did not, however, prevent the Royal Society from afterwards, in 1773, awarding him the gold medal of the Society "for his curious and useful experiments on Air."

Priestley was the victim of one kind of illiberality; Franklin, another illustrious Dissenter from the stereotyped orthodoxy of "the powers that be," was the victim of another kind of illiberality. Soon after Franklin's grand discovery of the identity of the lightning with the electricity that can be artificially produced, that great practical genius suggested an application of it for the protection of buildings, churches, &c. Franklin recommended *pointed* conductors, another party suggested

that they should be *blunt*. Great Britain was then in contest with America, on the right of taxation without representation—a contest which happily terminated in favour of freedom, and in opposition to the arbitrary proceedings of the British Ministry. Political partisanship unfortunately entered the field of philosophy against Franklin, as theological illiberality had before voted against Priestley. Franklin's *pointed* conductors must be suspected and denounced, because he was an American, and the blunt conductors of an Englishman must be set up in rivalry. Even George III., more remarkable for his dogged obstinacy than for his acquaintance with science—who took it as a personal insult to himself that the Americans should resist oppression and assert the rights of British subjects—of course this model king of oligarchs took part against Franklin, and may have thought that his kingly suffrage could do something to determine a point of practical science, which rests on experiment alone, and ignores even royal authority. We subjoin an extract of a letter from Franklin on occasion of this paltry controversy; it shews in what spirit a philosopher should receive opposition; and the entire despicable wrangle reminds us how scrupulously we should protect the schools of learning and the halls of science from any invasion of the evil demons of ecclesiastical and political faction.

"I have never entered into any controversy in defence of my philosophical opinions. I leave them to take their chance in the world. If they are *right*, truth and experience will support them; if *wrong*, they ought to be refuted and rejected. Disputes are apt to sour one's temper and disturb one's quiet. I have no private interest in the reception of my inventions by the world, having never made, nor proposed to make, the least profit by them. The King's changing his *pointed* conductors for *blunt* ones is therefore a matter of small importance to me. If I had a wish about it, it would be that he had rejected them altogether, as ineffectual. For it is only since he thought himself and family safe from the thunder of Heaven, that he has dared to use his own thunder in destroying his innocent subjects.

"I am, &c.,
B. FRANKLIN."

At page 150, the author gives a portion of a letter of Franklin addressed to Priestley, which is very characteristic of the bold, original, prophetic, yet practical turn of mind of the American philosopher.

"I always rejoice," says Franklin, "to hear of your being still employed in experimental researches into Nature, and the success you meet with. The rapid progress which *true* science now makes occasions my regretting sometimes that I was born so soon. It is impossible to imagine the height to which may be carried, in a thousand years, the power of man over nature. We may, perhaps, learn to deprive large masses of their gravity, and give them absolute levity for the sake of easy transport. Agriculture may diminish its labour and double its produce; all diseases may by some means be prevented or cured, not excepting even that of old age, and our lives lengthened at pleasure, even beyond the antediluvian standard."

At p. 193, we have an interesting letter from Sir I. F. W. Herschell, giving some account of the present condition of the remains of the great Herschellian 40-ft. reflecting telescope, the entire cost of which was defrayed by George III.—certainly not the least creditable thing that we may place to his account. Sir John Herschell has an European reputation for science; some of us were not aware that he could touch

the lyre as well as wield the sextant. Here is a Song which we beg to introduce to our readers, and which, for its massive truth expressed in simple language, may place him by the side of Charles Mackay. We have read few better songs in our time.

"The Herschellian Telescope Song: Requiem of the 40-ft. Reflector at Slough; to be sung on the New-Year's Eve, 1839, by Papa, Mama, Madame and all the Little Bodies in the Tube thereof assembled."

"In the old Telescope's tube we sit,
And the shades of the past around us flit;
His requiem sing we with shout and with din,
While the old year goes out and the new one comes in.

Chorus of Youths and Virgins.

Merrily, merrily let us all sing,
And make the old Telescope rattle and ring,
Full fifty years did he laugh at the storm,
And the blast could not shake his majestic form;
Now prone he lies where he once stood high,
And searched the deep heavens with his broad bright eye.

Merrily, merrily, &c.

There are wonders no living wight hath seen,
Which within this hollow have pictured been;
Which mortal record can ne'er recal,
And are known to Him only who makes them all.

Merrily, merrily, &c.

Here watched our father the wintry night,
And his gaze hath been fed with pre-Adamite light;
While planets above him in circular dance,
Sent down on his toils a propitious glance.

Merrily, merrily, &c.

He has stretched him quietly down at length,
To bask in the starlight his giant strength;
And Time shall here a rough morsel find,
For his steel-devouring teeth to grind.

Merrily, merrily, &c.

He will grind it at last, as grind it he must,
And its brass and its iron shall be clay and dust;
But scatheless rays shall roll away,
And nurture its frame in its form's decay.

Merrily, merrily, &c.

A new year dawns, and the old year's past;
God send us a happy one, like the last;
A little more sun and a little less rain,
To save us from cough and rheumatic pain.

Merrily, merrily, &c.

God grant that its end this group may find
In love and in harmony fondly joined;
And that some of us, fifty years hence, once more
May make the old Telescope's echoes roar.

Chorus fortissimo.

Merrily, merrily let us all sing,
And make the old Telescope rattle and ring."—Pp. 195, 196.

The long period during which Sir Joseph Banks was at the head of the Society occupies, aptly enough, a considerable space in these pages.

But we pass on to make an instructive extract concerning a very distinguished chemist, Dr. Wollaston, who died at the age of 62, in the year 1828. To this admirable experimenter chemistry is indebted for many elegant pieces of apparatus, and for simplifying many tedious and intricate processes in experiment.

"Dr. Wollaston's knowledge was more varied, and his taste less exclusive, than that of any other philosopher of his time, except Cavendish; but optics and chemistry are the two sciences for which we are under the greatest obligations to him. To him we owe the first demonstration of the identity of galvanism and common electricity, and the first explanation of the cause of the different phenomena exhibited by galvanic and common electricity. Wollaston was accustomed to carry on his experiments in the greatest seclusion, and with few instruments. His laboratory was sealed to even his most intimate friends. Dr. Paris relates, in his *Life of Davy*, that a foreign philosopher once called on Wollaston with letters of introduction, and expressed an anxious desire to see his laboratory. 'Certainly,' he replied, and immediately produced a small tray, containing some glass tubes, a blowpipe, two or three watch glasses, a slip of platinum, and a few test tubes. Shortly after Wollaston had inspected the grand galvanic battery constructed by Mr. Children, he met a brother chemist in the street. Seizing his button, he led him into a secluded corner, when taking from his waistcoat pocket a tailor's thimble which contained a galvanic arrangement, and pouring into it the contents of a small phial, he instantly heated a platinum wire to a white heat. Wollaston's uncommon tact, neatness and dexterity as an experimental chemist will never be forgotten by those who had an opportunity of witnessing his performance of any analytical operation; he practised a peculiar method of microscopic research, in which he willingly instructed those who asked him information; and we owe him numerous abbreviations of tedious processes, and a variety of improvements in the application of tests, which have gradually become public property, although he never could be induced to describe his manipulations in print, or to communicate to the world his happy and peculiar contrivances.

His days were spent between his laboratory and his library, his evenings at the meetings of the Royal, the Geological, and other Societies, in whose proceedings he always took a keen interest. Occasional excursions into the country appear to have been his only recreation. These afforded him an opportunity for prosecuting geology, which was a favourite study, and during the last twelve years of his life enabled him to gratify the love for angling with which Sir Humphrey Davy had inspired him. On the 26th November, 1828, he informed the Council of the Royal Society that he had that day invested two thousand pounds in the funds, in the name of the Society, for the purpose of applying the interest arising therefrom to the promotion of science."—Pp. 309—311.

In the annals of Chemistry there is scarcely a name more brilliant than that of Davy, born at Penzance, Dec. 17, 1778. His descent was not noble, and his father worked as a wood carver; but he possessed God's own nobility, in the power of a transcendent and original mind. It is, however, only on the intellectual side that we can view him with wonder and admiration, from the force of his mind and the splendour of the results which he attained. In later life, the moral tone of his mind scarcely fulfilled the promise of his earlier years. He became a worshiper of rank and titles, declined from his pure love of poetry and science, and abated somewhat of his youthful aspirations for the good of mankind. It has been said that if Davy had not been the first chemist, he would have been the first poet of his age; and even if this be doubted, it is certain he was no mean versifier; he built the lofty rhyme

with the vigour of a Byron, wrote poems for Southey's *Annual Anthology*, and helped to correct the sheets of *Thalaba*. It may be instructive to remember his early hope and desire, as set down in his note-book before he had attained the 20th year of his age. "I have neither riches, nor power, nor birth to recommend me; yet, if I live, I trust I shall not be of less service to mankind and to my friends than if I had been born with these advantages." Southey, who was in habits of intimacy with Davy, writes, "When I went to the Pneumatic Institution, he had to tell me of some new experiment or discovery, and of the views which it opened for him; and when he came to Westbury (near Bristol), there was a fresh portion of the *Madoc* for his hearing." Davy made this resolution with himself, which shews how strongly he felt at the beginning that the greatest natural powers, in order to produce any thing, must be reinforced by industry. Every thing is possible to perseverance, but little without it. "Resolution to work two hours with pen before breakfast on 'The Lover of Nature,' and 'The Feelings of Eldon' from six to eight; from nine till two, in experiments; from four to six, reading; seven till ten, metaphysical reading (i. e. system of the universe)." "Passing through the streets one fine night, he observed a man shewing the moon through a telescope. He stopped to look at the earth's satellite, and tendered a penny to the exhibitor. But the latter, on learning that his customer was no less a person than the great Davy, exclaimed, with an important air, that he could not think of taking money from a brother philosopher."—Pp. 323, 325.

A letter was once addressed to him from Italy, by some one probably not deeply versed in English lore, and bearing this singular superscription, "Siromfredevi—London." It reached him. Davy married wealth, and was probably to some extent corrupted by the exceeding admiration and flattery which his great powers and brilliant discoveries could not fail to awaken. He was accustomed to receive letters of the most laudatory description, many written by females who regarded him with great admiration. Sir Humphrey now sat in the chair of Newton, and was President of the Royal Society from 1820 to 1827.

In a letter to his brother, written immediately after his marriage, he says, "I give up the routine of lecturing merely that I may have time to pursue original inquiries, and forward more the great objects of science. This has been for some time my intention, and it has been hastened by my marriage."

Not a bad justification this for the peccadillo of marrying a lady of fortune—if only gentlemen, and even philosophers, will keep to their resolutions, and not decline from their virtuous and patriotic purposes. But it is an old lesson—prosperity has its temptations as well as adversity.

"With married life came a change in Davy's deportment which even his warmest friends admitted and deplored. From that time he seemed to regard patrician rank and the adventitious distinctions of society with no philosophic indifference; and he is alleged to have lowered his ambition to meaner objects than were to be won in the fields of scientific investigation.

"As a philosopher, his claims to admiration and respect were allowed in all their latitude; but when he sought for the homage due to patrician distinction, they were denied with indignation. How strange it is that those whom nature has placed above their fellow-men by the godlike gifts of genius, should seek from their inferiors those distinctions which are generally the rewards of for-

tune! An inordinate admiration of hereditary rank was the cardinal deformity of Davy's character; it was the centre from which all his defects radiated, and continually placed him in false positions; for the man who rests his claims upon doubtful or ill-defined pretensions, from a sense of his insecurity naturally becomes jealous at every apparent inattention; and he is suspicious of the sincerity of that respect which he feels may be the fruit of usurpation."—Pp. 328—332.

The historian of the Royal Society could not pass over in silence Babbage and the Calculating Machine. Some years since we recollect to have seen, in the *Westminster Review*, a very instructive account of this great mathematical invention, and we have often asked ourselves what has become of it, or what is likely to become? It is unreasonable to expect the inventor himself to incur the expense of some £20,000, to perfect an invention which promises to be of the highest public utility, and to be less a private boon or monopoly, than a blessing and a power conferred on the whole philosophical world. We do not yet despair of seeing it brought to a successful consummation, and we are very sanguine in expectation of the results which it would yield. If it did nothing more than give us accurate mathematical tables, and save the immense toil of a succession of calculators, this alone would be worth the cost ten times over. We trust this will not willingly be let die. Three courses might be possible. The machine might be completed by funds subscribed by our various philosophical societies, not refusing even foreign aid, though it were better that Britain, "the nurse of Arts," should alone have the glory of it. Or, again, surely some of our scientific aristocracy, such as Lord Rosse or the Marquis of Northampton, might magnanimously guarantee the cost of production, and add a higher glory to their style and titles. Or, finally, the Government, having already advanced something, might finish its work, and thus benefit the nation and the world. Less than one quarter's salary of a Queen Dowager would do it; public money could scarcely be better spent; and it would be a good deal more sensible than strengthening our national defences, at immense cost, against imaginary French invasions, or increasing our military and naval power against fictitious foreign enemies.

Chowbent.

A. M.

WORDS ARE DEEDS.

It is idle to examine these memorable words [the famous declaration of the Convention Parliament which called William and Mary to the throne] as we should examine a chapter of Aristotle or of Hobbes. Such words are to be considered not as words, but as deeds. If they effect that which they are intended to effect, they are rational, though they may be contradictory. If they fail of attaining their end, they are absurd, though they carry demonstration with them. Logic admits of no compromise. The essence of politics is compromise.—It is, therefore, not strange that some of the most important and most useful political instruments in the world should be among the most illogical compositions that ever were penned. The object of Somers, of Maynard, and of the other eminent men who shaped this celebrated notion, was, not to leave to posterity a model of definition and partition, but to make the restoration of a tyrant impossible, and to place on the throne a sovereign under whom a law of liberty might be secure. This object they attained by using language which in a philosophical treatise would justly be represented as inexact and confused.—MACAULAY.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXIX.

GEORGE THE FOURTH died at Windsor, June 26, 1830. There was little in the personal character of this sensual, fickle and heartless monarch, that a minister of religion could commend. During the life of the King, Mr. Aspland had not shrunk from expressing disapprobation of his immorality, and especially of his cruelty to his unhappy Queen. But he did not think the time of the monarch's death the most suitable for dwelling on his faults. By a large portion of the public press the memory of the King was held up to execration within a few hours of his death. Some who had habitually palliated his follies, and treated him in the height of his power with servile adulation, joined in the common censure. In accordance with the custom established at the Gravel-Pit meeting-house, of noticing from the pulpit those events that exercised any serious influence on the national welfare, Mr. Aspland preached, on the 4th of July, from Isaiah xiv. 18, on Royal Mortality. He touched with a gentle hand on the faults of the departed King, and dwelt with discrimination on the character of his reign, as the following extracts will shew :

"It is neither my duty nor my wish to enter upon a close review of the character of the deceased King, or of the measures of his reign. We are, probably, incompetent as yet to form and pronounce a just judgment. They that come after us will be able to do this coolly, and therefore usefully; although in the history of all individuals, whether high or low in social rank, there are doubtless many events which will not be fully understood until the day when the secrets of all hearts shall be disclosed.

"Open transgressions of the law of God, acknowledged and enforced by the common sense of mankind, admit of no defence, whoever is the transgressor: yet equity as well as candour demands that some allowance should be made for those whose condition exposes them to peculiar temptations. In the case of princes, it ought never to be forgotten that the institutions of society, established or acquiesced in by the people, place them in a position which is peculiarly disadvantageous in a moral point of view. We force them by our laws into an unnatural condition, and then, somewhat unreasonably, expect them to resist the strong temptations which that condition calls up around them. Whilst we endeavour to guard society against what we may consider evil in their example, it behoves us to look at their faults with some commiseration, and to give ample praise to all their virtues.

"Happily, the personal character of princes is of less moment than it once was to the peace and happiness of nations. In communities that are only partially free and enlightened, they are subject in no small degree to public opinion; and under the influence of the spirit of modern times, a nation, united in its sentiments, will not long wish and seek in vain for any social improvement.

"The reign of his late Majesty, including the period of the Regency, during which he exercised the Royal functions, will be distinguished in the annals of our country to the end of time. No people ever gained, in the same number of years, more of what is called military glory; and the time is, I fear, very far distant when such glory will cease to dazzle the eyes of mankind. A war, almost unexampled both in its duration and the extent of its ravages, was brought to a triumphant conclusion; and an Enemy, the greatest warrior and hero of late ages, was subdued and humbled and held in the condition of a captive. The ultimate effect of this war, though eminently successful, upon the finances and the commerce of the kingdom, cannot even now be distinctly

foreseen. The enormous expenditure with which it was carried on, has for a long period embarrassed and perplexed all the operations of trade and agriculture; and the difficulties and distresses of the nation will probably continue and may possibly increase. Nor ought we to repine at such visitations of Divine Providence. The derangement of the social frame is the natural result, may we not say the just punishment, of war; and the judgments of Heaven will prove mercies if by them the nations be taught righteousness, and be brought to resolve that they will neither learn nor endure war any longer.

"In other respects, the reign which is just closed may be pronounced glorious, in a sense in which even a Christian philanthropist cannot dispute the propriety of the term glory. It has been distinguished by many great discoveries and useful inventions. Philosophy and Science have made splendid advances. Education has been wonderfully extended, and the cultivation of literature has been pursued with unprecedented ardour. Humanity has triumphed in numberless reforms in favour of the unhappy victims of vice and crime, and Charity has waved her peaceful banners over many a new establishment dedicated to Mercy.

"Above all other auspicious features of the reign of George the Fourth, let it not be overlooked in this place that it has been signally honoured by the achievements of Religious Liberty. The Unitarian, the Protestant Dissenter, the Roman Catholic, whatever be his judgment of particular measures of the late King's government, cannot reflect without deep gratitude that under it his civil and political condition has been unspeakably improved, that penal statutes and exclusive, degrading tests have been abolished, and that a considerable approach has been made towards that religious equality which is the only sure cement of national concord, and which is equally called for by the true policy of nations and by the spirit of the gospel of Christ.

"The reign is over; the King sleeps with his fathers; and, in a Christian sense, I say, without any invidious reservation, Peace be to his memory!"

The Ministers of the Three Denominations met on the 17th of July to agree upon suitable Addresses on the accession of William IV. and Queen Adelaide. The Addresses agreed upon* were prepared by Mr. Aspland. By the courtesy of the ministers, the office of presenting the Address on the occasion of an accession had always devolved on one

* A letter to the writer, dated July 22, 1830, gives an account of the proceedings at this meeting, which shews how kindly a spirit then prevailed between Baptists, Presbyterians and Independents, at least amongst the leaders of these denominations. As soon as the meeting was constituted, the venerable Dr. Rippon, patting Mr. Aspland on the shoulder, said—"Come, come, my good boy, you have something for us; you are always ready." The drafts of Addresses were ultimately placed on the table by Rev. W. J. Fox, Dr. J. P. Smith and Mr. Aspland. Those of the two latter were read by their authors to the meeting. Dr. Smith's was to the Queen, and alluded in considerable detail to the lives and characters of her ancestors, and urged her to imitate their example in upholding religion and the Protestant faith. It was remarked that Addresses to a Queen were usually brief and general; that, as Queen of England, her Majesty occupied a position of higher dignity than any German ancestors could give her; and that it was desirable to avoid the appearance, however remote, of preaching at her Majesty in the Address. With his usual candour and good temper, Dr. Smith admitted the force of some of these criticisms. After the Addresses of Mr. Aspland were read, Mr. Fox begged to withdraw his, as Mr. A. had forestalled every topic on which he had touched. Dr. Rippon asked leave to move that Dr. Smith give him, for his own private reading, a copy of the Address, and thereupon Mr. Aspland jocularly moved that Dr. Smith's draft be an Address to Dr. Rippon; and the ministers pleasantly closed the business by unanimously adopting the Addresses of Mr. Aspland.

of the Presbyterian denomination. In 1689, Dr. William Bates, of Hackney, presented to King William and Queen Mary the joint Address of the Presbyterians and Independents. In 1702, Dr. Daniel Williams presented to Queen Anne the Address of the Three Denominations, who then appeared in union at Court for the first time. In 1714, Dr. Williams, attended by nearly one hundred ministers, presented the Address to George I. In 1727, Rev. (afterwards Dr.) John Evans presented the Address to George II., and Dr. Edmund Calamy that to Queen Caroline. In 1760, Dr. Samuel Chandler, attended by one hundred and forty ministers, presented the Address to George III.; and, as already stated, in 1820, Dr. Abraham Rees, supported by eighty-nine ministers, presented the Address to George IV. The exclusive possession of the post of honour by the Presbyterians, doubtless originated in their superior numbers and influence. Reversed as the proportion in numbers had now become, the retention of this privilege by the Presbyterian body could no longer be justified. They had therefore announced their purpose, previously to the presentation to William IV., to assert the right which ancient custom, confirmed by express resolution, gave them, once more, and then to relinquish it, and concur in the regular rotation of precedence of the Three Denominations. This was regarded as a becoming concession by the majority of the other denominations, and acknowledged as such by them in a vote (not, however, unanimous) of thanks.

On this occasion, the honour of being the spokesman for the Three Denominations was awarded to Mr. Aspland. The ceremony took place on the 28th of July. Ninety-five ministers attended. In accordance with ancient custom, they were received by the King *upon the Throne*,—a distinction enjoyed only by the City of London, the two Universities, the London clergy, and the Dissenting ministers when they appear as a body. When they appear by deputation, they are received in the Royal Closet. With much dignity of manner, Mr. Aspland presented the Addresses and received the Answers.* In an interval between the presentation of the two Addresses, the King, little accustomed to the straitness of Court ceremonial, gave way to the feelings which the occasion had excited, and, in addition to the prepared Reply, addressed the ministers in a little extempore speech, which, if not felicitous in diction, evinced his good and amiable feelings. Dr. Thomas Rees was presented as Secretary of the General Body of Ministers, and by him the ministers individually were presented to the King.

The official distinction conferred upon Dr. Rees and Mr. Aspland, did not escape the evil eye of fanatics and bigots of different denominations. The *Record*, a newspaper devoted to the interests of the Evangelical Church party, sounded the alarm, and bewailed the appearance at Court of "the Arian, the Socinian, the members of the God-denying apostacy," not merely in the company of "the avowed champions of the faith," but as their "heads and representatives." The editor concluded several columns of gross reviling by calling "on the orthodox Dissenters of London to wipe away from them this deep stigma on

* These documents will be found in the *Christian Reformer*, Vol. XVI. pp. 334—336, 377, 378.

their character as men of consistency and men of God." The cry was immediately echoed by Mr. G. C. Smith, a person commonly known in the religious world of London as *Boatswain Smith*, the Editor of the *Soldiers' and Sailors' Magazine*. He made his first appeal against the "Socinian representation at the Throne" at an "open-air service," in the presence of nearly two thousand persons. He next called a public meeting at the London Tavern, at which resolutions were proposed, 1, denouncing the latitudinarian liberality of the day; 2, declaratory of the orthodoxy of the doctrines of the Trinity, Atonement, &c.; 3, stating that Unitarians or Socinians, denying these orthodox doctrines, though entitled to civil and religious liberty, ought to be left to co-operate with those who hold the same sentiments; 4, disavowing on the part of the meeting that they were represented at or "conducted to the Throne" "by the Socinian minister who read the Address to King William IV. and to Queen Adelaide, and the Socinian or *Arian* minister who introduced the deputation to the Court;" 5, deploring that in this Address of the Three Denominations, read to the King by a Socinian minister, the name of Jesus Christ and his glorious atonement were not once mentioned, and attributing the omission* to "the distressing union of Socinians, or Unitarians, with the Trinitarians;" 6, contrasting the Address with that presented by the Society of Friends, and the several Replies given by the Monarch to the two bodies; 7 to 10, acknowledging the services of the *Record* and the *Evangelical Magazine*, and of several orthodox ministers, in raising their voice against all future union with Socinians and Unitarians; and 11, asserting it to be the imperative duty of every Trinitarian minister to withdraw *in toto* from a union with Socinian ministers.

Other meetings were held—by Mr. Ivimey and his friends in London, and by the orthodox Presbyterians of North Shields—at which similar resolutions were passed. Insignificant as these demonstrations at the time appeared, and discountenanced as they were by many Dissenters of respectable station and influence, they served to call into action a coarse and fanatical bigotry amongst the mass of the orthodox Dissenters of the metropolis, which, if secretly disapproved by their best leaders, was too strong to be openly resisted by them, and at no distant day, as we shall presently see, led to a serious and permanent division of the Three Denominations.

From this petty agitation Mr. Aspland turned, not without deep disgust. He did not, however, allow the anonymous invectives with which the press of the orthodox Dissenters teemed, to alter his conduct or affect his feelings towards the gentlemen with whom he was accustomed to act, and who were at this time forward in disclaiming all participation in and approval of the agitation of Messrs. Smith and Ivimey.

The outburst of the French Revolution, in July 1830, occasioned by the ordinances of Charles X. destroying the liberty of the press in France and annihilating the Chamber of Deputies, awakened in the minds of all lovers of liberty the most enthusiastic hopes. To this and the preceding topic the following animated letter alludes.

* In this detection of heresy in the Address, the Boatswain surpassed the writer in the *Record*, who commended it as breathing "the language of pious desire as well for the eternal as for the temporal interests of the new monarch."

Rev. Robert Aspland to Rev. R. Brook Aspland.

"Hackney, Aug. 27, 1830.

"Dear Brook,—* * * We seem to have lived an age since we last met; so many, and some such glorious events have intervened. This French Revolution absorbs my whole mind and exhausts my joy. I am ready to say, 'It is the Lord's doing, and it is marvellous in our eyes.' 'A nation has been born in a day.' The sublime spectacle is always before me, and by night as well as by day; and I really sometimes fear that I am about to awake from a delightful dream. To keep myself sober, I am taking the alternative of *Burke's Reflections*, but the dose fails. I cannot find this man's prophetic wisdom, and I am profane enough to laugh at his sublimities and pathetics. He was indeed a gay sophister (to borrow a word of his coinage) and a gorgeous declaimer; but there my praise, at least, terminates.

"The Cambridgeshire election* would have been a great matter but for this, which makes every thing else little. Our friend Fyson did himself great credit by his manly conduct and his vigilant activity. Our two Members are not quite third-rate men, but they have excluded a fourth-rate, though one in the foremost rank of servility and corruption. What think you of Lord Francis Osborne's describing the French Revolution as a *contest between two princes*; and then, by way of *contrast* (in the parrot-prate of the small technical Whigs), referring to *our Revolution of 1688*! Is it nature or education that so often makes the son of a lord almost a fool? The Duke of Bedford disgraced himself in Cambridgeshire by *forcing* his tenants—making two hundred votes or more—to vote for the two old Members,—Lord Charles, the inveterate enemy of freedom and never-failing supporter of Ministerial profligacy, one of them!

"I know not that I have any thing to tell of the visit to the Throne beyond what is public. We were certainly received graciously, and were all pleased with the Royal personages; the more pleased, because they did not thrust their royalty in our faces. The King made a little extempore speech to us, which set Sir Robert Peel quivering: the purport was, that he would neither make nor admit distinctions between his people on account of religion, and that *all should go to heaven* (he promised as much) in their own way. My orthodox brethren treated me during the whole day with studied kindness. Some thirty of us, chiefly Independents and Baptists, dined together afterwards, my post being the chair. The thirty included most of the *heads* (I was going to say *hearts* also) of the Three Denominations; and you may judge of our spirit by the unanimous resolution that was passed, that I should form the plan of an annual dinner of the Ministers, for the sake of keeping up a spirit of kind fellowship. The report of this may have whetted the bigotry of the London Tavern fanatics. But your mother craves a little space, and I can only sign myself,

Your affectionate father,

ROBERT ASPLAND."

Rev. Robert Aspland to his Daughter Ellen.

"Hackney, Dec. 2, 1830.

"My dear Ellen,—* * * You are, I know, politician enough to rejoice in the late changes abroad and at home. The Revolution in France I was, you are aware, quite prepared for; but, with all my admiration of the sense and virtue of the French people, I could not expect so thorough, and at the same

* At the general election which had just taken place, very great changes had been made in the representation of the kingdom. In the county of Cambridge, of which Mr. Aspland was a freeholder, Lord Charles Manners was displaced by Mr. Adeane, an improvement in effecting which Mr. Aspland actively assisted. He was the means of calling together and organizing an important Liberal Committee in London, and had the gratification of going to the poll with nearly all the freeholders of his native village, who, together with the freeholders of Fordham, headed by his valued friend Mr. Fyson, secured the election of the independent candidate as the colleague of Lord Francis Godolphin Osborne.

time so temperate, a national reform. My only fears now regard the despots around that fine country; but, mark my words! should they dare to coalesce once more against the independence and liberty of France, *thrones* in Europe will be valued precisely at their worth as *fire-wood*.

"I can scarcely believe that I have lived to see an English Administration formed on the basis of parliamentary reform, retrenchment and peace, the King himself being the adviser of these great and saving measures. To some individuals of the new Government I have no great liking; but I respect the talent of the Ministry, and I confide in their patriotism, because the leaders are sound men, and all of them would lose more than they could gain by treachery to the people.

"The spreading insurrection of the labouring poor is truly alarming. All must condemn violent and tumultuary proceedings; but much is to be said for the unhappy people. They have been ground down to the lowest degree of suffering, and they might all have perished by inches without commiseration from the aristocracy. They have made themselves heard and seen; and the Government, the landlord and the parson, must for their own sakes attend to their complaints. I met Mr. Adeane, our new Cambridgeshire Member, this morning, who tells me that he is summoned into the country to assist in putting down a plotted movement at Cambridge on Saturday. There has been one dreadful fire in the county, and I feel much for our friends there.

"Aunt Anna will, I expect, put into the parcel a few copies of my Wareham sermon,* which may suffice to explain to the public what our *ism* is.

"With sincere affection, dear Ellen, your father,

R. ASPLAND."

In the year 1831, the arrival in England of Rajah Rammohun Roy, who exhibited the rare and striking spectacle of a Brahmin of Hindoostan, who had worked himself out of the darkness of Heathenism into Theism, and through Theism to Christianity, excited in many religious circles of the country the deepest interest. To the Unitarians it was a delightful confirmation of the scriptural character of their opinions, that so able and impartial an inquirer had found in Christianity the doctrines in the profession of which they were united. Mr. Aspland was gratified by many opportunities of intercourse with this distinguished Oriental Reformer, and has recorded his admiration of his intellectual energies, moral qualities, dignified aspect, courteous manners, candid judgment and liberal views. One of the first sentiments which the Rajah expressed to Mr. Aspland, when visiting him at Hackney soon after his arrival in London, was his astonishment to find so much bigotry amongst the majority of Christians towards the Unitarians. He said that it too much resembled the rancorous feelings of his idolatrous countrymen against those that renounced their false gods. The Rajah attended the meeting of the Unitarian Association; and in the name of the Society and of his Unitarian brethren of England, Mr. Aspland, who filled the chair on that memorable day, welcomed the

* On Wednesday, Sept. 29, 1830, Mr. Aspland had preached at Wareham, Dorsetshire, a sermon on the occasion of opening there a new chapel, dedicated to the worship of the One God the Father. At the request of the congregation, the sermon was printed, under the title, "The Religious Belief of Unitarian Christians truly stated, and vindicated from Popular Misrepresentation." The sermon is valuable as a very precise statement of the points wherein Unitarians agree and differ. It has passed through two large editions. On the Sunday previous to the opening at Wareham, Mr. Aspland preached to his old friends at Newport, and the journey thence into Dorsetshire, in the company of Rev. Edmund Kell and other friends, was particularly agreeable.

advent of their distinguished guest. In the simple address which the Rajah delivered on that occasion, he distinctly avowed himself a believer in the One God, and in almost all the doctrines of Unitarians, and declared his conviction that scripture seconded the system of Unitarian Christianity, and that common sense was on its side.

The gratification afforded to his European friends by the visit of Rammohun Roy, was purchased at a costly price. In little more than two years after his arrival, his noble form was struck by disease; and he died, Sept. 27, 1833, after a short illness, at Stapleton Grove, near Bristol. In most of the Unitarian pulpits of England was mournful reference made to the Rajah's death. At Hackney, where he had been an occasional worshiper, the sad event led Mr. Aspland to discourse on *the Future Accession of Good Men of all Climes to Christianity, and their Final Congregation in Heaven*, and to offer a brief sketch of the life and character of the deceased Rajah,* which concludes in these terms:

* It was not Mr. Aspland's intention or wish in the first instance to print this sermon. He considered the sermon of Dr. Carpenter to be the proper funeral tribute to the memory of the Rajah. To his surprise, a London bookseller put out, without authority, an edition of the sermon preached at Hackney, from notes taken at the delivery. This publication proved to be mean and illiterate; and he first used the powers which the law gave him for the suppression of the pirated edition, and then felt there was no alternative but to print the sermon, with illustrative notes, in a suitable form and manner.—The writer has looked carefully, though with little success, through Mr. Aspland's papers, in the hope of finding letters from Rammohun Roy, suitable for insertion in this Memoir. The letter which follows was given by the gentleman to whom it was addressed, to Mr. Aspland for publication, but it is believed that it has not hitherto appeared in print.

Rajah Rammohun Roy to Mr. William Alexander, of Yarmouth.

"5, Cumberland Terrace, Regent's Park, July 16, 1831.

"My dear Sir,—Our mutual friend Dr. Bowring has communicated to me your long letter to his address, which I have read with interest, as it completely recalls the recollection of our former correspondence.

"I do not wonder that you should have felt surprise at my silence for some years, the cause of which can only be fully appreciated by those who knew the troubles in which I was involved. They were such that I entirely neglected my correspondence with Persia, England, America and every part of the world, as is well known to my friends in various quarters who complained of my neglect of their communications. However, I thank the Supreme Author and Ruler of the universe that, by a firm reliance on His goodness and overruling providence, which brings good out of evil, I have been enabled to survive and overcome these severe afflictions, and to learn from them lessons of resignation to the Divine Will, of humility and distrust of human strength, and the vain and transitory nature of all worldly affairs. 'Whom the Lord loveth he chasteneth.' By temporal calamities we are taught to withdraw the heart from things which are perishable, and to fix it upon those which are eternal.

"Since my arrival in England, I have enjoyed an opportunity of seeing a very great number of our religious friends, and have reaped the highest gratification from associating with them in public and in private, at their social parties and in their public assemblies. I have attended the different places of worship with benefit and instruction. I rejoice to find that true religion is so well appreciated, and in its purest form so fully attended, by so large a portion of the most intelligent and respectable part of the community. But in a free country like this, the institutions of which are every day making further advances towards perfection, truth must prevail over error, rational piety over bigotry, and the light of reason must ultimately dispel the clouds of superstition.

"Owing to my indisposition, I was unable to answer your letter earlier, and

"Centuries may intervene before his equal in all respects shall rise up in Hindoostan, so bright a light shining in so dark a place. He is a memorable example to the world of what an individual may accomplish by firmness of purpose, diligence, perseverance, fortitude, disinterestedness and candour, in the acquirement of truth, amidst the greatest disadvantages, and the diffusion of truth, amidst opposition and reproach. Would that they could be warned by his example, who, with all the opportunities of improvement around them, neither inquire nor think, neither instruct nor are instructed, lay down no error and acquire no truth, and, except as far as self-interest prompts, meditate no one good service to their fellow-creatures.

"The name of Rammohun Roy will endure as long as the history of religious truth. It is already, in part, and will hereafter be generally cherished in both hemispheres, in that which is distinguished by his birth, and in this, which will, it is now probable, have the boast of keeping his honoured relics : *here*, he will be celebrated for breaking the first link of the long chain which has pressed down the heart of his country to the dust; *at home*, when India shall stretch out her hands to the true God, he will be revered as the first of her Reformers and Philanthropists."—Pp. 25, 26.

The introduction of the Reform Bill and the subsequent appeal of the King's government to the country in its behalf, excited in Mr. Aspland's mind gratitude and patriotic hope. The change of opinion which he had lived to see, was wonderful and delightful. When he first visited London, he saw the cells in the Tower in which Horne Tooke, Mr. Joyce and others, were confined, awaiting their trial under a charge of high treason, their crime in reality being their earnest efforts to procure a searching reform of Parliament; and now he had the gratification of aiding the Ministers of the King and a large majority of the people of England in carrying a great measure of legislative reform, in some particulars more extensive than the Reformers of the 18th century had in their most sanguine hours ventured to propose.

On the Sunday following the coronation of King William and Queen Adelaide, he gave expression to the gratitude and joy which warmed his heart, in a sermon on *Christian Patriotism*. This he afterwards published, with the further title of *The Wishes and Prayers of Britons for their Country in the Present Crisis*. It was the only sermon published on the occasion, in addition to the official discourse delivered at the august ceremonial by the Bishop of London. A friendly critic dwelt with satisfaction on "the approach towards an identity of principle in these two discourses, delivered as they were by such very different persons and to such very different auditors."* The spirit of Mr. Aspland's discourse will appear from one of the introductory passages.

"The coronation of a king, always an imposing spectacle, is in this case the more impressive to the nation, in that the August Personage who is called by Divine Providence to fill the throne, has distinguished himself, beyond almost all his predecessors, by an immediate and spontaneous attention to the wants and wishes of his people, and has summoned around him servants who have been long honoured for their public integrity, and have pledged them-

express my gratitude for all the kind interest you have taken on my behalf. On my tour to the country, if I find it possible to take Yarmouth in my way, it will afford me infinite gratification to call upon you at your residence. In the mean time, wishing you speedy restoration to your usual strength, and every success in life, I remain, with regard and esteem, my dear Sir, yours most obediently,
RAMMOHUN ROY."

* Monthly Repository, N. S., V. 726.

selves by the whole of their past lives to measures which have for their object the reformation of the frame of government, so as to adapt it to the altered and improved condition of the age, the healing of discontents and the union of all classes of men in the enjoyment of common laws and equal rights, the lessening of the public burdens, the preservation of peace and the cultivation of amicable intercourse with all nations, the diffusion of useful knowledge, and the promotion of the national industry and wealth. They who behold with indifference a mere state-ceremonial, or smile at a pageantry which in the lapse of time, and the growth of reason, may have lost much of its meaning and all its fitness, must still feel that there is moral grandeur in the exhibition of the Ruler of one of the most powerful, rich and refined nations of the earth, entering with sincerity and solemnity, and before the face of the whole people, into a covenant to reign legally, uprightly and beneficially, and appealing to Heaven to witness his vows, and to ratify his obligations, and to send down a blessing upon them, a common blessing to himself and the people committed to his charge. Amidst such a scene, a sympathy with both King and People is as rational, amiable and Christian, as it is natural; and the Christian minister who is most careful to exclude from the pulpit all political topics that engender or irritate party feeling, may consistently recognize, share and endeavour to improve, the universal sentiment."—Pp. 2, 3.

In the spring of 1832, Mr. Aspland lost, in Mr. Christopher Richmond, a valued and an accomplished friend. In the minutes of the Non-Con Club he inscribed this memorial of him:

"The Club are anxious to record on their minutes their gratitude to their late lamented Treasurer, Christopher Richmond, Esq., and their sincere and lasting respect for his memory.

"In connection with the members of this Club his deportment was always courteous and friendly: he entered fully and zealously into the purpose entertained by the Club from the beginning of maintaining cordial amity amongst the members as the means of promoting their higher object of serving, as occasions present themselves, the great and holy cause of Freedom.

"He was always ready, notwithstanding an habitual retiringness, the result of modesty, to give his professional services in aid of any of the public measures contemplated or assisted by the Club.

"Cheerfully did he co-operate, as far as his labours could be useful, with the legal advisers of our Roman Catholic brethren, in facilitating the measure of their Emancipation.

"The Protestant Dissenters naturally looked to his sound and cool-judging mind for aid in the difficulties which beset the legislative provision for the abolition of the Sacramental Test, commonly described as the Repeal of the Corporation and Test Acts, and the published minutes of their proceedings shew and will testify to posterity with what care and devotion he watched and promoted this long-delayed act of justice, the carrying of which he, in common with all the members of this Club, hailed as one of the most memorable triumphs of truth and freedom over sophistry, bigotry and intolerance, and as the sure harbinger of the reforms necessary to make rights and duties reciprocal and equal, and to establish the British Government on the principles of common sense and sound morals—in other words, on the public good.

"To him the Unitarians of England are indebted, jointly with some others who yet live to serve their generation, for various plans of relief from the odious and oppressive Marriage Service, prescribed by the Liturgy of the Church of England, any one of which would have been available to its righteous object, if the intolerant spirit and exclusive purposes of certain individuals in the House of Lords, had not led them to find out objections to every particular measure in order to frustrate altogether the deliverance of an obnoxious sect from oppression. The course of public events has at length wrought what wisdom and charity failed to effect, and in a Reformed Parlia-

ment the claims of the Established Church to harass and tax persons who renounce its communion on their entering into that social state upon which the Almighty has pronounced his blessing, will be undoubtedly silenced for ever, and that not only with regard to Unitarians, whose case is the most trying, but also in reference to the whole body of Protestant Dissenters,—another memorable proof that resistance to an equitable demand only causes the demand to be enlarged, and rouses a spirit which instantly overwhelms interested and bigoted opposition; and whenever this further triumph of religious liberty shall be gained, the name of Richmond will be inscribed on the banner of victory.

"Our departed friend's last thoughts and feelings in public matters were excited by the Reform Bill, now happily the law of the land and in satisfactory operation. In this he saw, as it is hoped and believed survivors will find, a new era for England of good government, peace and prosperity and public virtue.

"In a word, he has left an example of the usefulness which may be attained, and of the posthumous respect which may be treasured up, by a love of truth and freedom, consistently professed and perseveringly acted upon; by the application of talents through even a short life to a good and noble end; and by the cultivation of those social virtues which heighten men's powers and sanctify their pursuits.

"While, therefore, we lament the loss of such a friend and coadjutor, we take leave of him with satisfaction in his character and unfeigned respect for his memory,—resolving to persevere in the same course which has justly entitled him to this inadequate but sincere eulogium on his unspotted and honoured name."

The Gravel-Pit congregation, at their annual meeting held towards the close of 1831, passed an unanimous resolution requesting their pastor to print a volume of his Discourses, as a permanent record of his instructions from the pulpit. He gratefully acceded to their wishes, and published, in the beginning of 1833, a volume of "Sermons on Various Subjects, chiefly Practical." It was naturally dedicated to the members of his flock, and contains an expression of his warm sense of the courtesy and kindness which he had experienced from them during the whole period of his ministry, now extended to nearly twenty-eight years.

The merits of the volume were described, with equal discrimination and kindness, by the Rev. John Kentish, in the following terms :

"This is a *consecrated* memorial of the reciprocal affection of the Pastor and the Flock; and also of his Theological knowledge, vigorous and discriminating sense, comprehensive thought, and power of seeing beneath the surface, and of conveying sound instruction in language at once terse, perspicuous, appropriate and energetic. His person and voice and distinct elocution commanded regard: yet these alone would not have procured for him the favour of his well-informed audiences; not apart from the intrinsically good qualities of his sermons. I scarcely know the modern discourses that equal them for a wide compass of ideas. Every topic has justice done to it. We meet with nothing superficial. In point of exactness of definition, accurate reasoning, judicious scriptural exposition, and natural and copious applications, they remind me of the sermons of our good old English Preachers, at the end of the seventeenth and the beginning of the eighteenth century. Indeed, those great masters of the Pulpit were favourite authors with Mr. Aspland. Without being their servile imitator, he improved his own compositions by his study of theirs."—C. R. (1846), pp. 104, 105.

Mr. James Taylor to Rev. Robert Aspland.

"Philadelphia, April 8, 1833.

"My good Friend,—Let me begin by congratulating you on the removal

of your son to Bristol, where he is associated with Dr. Carpenter, one of the best and most amiable of men. You know the circumstances of my introduction to, and personal intercourse with him. I often look back on it with peculiar satisfaction. Judging from the impression made on my own mind in relation to the Doctor, it seems to me that inestimable *moral* benefit cannot fail to accrue from a ministerial connection with one of so excellent a frame of mind. It is like enjoying a foretaste of heaven. Perhaps I write the more feelingly on such a topic, because it is our happiness to have one of the best of human beings for our minister. I have just finished a letter for Mr. Smallfield, to which I would refer, in preference to a repetition of its contents. Dr. Channing is here, and although very weak, yet in better health and much better spirits than when here eleven years ago; he has also different *feelings*; since that period his mind took a spring, and one natural consequence has been, a much more liberal spirit is now apparent in him. Mr. Henry Ware was also at our church yesterday; he too is in feeble health, though on the recovery. Neither of them could preach; both expressed high gratification in the largeness of the congregation, and the pulpit performances of our minister. A society so well suited, and so thoroughly convinced of this, can furnish no matter for detail; besides, Mr. Sill is able to answer every friendly inquiry relative to our ecclesiastical state.

"There is trouble among the Presbyterians; and, from some late indications, it would seem as if, at no distant day, old-fashioned orthodoxy would meet with little favour in the General Assembly. Then, too, there is the Andover Creed, in which the eternal Sonship of Jesus is not recognized; and the New-Haven divinity, which hardly amounts to semi-orthodoxy. As a specimen of the manner in which the two classes of Presbyterians treat each other, the debates in the Philadelphia Presbytery might be referred to; so great was the hostility of the two parties, that the last General Assembly recommended such a division of that Presbytery as would put an end to contention. Accordingly, the Presbytery was divided; but when the Synod met, the roll of the second Presbytery of Philadelphia was not called, and the members from that Presbytery were not allowed to take their seats; thus, the proceedings of the General Assembly were nullified. So much for harmony. Both parties are narrow-minded; the liberality of the new school extending only to those of similar views and feelings with themselves. During the sitting of the Presbytery some time ago, a Mr. M'Calla made some pretty strong insinuations against the orthodoxy of Mr. Barnes, another minister in this city; and, for the purpose of shewing that heresy did not always manifest itself, related the following story:—Two of our brethren, entire strangers in this city, being desirous of hearing Dr. M'Cauley, made diligent inquiry respecting the appearance and position of his church, when they were truly informed that it was almost at the corner of two streets, and had a marble front. Not paying sufficient attention to the names of these streets, and happening to go up Locust Street as high as Tenth Street, they found a building answering the above description, and entered the church, when they were strongly prepossessed in favour of the preacher, from the unction of his prayers, the beauty of his language, and the eloquence of his manner. On returning to their lodgings, they gave expression to their feelings, and were not a little astonished when told that they had been listening to Mr. Furness, a Unitarian minister. At this moment, Mr. Barnes said, 'I hope the brother does not mean to say that I preach like Mr. Furness.' 'O no!' rejoined M'Calla, 'I only meant to say that Mr. Furness can preach like a good Presbyterian.'

"The recent conduct of the dominant party in South Carolina, and the modern theories respecting what are called 'State rights,' augur ill, both as respects the practicability and permanency of republican governments. I wish that the question of nullification had been boldly met. The tariff was merely a pretext, and at some future and probably not distant day, we may have to contend with more than one State. The habits and views of the slave-holding and free States are so dissimilar and discordant, that we ought to look forward

to a separation, and I know not that an amicable separation would be prejudicial to the latter; though I greatly doubt if the slaves in 'the nation of South Carolina,'—the black population of which constitutes the majority,—could be held in subjection to their masters; for, in case of disunion, the facilities for reclaiming them would no longer be granted by the free States.

"I am also somewhat sceptical as to the immense benefits that are expected from your reformed Parliament. In other words, I doubt whether the reformation is not more partial and nominal than thorough and real. It would seem as if there was little regard to economy, and little consideration for the middle classes. The salary of the Speaker of the House of Commons might have been reduced one-half. He receives more than the President of the United States, though between the duties of the two stations there is a vast disparity. The projected reform of the Church will still leave *Lord* and Legislative Bishops; but, if report speaks truth, some of our Unitarian friends must shut their mouths; for a Dissenting minister in the House of Commons would be as far removed from his proper sphere as an Episcopal Bishop in the House of Peers. The Church revenues belong to the nation, and ought to be applied to public purposes. Our American Bishops work hard and often fare badly; but, being zealous and disinterested, they enjoy the confidence of Episcopalians generally, and the respect of the community at large. Wherever the population is sufficiently numerous, ministers are adequately supported. None are enriched by their profession in our most prosperous communities; but their compensation enables them to support their families in great comfort, without resorting to any other means of adding to their incomes. On this account, the connection between minister and people is much more intimate than in English large towns. As for London congregations, constituted as they usually are, the minister can be known and regarded only as a preacher.

"The schism between 'the Friends' is likely to continue. A controversy is going on between the Roman Catholics and Presbyterians, both here and at New York. It must be rather up-hill work to sustain the Protestant principle of the sufficiency of Holy Scripture, and at the same time to justify the requisition of a subscription to 'the Confession of Faith,' &c. The discussion here has arrived at an interesting point,—the Roman Catholic having accused the Presbyterian writer of having made garbled quotations, and misrepresented the meaning of Latin authors. He has, therefore, proposed to meet his opponent, to submit the matter to a sworn interpreter, and to abide by his translation and award,—engaging to make a public and ample apology, if it shall appear that these accusations are false or unfounded.

"It was gratifying to learn, through Miss Leishman, that I was held in remembrance last New-Year's day. I am often present with you in spirit. A few days ago, Dr. Channing mentioned the text and subject of your sermon when he accompanied you to your chapel, and spoke of the sermon in terms truly pleasing to me. I can also with great truth inform you, that you stand high in the estimation of Mr. Henry Ware, himself of a kindred spirit with Dr. Carpenter. Unless you visit us, it is not likely that you will ever see either of these gentlemen again. I therefore write with the greater freedom. Our ministers, one after another, visit England; but you all seem immoveably fixed in the little island. How it would rejoice my heart to shake you by the hand, and shew you some of the hospitalities of Philadelphia! At any rate, accept my earnest wishes for your present welfare, your continued usefulness, and eternal happiness.

Yours most affectionately,
JAMES TAYLOR."

In the course of this year, Mr. Aspland's early and affectionate friend, John Emons, of Wicken, died, in his 86th year.

Rev. Robert Aspland to Mrs. Emons.

"Hackney, August 31, 1833.

"My dear Mrs. Emons,—It has pleased Divine Providence to call to another
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world my long and highly-esteemed friend, your husband. This event is in the course of nature. Our departed friend was spared beyond the common age of man; and we must remember, with gratitude to the Supreme Disposer, that his life was as happy as this imperfect state allows human life to be. At the same time, we cannot part with friends with whom we have been for the greater portion of our days intimately or tenderly connected, without feeling a pang at heart. If I feel this, how much stronger must you, a widow, and your now fatherless daughters feel it?

"I was from a child, as you well know, in habits of close friendship with Mr. Emons. My earlier summers were made more interesting to me by his society. He was in some things my guide and instructor. In religion, our minds advanced side by side, and step for step. His thorough acquaintance with his Bible, and his searching thoughts on all scriptural subjects, made him an invaluable companion to a young inquirer after Divine Truth. I shall ever remember him with affectionate regard; and to the latest moment of my life it will be a comfort to me to reflect that I may, on some occasions, have been able to assist his active and powerful mind, and to add to the number of his enjoyments.

"It gives me great pleasure to learn that my venerable friend was permitted to leave the world without much bodily suffering, and especially that his faculties were bright to the last, that his mind was serene, that he was able to express his satisfaction and happiness, and that with nearly his last breath he bore his testimony to those views of Christian truth which for a great part of his life he had courageously professed. 'Being dead, he yet speaketh,' and I hope and pray that his neighbours, and, above all, his family, may continue to hear his dying voice.

"You, my much-esteemed friend, have the consolation of knowing that he, of whom you are bereaved, endeavoured to live the life of the just; that he lamented those imperfections which are common to man; that he wished to resemble that Saviour whom he devoutly loved; and that he worshiped the Ever-Blessed God and Father with heart and soul and mind and strength. And, knowing this, you cannot sorrow as those that have no hope. He is, doubtless, gone to his rest in Paradise; and may and ought we not to regard the serene and cloudless setting of his sun as an earnest of its rising again in a glorious morning?

"At first, I felt a strong desire to be present at the funeral, and to offer my services towards improving the mournful event; but, in the state of my health at that time, I found, upon consideration, that the task would have been too painful for me, associated as it would have been with many other melancholy recollections. Wicken now appears to me as a place of tombs. Let a few more changes take place, and I shall feel an interest in the village chiefly on account of them that sleep.

"My absence on this occasion was of less consequence, as you had so pious, judicious and tender-hearted a friend with you as Mr. Clack. He has supplied me with the substance of his sermon, which is all that I could wish. The conclusion of it, relating to the character of our deceased friend, I have caused to be printed in the Obituary of the Christian Reformer for the present month; and I have added some further remarks of my own in the number following. Such an extraordinary moral character as your dear husband's ought to be known and remembered beyond the circle of his family and intimate friends.

"Wishing for yourself Christian peace and happiness until you rejoin the departed, in a better world, and praying that all his and your children may be followers of him in so far as he was a follower of Christ,

"I remain, my dear friend, yours, in true and lasting sympathy,

ROBERT ASPLAND."

CRITICAL NOTICES.

A Popular Introduction to the Bible. By John Wright, B.A. Pp. 144. 12mo.

THE Christian Reformer, not very long ago, expressed painfully the want of such a book as that of which we now copy the title; and, lo! the "book is come as we did call for it." Whether this be a case of cause and effect, or of demand and supply, we do not pretend to decide; but we earnestly hope and expect that the demand on the part of purchasers and readers will be henceforth such as to justify Mr. Wright's attempt to supply a pressing want.

The book is *multum in parvo*, and the information which it gives is most solid and reliable. At the conclusion of his Preface, Mr. Wright modestly fortifies himself and his readers by stating that his book has been revised in manuscript by the Rev. Robert Wallace, a sufficient voucher for the exactness of the theological information contained in it, to those who do not know Mr. Wright's own exactness of mind and solidity of scholarship.

The book is in three parts: the first, preliminary; the second, on the Old Testament; the third, on the New. The first part explains popularly and clearly the nature and character of the Bible, and its history; and, in doing so, gently removes out of the path of the young or unlettered student, that stumbling-block so gratuitously thrown in his way by "Bible Companions," "Helps to reading the Bible," &c., the monstrous fiction of the equal and plenary inspiration of the Scriptures. We should have liked a somewhat longer chapter on Biblical Antiquities. It is very good as far as it goes, but quite too brief.

But we shall best do the duty of the approving critic by enabling the writer to recommend himself, in a few extracts from his useful little book.

On Moses, as "an inspired legislator," Mr. W. says, at the end of his chapter on the Pentateuch,

"In closing this chapter, which treats of the books recording the laws of an inspired legislator, and probably written by him, it is worth while to ask, what do we understand by this phrase, 'an inspired legislator'? To some it seems to convey the notion, that Moses was simply the medium of conveying the laws from God to the Jews, as entirely a passive instrument, as the pen in his fingers. But can we suppose it necessary, that every minute regulation about the sacrifices, the purifications, the clothing, &c., should come in its written form and expression from the Deity? Let us rather conceive, that God inspired Moses, by giving him a higher knowledge, a purer faith, concerning Himself, than was common in that age; that God gave him a high degree of wisdom, and left him to frame the code by help of these gifts, and in accordance with them. All the minor regulations, all the phraseology, all the ceremonies, are *human*; the one great truth which supports, strengthens, ennobles the whole, is *divine*."—P. 53.

On Ruth he says,

"This is a family history, which takes its title from the name of the woman who is the heroine of its story. An Israelitish family, obliged by famine to leave their home, retire into the country of the Moabites, where the two sons marry two women of that people. After the death of these sons, their widowed mother proposes to return to her native land, and Ruth, one of her daughters-in-law, influenced by affection, forsakes her own people, in order to accompany her relative. On their arrival in the land of Israel, she eventually attracts the notice of Boaz, and from her marriage with him, springs the forefather of David.

"The object of the book is plainly to trace the genealogy of David to an honourable source. It is, therefore, probable that it was written soon after the time of David. In the ancient division of the Scriptures, this book was appended to that of Judges; this was done on account of the period treated of in Ruth, coming next in point of time to that referred to in the narrative of Judges. There is no reason to suppose it was written before David was made king, and it is difficult to find anything in it to determine the date of its composition. The picture which it gives of primitive simplicity and integrity, is a very pleasing one; the writer evidently considers it no dis-

honour to a monarch to have descended from those who had experienced the extremity of poverty; the whole has the air of an early period of civilization, among a simple, honest, affectionate people, not corrupted by luxury, or injured by artificial ideas of false conventionalism. 1 Chron. ii. 11, 12 appears to be derived from the genealogy at the end of this book, and shews that Ruth was written before Chronicles."—Pp. 56, 57.

Of the Psalms he writes thus:

"Of the book as a whole, we may say, it contains poems, written principally by David and his contemporaries, or those who lived about his time; some portion of its contents are of a later date, but this is the portion least distinguished by originality and beauty. The book of Psalms, therefore, marks an important development in the Jewish religion. The love of God as a Father, trust in Him, humble dependence on His will, meek submission to His authority, are the characteristics of it. We feel its beauty as much as though it were written by one of ourselves; all the changes of association, habit, expression, mode of thought, cannot deaden its influence or destroy its charm; sometimes the voice of enmity is heard in it, and jars on a Christian's ear, but this is forgotten when the chords of triumphant gratitude are struck, or the soft notes of sweet devotion fall in melody on the soul, or the pathetic cry of sorrow aspires to heaven, to seek for God's comfort. The Mosaic element, 'there is one God,' 'Him shalt thou worship, and none other shalt thou serve,' is preserved in the Psalms, but to this there is added a feeling akin to that awakened in the Christian's bosom, when he prays 'Our Father;' a trust like that which he experiences, when he remembers, 'Even the hairs of your head are all numbered.' Of course this does not apply to all the Psalms; it will be found especially in those attributed to the age of David; and this justifies the assertion, that in the devotional feeling of the golden age of Judaism, we find a step taken towards the more full revelation of God and His will, which the Messiah was destined to communicate to men."—P. 71.

He thus introduces the Prophets and the Prophetical Books:

"The word prophet has obtained in English, the peculiar meaning of one who foretels, but this does not correspond, with any exactness, to its signification in the Hebrew. The idea of the corresponding word in that language is, one who acts under excitement, and it is used to signify one, who filled with a deep and earnest feeling, is a moral teacher, and preacher. The prophet was quite distinct from the priest; there was no ritual observance involved in his duties; he took his position, not because he was trained to it, but because he felt himself, by an inward conviction, called to it. He was 'an inspired man;' this inspiration often led to prediction, but it included much more; he was not the mere utterer of predictions; he did not, as the heathen oracles professed to do, speak words without knowing their meaning; he himself found the words, understood what he spoke, and clothed in what he considered the most fitting language, the ideas which God implanted in his mind.

"The Old Testament is full of the history, doings, and sayings of the prophets. The most splendid age of such teachers opens with Samuel, who began his career very young, and continued it for nearly forty years. It was in his time that *schools of the prophets* were first instituted. We find notices of the existence of these schools, only during the age of Samuel, and that of Elijah and Elisha. They were probably intended to supply religious and moral instruction, and from among those trained in them, prophets would naturally spring; but there is no reason to suppose that all who became pupils of the prophets, did actually assume the prophetic office after quitting the schools. During this period, these teachers did not commit their instructions to writing, and what we have of their compositions only amount to some fragments, preserved in the historical books."—P. 78.

If we have a fault to find with any of these passages, it is on the score of brevity and condensation; but with so copious a subject it was impossible to write a *little* book for popular purposes without condensing the materials.

We give one extract more, on the theories respecting the Synoptical Gospels.

"The first three gospels are generally classed together under the name of the 'synoptical gospels,' that is, 'gospels taking the same view,' because they all present Jesus in the same light, recount very much the same events, and sometimes agree even in words. Thus Matthew and Mark agree in some passages, where they differ from Luke; sometimes Mark and Luke agree, but differ from Matthew, and some-

times Matthew and Luke agree, but differ from Mark. It is quite possible, if three independent witnesses are giving an account of the same event, that they may sometimes differ as to the minor details, while all bear one and the same testimony as to important facts. But it is not conceivable that three independent writers, not acquainted with each other's productions, should often use exactly *the same words*. The peculiar resemblances and differences between these three gospels are very difficult of explanation; the attempt to explain them has given rise to four theories.

"I. That two of them borrowed from the third, as for instance, Mark and Luke from Matthew; but this will not account for passages in which Mark and Luke agree, but both differ from Matthew.

"II. That there was one original gospel, from which all three are borrowed; some think that this was in the Aramean language.

"III. That many short and detached documents existed soon after the ascension of Christ, many persons committing to writing for their own use, or that of their friends, brief accounts of parts of his ministry; and that it was on these that our first three gospels were founded.

"IV. That the apostles and first preachers often recorded to their hearers the events of Christ's career, and repeated his discourses, and in doing so, framed their teachings into a uniform mode of expression, which was adhered to, until these discourses gradually assumed a settled form; and that it was from this oral tradition, that the evangelists borrowed.

"No one of these theories seems altogether free from difficulties; but a union of parts of two of them forms a supposition, which will in some measure account for the peculiarities presented to us. It is the uniform testimony of the early Christian writers that Matthew composed his gospel for the use of the natives of Palestine, in the Aramean language. It was written, according to the judgment of some critics, between 60 and 65 A.D., though some think much earlier. About the same time, Mark, who was with Paul in Rome during his first imprisonment (Colossians iv. 10), and with Peter when he wrote his first epistle (1 Peter v. 13), composed his gospel at Rome, with the knowledge and aid of Peter, and availing himself of some historical documents, probably fragmentary in character. A little later Luke wrote, and was probably acquainted either with Mark's gospel, or with the sources from which he borrowed some of his materials, which will account for the agreements between Mark and Luke. Afterwards, some one, who we have no means of deciding, translated Matthew's gospel from the Aramean into the Greek, and in making this translation availed himself, as to the words, sometimes of the gospel of Mark, sometimes of that of Luke. This will account for the resemblances of Matthew to each of the other two; while the supposition that they had not seen his gospel, when they wrote, accounts for the fact that they omit many important things which he narrates."—Pp. 96—98.

It is by communicating solid knowledge such as this, on the literary history and phenomena of the Books of Scripture, that the rational and practical use of the sacred volume will be most effectually promoted, and its irrational abuse, whether in the direction of Bibliolatry or of hard scepticism, prevented. Mr. Wright has contributed his part well to this good work.

The Right and Duty of Individual Inquiry and Judgment. By the Rev. W. Turner, Jun., M. A. 12mo. Pp. 20. London—Mardon.

OUR readers have been made acquainted with three of the Lectures delivered during the last winter season at the Unitarian chapel at Halifax,—two by Mr. Barling, and one by Mr. Higginson,—the latter recently reviewed in our pages. The discourse of which the title is given above, was the first of the same series, and it is every way worthy of a Protestant minister intent on promoting truth, and not forgetful of that charity which is before faith. It is published at the low rate which has latterly made many good sermons accessible to the mass of readers.

INTELLIGENCE.

DOMESTIC.

Testimonial to the Rev. Samuel Bache, of Birmingham.

On the evening of Wednesday, September 26, a very gratifying and interesting meeting was held in the New meeting-house, Birmingham. The occasion was that of presenting to the Rev. Samuel Bache, minister of the congregation, a testimonial of their affectionate regard and esteem. Tea was served in the vestry, which was tastefully decorated on the occasion; and afterwards a numerous and influential assembly of the senior and junior members of the congregation met in the chapel, where the presentation took place.

JAMES RUSSELL, Esq., was, on the motion of Rev. JOHN KENTISH, called upon to preside. In opening the proceedings,

The CHAIRMAN expressed the extreme disappointment of several members of the congregation that circumstances had prevented them from being present. Then, turning to Mr. Bache, he observed, that in the early part of July a special meeting of the New-meeting congregation was held, to consider the propriety of presenting him, as their minister, with some mark of their respect and esteem. At that meeting it was unanimously agreed that such an expression of their grateful feelings should be conveyed to him in a form that would be useful and acceptable to him, and at the same time be accompanied by some token which would give a character of permanency to their proceedings. The elegant purse now before him, and the cushion upon which it rested, were the work of grateful and attached pupils, and as such he (Mr. Russell) was sure would be an acceptable present to him; but it would be rendered more acceptable to him when he informed him that the contents of the purse had been raised by willing contributions from all classes of his hearers—from the wealthy as from the more humble but equally cheerful contributor—from the aged as well as from the younger members of the congregation—from the faithful domestic servant as well as from the good and grateful Sunday-school child. He should best characterize the contributions by stating that £306 had been placed in his hands by one hundred and fifty-nine

contributors; that of that amount he had received one generous gift of £20, five of £10, and the remainder was composed of contributions varying in amount from £5 to 6d. The carrying out of the other part of the resolution was entrusted to a sub-committee, who had selected the elegant Time-piece, executed by Dent, and bearing the following inscription from the pen of Mr. Kentish:

"1849, Sept. 26th. New Meeting-house, Birmingham: This Time-piece (together with a Purse of Two Hundred and Seventy-four Sovereigns) is presented to the Rev. Samuel Bache, by his Congregation, as a Memorial of their affectionate and grateful esteem for his private and public character, and of their fervent wishes for his long-continued usefulness and comfort."

"It is, then, Sir," said Mr. Russell, addressing the Rev. gentleman, "my pleasing duty, as chairman of that general meeting, to present you with this purse, containing 274 sovereigns, and this time-piece, as a memorial of our gratitude and affectionate esteem." The presentation having been made, the Chairman proceeded to remark, that at the meeting to which he had before alluded, it was also determined that this testimonial should be accompanied by an address. It would, he was sure, afford him (Mr. Bache) the highest gratification to know that the adoption of the address submitted to the general meeting was moved by his honoured and venerable friend Mr. Kentish, who might have been regarded as his respected colleague, but who especially desired upon that occasion to be considered a member of the congregation and one of his stated hearers. Addressing the meeting, Mr. Russell said, those who had had the privilege of hearing Mr. Kentish on that occasion would not soon forget his forcible and impressive address. He referred to his early acquaintance with Mr. Bache—to the favourable impression which Mr. Bache, when a youth, made upon his mind—to the anticipations which he had formed as to his future character; and he expressed his thankfulness that he had been spared to witness his most sanguine expectations of his character for usefulness fully realized. Mr. Kentish spoke also of Mr. Bache's peculiar fitness for the minis-

try—of the great value which he set upon the important duties of a Christian minister—of the high estimation in which Mr. Bache was held in the Unitarian body; he spoke of his pulpit services, which he characterized as manly, affectionate, fervent, and opposed to every thing like pulpit declamation, or mere preaching for effect; and he congratulated the New-meeting congregation on the possession of such a minister, whom he spoke of as well worthy to succeed to the pulpit of Dr. Priestley, and upon whose services he himself attended with increased and increasing delight. Mr. Russell concluded by reading the following Address, which he presented to Mr. Bache:

"Reverend and Dear Sir,—It is with no ordinary feelings of affectionate regard that we join to present you with a testimonial of gratitude and attachment. When we review the period of seventeen years during which you have resided amongst us, whether we consider the discharge of your duties as a Christian minister, your constancy and kindness as a friend, or the inflexible integrity of your life, we derive the utmost comfort and satisfaction from the review; and we trust that the retrospect will afford you equal cause of pleasure. In that period many of the elders of your congregation have been gathered to their fathers, who, had they been living, would most cheerfully have joined us in this pleasing undertaking. But their places are not vacant, being filled by those who have been foremost in this work of respect and gratitude. Among those, also, who have taken a deep interest in this work, are some in mature life, who not only feel indebted to you for your edifying pulpit services, but who have had their religious impressions invigorated, and their knowledge of Scripture enlarged, by attendance upon your valuable weekly lectures. Others there are, too, who gladly avail themselves of this opportunity of gratefully acknowledging their obligations to you for those religious influences which have greatly contributed to the establishment of their characters; whilst the younger members of our congregation anxiously look forward to their continued attendance upon those religious instructions which you regularly and devotedly offer them. All, then, unite in this tribute of respect and gratitude to a minister so deservedly honoured, respected and beloved. We earnestly pray that Almighty

God may, in His great mercy, long spare your valuable life, to be a blessing to your family and to continue your important services as an enlightened, zealous and faithful minister of Christ.—We remain, dear Sir, very sincerely and affectionately yours,

"(Signed on behalf of the Congregation assembling in the New Meeting-house, Birmingham.)

JAMES RUSSELL."

The Rev. Mr. BACHE, in acknowledging the presentation, addressed the congregation as his very kind and very dear friends. When they felt the most, he observed, and had, perhaps, the most they could wish to say, they very often found themselves least able to utter what they felt. Such, then, was his case. He would endeavour, in as few words as he could, to dismiss those matters which had the most immediate and powerful bearing upon his personal feelings, for the plain reason that otherwise he could hardly be expected to control those feelings on an occasion which was one of the most interesting in his life, as assuredly it was also one of the most unlooked for. But he could not do so much violence to his feelings as not to express, however briefly and imperfectly, the strong deep sense he entertained of the most generous and Christian kindness which he had always received from every member of that congregation—a kindness which, he asked them to believe, he needed not that splendid testimonial to assure him of—a kindness which had supported, cheered and animated him in his daily walks of life—a kindness always extended to him, but more strongly than ever felt of late. He held in his hand two papers, both of which were to him of great value. The one was a copy of one which he treasured—he meant the invitation of that congregation to him to become their minister, and of the correspondence connected with it: the other was the Address which had just been presented to him. That invitation he had sometimes occasion to peruse, for this reason—that when a man proposed to himself a work of a comprehensive and difficult character, he first set himself down to define the nature of that work; and it was necessary that while engaged in its prosecution, he should revert to the views he took of it in his calmer moments, to see how far he was carrying out the purpose originally contemplated. And with that view he had

reverted to the invitation of that congregation, and to the view he then had of the obligations which, if he accepted it, he should thereby incur. He had looked over this invitation and correspondence that afternoon. More happy was he than he could venture to express to find that, in reference to these documents, he had their kind and cordial testimony to the fact, that the obligations which he then contemplated as being about to undertake, he had at least endeavoured to fulfil. That he had done; and he knew that, although he used but customary language, he could truly say that no one felt more strongly than himself, how far short these endeavours fell of the standard he had raised for himself, and which he had always striven to keep high aloft. He was not satisfied with himself. He did not desire that he should easily be so. But he was more than satisfied, more than recompensed, by the kindness which that most precious Address manifested towards him. It was impossible that a society of any kind could effectively carry on its united exertions for the accomplishment of the object they might have in view, without the active co-operation of its several members. This held good with regard to all societies, but it was eminently true of religious associations, connected as they were with their ministers and pastors; for one of the most powerful elements of success was that mutual kind understanding, and affectionate sympathy and cordial co-operation, which was at once the highest reward of the faithful minister and his most welcome encouragement. For that encouragement he indeed felt deeply indebted to them. Four years before, it had been his privilege and happiness to be present on an occasion of very deep interest, somewhat similar to the present, when a large and respectable congregation presented to his revered friend and tutor, Mr. Wellbeloved, a testimonial of their regard for services rendered to them and their predecessors for the very long period of fifty-four years. He well remembered the words which Mr. Wellbeloved uttered on that occasion. Among the very pleasing circumstances which, he said, had delighted him that day, one was, that he saw around him several of those who had been his pupils; and he trusted that among the other advantages of their meeting, the testimonial which he had received would be an encouragement to his young friends and

ministers to be faithful and zealous in the work, to go on cheerfully, without fear, and without being dispirited: that occurred in 1845. He (Mr. Bache) took that lesson home, little anticipating events which had occurred since that period. None knew what might occur—none knew what shall be on the morrow; but he, least of all, anticipated that after so comparatively short a period of service—of service which he must not venture to place beside that of his revered friend—this congregation should present to him so valuable and noble a testimonial of their regard. Such an event never entered his imagination. He valued it not the less highly, however; on the contrary, he valued it the more. But he looked on it not merely as a personal testimonial. Highly as he valued it as a testimonial to himself, and highly as his family would value it in that relation, he might be permitted, as a Christian minister, to say, that he valued it more highly still in connection with that great work which as minister and people they were engaged in, most heartily and unitedly—the maintenance of what they believed to be great and important Christian truths and principles. And here he would say that it was a peculiar satisfaction to him to receive the countenance and cordial support of his revered and beloved colleague. Mr. Kentish knew how cordial had been the union between them since he (Mr. Bache) had been called to the high office of his colleague; he knew the independent principle which had been maintained on the part of both. Neither had expected any concession from the other but what strict principle, integrity and a conscientious regard for duty, would justify; and he (Mr. Bache) was proud, therefore, of the testimony which his kindness had given to his humble services. He had reason to be proud of that testimony, for it was indeed a gratifying thing to be praised by one who was himself praised.—He could not sit down without adverting to one or two other particulars in that Address. One was the kind gift to which it alluded. It was a delight to him to know that that gift was not only the result of contributions freely and cordially offered, but that it was from persons of all ranks and stations in society. He could honestly say, as a Christian minister, that he knew no man after the flesh. He did not allow himself, as such, to know of the worldly condition of those among whom he ministered. It was gratify-

ing, also, to have the renewed and repeated testimony of the sincere and affectionate regards of his young friends. It was not many years since he received from them the expression of their grateful regards; and hardly a day passed, that he availed himself of their present, but their kind and affectionate feeling was as a cordial to his heart. He would not enlarge on a topic, interesting to them as a congregation as it was. He might, however, be permitted sincerely to say, that while his revered colleague and himself acknowledged themselves as their servants, they always remembered that they were the servants of a higher Master, even Jesus Christ our Lord. Being his servants, they were bound to maintain his truth. That was their first duty towards him who came into the world to bear witness to the truth. Never since he had come there, had he been in any degree restricted in the maintenance and avowal of what he believed to be true. Unquestionably his views were sometimes practically different from the views some had entertained, and occasions had occurred when they had differed; but he looked back on these occasions only to remember that his views were respected, as he respected the views of those who differed from him, and that they had always been united in agreeing to differ. He trusted that every member of the congregation had received from their connection with it such principles. To the maintenance of the principles of religious liberty that society had always been devoted; its prosperity was bound up with them, and never, he hoped, would there be any attempt to violate them. It was only in proportion as their convictions became the convictions of their own minds, that they could have their just influence on the heart. These were the two primary principles he had ever kept in view. In the application of them to the religious services in that house of worship, he remembered that the first thing required was perfect sincerity. Without that, no offering could be acceptable; with it, the most imperfect was received graciously. He could not keep back the fact that their worship was paid to the God and Father of our Lord Jesus Christ. On the other hand, he wished not to hold that important fact as a mere matter of controversy. These were the principles on which he endeavoured to act in that religious society. It was not easy, however, to carry out great and comprehensive principles, be-

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cause it scarcely ever happened that they could be embodied into any popular cry. From their very nature they were incapable of such mean and degrading compression. He never had any misgiving as to their truth and their importance, but he had had misgivings as to the probability of their acceptance with the majority of those to whom he wished to recommend them. For this reason he felt gratitude to Almighty God, the supporter and guardian of the righteous, and, under Him, to them, his kind and valued friends, for the assurance they had given him that he need not at all distrust the effect of faithful and persevering maintenance of what was just and true and right. It would be, as it had often been, his most earnest prayer to be enabled yet further to fulfil the work assigned him as their minister. Their candour to him was such that he sometimes, to speak the truth, felt embarrassed by it. Very often, when he had made the most careful and diligent preparation for addressing them, he felt, when the time came, a distrust of himself; but he had had such great and repeated proofs of their considerate kindness, that he trusted to be able to throw that feeling off. He knew how kind they were, and that he might rely on that kindness. He hoped, then, that he might address himself with renewed vigour to the services to which they had called him. He did, indeed, enjoy special aids and encouragement in that service. His friend and colleague would not suppose him guilty of the language of flattery; but he (Mr. Bache) would, in justice to himself, say, that his venerable colleague's presence in that house sanctified the place; and the knowledge that he (Mr. Bache) carried with him the kind and candid approval of one so well acquainted with Scripture truth—so richly furnished with the best and richest fruits of Christian experience—was a comfort and encouragement such as he could not too highly value. In his most discouraging scenes he had felt with the orator of old, who, discoursing in the market-place to the people, when the rabble left him, said—"I will go on, nevertheless, for I still have Plato for my hearer." The Chairman had referred to many of those who were once members of that religious society, but who had been removed from among them in the course of nature. Anticipating that meeting, he had looked over the list of names appended to their invitation; and he had

found that out of a hundred and forty who had signed it, more than seventy were numbered with the dead. They could not fail to be struck and impressed with that fact—to him not a distressing one, although among those he numbered many most warm and esteemed and beloved friends, whose names and memories would ever be dear to his heart; for he knew that they had only gone before—that they should meet again in a happier clime—and that they should rejoice together in the remembrance of their efforts in the great cause of righteousness and freedom. He had consolation also in what it was a blessing to him to find, that those who were to come after were really sensible of the importance of those views to which attention was called in that house of worship. With such effects it was impossible but that they should be at once hopeful and grateful. God was with those who endeavoured to serve him. He (Mr. Bache) would renew and increase his endeavours to carry on the good work among them. Let him have their countenance and support as he had hitherto had. He had a great deal more to say in connection with the relation in which they stood to one another, but he would forbear. He would only hope that he should prove himself more worthy of their generous co-operation; he would only assure them that the reception of their sympathy was his greatest encouragement and comfort; and would express his sense of the privilege he enjoyed in being one of the ministers of such a congregation, and that in conjunction with one so eminently deserving of affection as his venerable colleague. He prayed that Almighty God would bless them; that He would look down with favour upon them; that He would keep them mindful of Himself and His sacred truths; that He would prosper all their faithful endeavours to avow and maintain them; that He would enable them to shew forth and exercise the fruits of Christian charity; to discharge their duties to Him and to one another, not only in their religious society, but in the ordinary relations of social life; to shew that they had imbibed the spirit of their Divine Master; and that while they were zealous for truth, they were no less zealous for charity. If they thus acted, they would go on rejoicing in His favour, and in the consciousness that they were not labouring in vain, but that there was reserved for them a rich and eternal

reward, as the faithful followers of His Son. "May His favour," concluded the Rev. gentleman, "rest on you all, my beloved friends, now and evermore!"

Alderman HENRY SMITH then observed, that as the business which had more immediately called them together was concluded, he wished to bring forward a proposition which he was sure would meet with as cheerful an acquiescence as had attended what they had previously done. But before doing so, he desired to express the regret of many, among others some of his own family, who had been prevented from participating in the gratifying proceedings of that evening; and he wished also to express to Mr. Bache that they were not absent from any lukewarmness of feeling in reference to the object in which they had been engaged. They all participated in a desire to mark towards Mr. Bache not only their respect, but their gratitude; not only to honour him for past services, but to express a hope that a knowledge of this might stimulate and support him in the discharge of future duties; that they should shew to him that they knew how to estimate the public and private character of one who in all circumstances, whether favourable or unfavourable, maintained it as became the minister of truth; and that they could appreciate high talent and ability always exercised for good. He felt, in saying so much, that he expressed the feeling of every member of the congregation. He was sure also that it was the hope of every one that they might convince Mr. Bache that there was, after all the changes which a series of years and circumstances must produce, still left among them a vitality of feeling, of principle and association, which would still entitle them to keep that position among the religious denominations of the kingdom which, under the guidance of their fathers, they had previously occupied. But while they had been occupied in marking their honour of, and attachment to, the young minister of the congregation for his services rendered for a considerable number of years—for those services they were receiving and those they anticipated to receive—these very circumstances led him from the present to think of the past. He could not forget to look back to the services of their older minister, under whose guidance they had been for more than forty years; whose talents, ability and Christian mode of life, had done more

to raise that society than the aggregate efforts of the whole of them. Although a recognition of the services of Mr. Kentish did not form part of the immediate object of that meeting, he could not refrain from requesting the Chairman to convey to Mr. Kentish the gratification they felt that that occasion gave them the opportunity of expressing their reverence for his character, their gratitude for services rendered, and their hope that the future would bring to him only what was productive of happiness and comfort.

WILLIAM WILLS, Esq., seconded the motion with all the best feelings of his heart, and with the full concurrence of his understanding. He felt a peculiar pleasure in supporting that resolution, grounded on a long and intimate friendship with that venerated gentleman, in whose character was blended affection, faithfulness and truthfulness. He hoped that there might be heaped on their venerable friend and minister all that happy old age could bring; that, under Divine Providence, his useful and honourable life might long be spared for the benefit of their society and the good of all who knew him; so that the pleasing and delightful intercourse which had ever characterized their connection might long continue, and that they might reap all the advantages which his truthfulness and affection could confer on affectionate friends.

The CHAIRMAN, having conveyed to the Rev. gentleman the thanks and congratulations of the congregation, added how grateful they all felt to Mr. Kentish for the continued efforts he made to be with them upon all occasions, and how much grace and joy his presence always added to the meetings of this society. God grant that this blessing may be long continued to them!

The Rev. Mr. KENTISH briefly acknowledged the honour, so kindly enhanced by the compliments of his two friends. He felt very deeply the honour of receiving the expressions of goodwill and kindness of that congregation; and while life continued, he should feel it one of his highest duties, as he would also esteem it a privilege, to promote the best interests of that society with which he had had so long and delightful a connection, and to contribute to the welfare and happiness of every member of it.

SAMUEL THORNTON, Esq., (Mayor of

Birmingham,) after a compliment to that gentleman, moved a vote of thanks to Mr. Russell for his conduct in the chair.

Alderman PHILLIPS seconded the motion, which was carried by acclamation; and

The CHAIRMAN having expressed his thanks and his obligations to various gentlemen who had exerted themselves in promoting the objects of the meeting, the interesting proceedings of the evening terminated.

The forty-eighth annual meeting of the *Southern Unitarian Society* was held at Newport, Isle of Wight, on Tuesday, Sept. 26, the appointed time of meeting having been postponed in consequence of the cholera, which has fallen with peculiar severity on this town. The chapel has lately been improved in its appearance, and its accommodation increased by the conversion of the square into alip pews. Divine service was introduced by the Rev. J. Fullagar, and an able and impressive discourse was delivered by the Rev. E. Talbot, from John xv. 20, containing an earnest appeal to persevere in the diffusion of Christian truth. After service, the business meeting of the Society was transacted,—Thomas Cooke, Esq., in the chair,—and the Rev. E. Kell read the report of the Society's transactions during the past year. Among the resolutions passed at the meeting, was one of regret at the continued exclusion of the Jews from the Legislature, and a petition for their admission. The following extract from the report may be of general interest, as evincing the continued and growing usefulness of this institution:

"The object of the Society is manifestly of a twofold character. Its more ostensible one is to diffuse through the community, by means of tracts and books, juster conceptions of the Eternal Father and the dispensation of his will revealed by Jesus Christ, to correct those sad and pernicious errors into which so many of our Christian brethren have fallen, and to bring them back to the pure and healthful doctrines of the gospel. This is its aggressive but sublime intent. And who that looks at the present state of the Christian world, its lamentable defection from the most simple teachings of Natural Religion, and the first and greatest commandment of Revelation, and the grievous results to which this defection

often leads, but must see abundant labours in store for the Society,—many a harvest ripe for the sickle, but not yet gathered in from a deficiency of reapers? Who cannot but be surprised at the folly of those who imagine that the world is already acquainted with our religious opinions, and needs no further effort to lay afresh before it the truth as it came from on high?

"But another object of your Society is to build up and establish those who are *already of our own faith*, in the knowledge and practice of true religion. We need to place before our churches the momentous truths of religion, in all that cogency and reality which shall produce their genuine fruits on the heart and life, and nurture the soul-subduing piety, of the sincere Christian disciple. We want to enlighten the mind of man with the soundest knowledge, and touch his spirit with hallowed affections to the Supreme Being and the most enlarged benevolence. We want tracts and books to soothe the afflicted, to aid the prayerful, to instruct the young, and to arrest the sinner by quickening appeals to his conscience. To effect this, requires not only the diligent selection of the most approved volumes, but a constant supply of those which are continually being put forth in all the freshness of feeling and vigour of thought which can alone meet the demands of the present day. Such a Society as ours is kindred in its plans and practices to those of other bodies of Christians; and we are in no state to neglect such influences. And who can tell the unspeakable importance of a Society of this kind constantly providing instruction for our fire-sides, and strengthening all that is virtuous and religious in our homes? Its value may be understood from the loss that would be felt among us were its aids withdrawn, and the withering influence of ignorance and apathy left to creep over our souls. In the present day especially, when attempts are made to refine away the peculiarities of our religious belief, so that they shall present no rough aspects to startle popular superstition, and when a specious neology threatens to overturn the very foundations of all revealed religion, and to leave us to the incertitude in which mankind were involved before the coming of the Saviour, it is abundantly necessary that strenuous efforts should be made to bring before our congregations, and especially the younger portion of them, those sound and enlightened publications which are an antidote for the evil. And how can such books be furnished, even if their very

names are known, without the agency of institutions such as that which we are met together to promote? How could the vigilant labourer in the Christian vineyard who publishes them be enabled or encouraged to proceed, unless sustained by the pecuniary support received from societies which bring his works to the door of the purchaser? No head of a family can be said fully to discharge his duty, who neglects to provide for the religious knowledge of those committed to his care by books of the description furnished by this Society."

In the evening, about 100 persons assembled at the Queen's Rooms. When tea was over, a hymn was sung, and the Rev. E. Talbot was called to the chair. After the Queen's name had been appropriately introduced by the Chairman, the following sentiments were responded to by the speakers named: "Prosperity to the Southern Unitarian Society, and our best thanks to the Secretary, the Rev. E. Kell," who closed his remarks by giving, "May Unitarians prove their gratitude for the religious truths with which they are blessed, by their earnest effort to hasten on the day when the doctrines of Jesus, their Lord and Master, shall be the only rule of Christians, and when human creeds with all their errors shall mystify no more." The Chairman then gave, "The Rev. J. Fullagar, the father of the Southern Unitarian Society." "Mr. Sheppard, and may the result of the present continental agitation be the more free and extended establishment of Civil and Religious Liberty." "Mr. Thomas Cooke, and the venerated memories of our predecessors in the support of the Unitarian cause." "Mr. Abraham Clarke, and success to the cause of Sunday-schools and National Education." Rev. E. Kell proposed, "Prosperity to the infant church at Southampton." "The Truth proclaimed by the First great Commandment. May it be supported by a zeal in some degree commensurate with its high import!" was responded to by Mr. Pinnock. The Chairman then proposed, "Mr. John Faulkner, and our best wishes to our friends at a distance." Thanks were afterwards presented to the Rev. E. Talbot for his very efficient services in the chair; to the stewards; and the choir, who had contributed greatly to the enjoyment of the evening by various pieces of vocal and instrumental music.

*Opening of the New Church, Hope Street, Liverpool.**

This beautiful chapel (or church) was dedicated to the worship of God, by a public religious service, on Thursday, October 18. Before proceeding to give an account of the very interesting services in celebration of this event, it may be well to give a brief abstract of the past history of the religious society by whom this noble structure is raised. Of the early struggles of Protestant Nonconformity in Liverpool, it is feared there are very few records. Mr. John Fogg was ejected† by the Act of Uniformity, but probably continued to live there until driven away by the Oxford Act. Thomas Crompton, the Nonconformist minister of Toxteth-Park chapel, does not appear to have been disturbed, but continued his services there, assisted by Mr. Briacoe and Mr. Richardson,—the former the ejected minister of Walmesley (Lancashire), the latter of Kirkheaton, Yorkshire. These worthy men appear by their services and labours to have nourished the Nonconformity which Mr. Fogg had planted. Mr. Richardson's life was prolonged till the close of 1698. About the year 1700, we find a congregation of Dissenters meeting in a newly-built chapel at Kaye Street, situated about three hundred yards to the north-east of the Exchange. The first minister was the Rev. Christopher Baanett, who probably commenced and closed his pastoral life here, for he entered Mr. Frankland's academy at Rathnell on April 1, 1696. In 1728, the Rev. John

Brekell was appointed his colleague, and in 1744, on Mr. Baanett's death, became the sole minister. Mr. Brekell was a scholar and a liberal theologian, the contemporary and correspondent of Doddridge, Benson, Lardner and Lindsey. His published works were numerous. During his ministry arose the controversy on the subject of free prayer and the use of printed forms. A secession took place, in 1763, of members who favoured the use of printed forms, from both the chapel in Kaye Street and that in Benn's Garden, who erected a chapel, called the Octagon, in Temple Court, and appointed Dr. Nicholas Clayton as their minister. Mr. Brekell died Dec. 28, 1769. He was succeeded by Rev. Philip Taylor, who remained until 1777, when he removed to the Eustace-Street congregation, Dublin. On Oct. 1, in that year, the Rev. John Yates and Rev. Hugh Anderson were ordained together in Liverpool, the sermon being preached by Dr. Enfield, and the charge delivered by Rev. Richard Godwin. Both were published in order to distinguish the Dissenters of Liverpool from the "numerous and daily increasing tribe of fanatics," and to prove themselves free from that "dogmatical and censorious spirit which many who call themselves Dissenters discover." Mr. Yates succeeded to the vacant pulpit of Kaye Street, and Mr. Anderson to that of Toxteth Park. The popularity of Mr. Yates's services was very great; and in the year 1791, the congregation emerged from Kaye Street, having built a spacious and very handsome chapel in Paradise Street. It was intended that Dr. Priestley should open the new chapel; but the riots at Birmingham of the previous July, and the still excited state of the country, rendered this inexpedient, and the chapel was opened by Mr. Yates himself, September 11, 1791. Shortly after, Mr. Yates induced his flock to build a charity-school in connection with the chapel, for the instruction of boys and girls. In 1812, Mr. Yates resigned; but, at the urgent request of his congregation, resumed the pastoral office amongst them, the duties being lightened by the appointment of a colleague in the person of the Rev. Pendlebury Houghton, who remained at Liverpool till 1823, when he resigned. Mr. Yates at the same time resigned the office which he had filled with so much ability and success for forty-six years. The congregation marked their sense of his eminent services by the presen-

* We frankly confess we do not particularly admire the term, *Hope-Street Church*. It is scarcely sufficiently definite. We hear of another church likely to be erected in Hope Street. We have heard another designation suggested, which would, we think, be an improvement, viz., *The Church of the Evangelists*, or, *The Church of the Apostles*. The only thing that reconciles us to the use of the word *Church* is, that it is an assertion of equality with the Establishment.

† From the parochial chapel, for at this time Liverpool was only a chapelry in the parish of Walton. It was not till 1699 that Liverpool became, by Act of Parliament, a separate parish. In 1682, when Mr. Fogg was ejected, the annual marriages of Liverpool were 5; christenings, 30; and burials, 30. The population would probably not exceed 1000 persons.

tation of a piece of plate. Mr. Yates died, Nov. 10, 1826, on the evening of the 71st anniversary of his birth. The Rev. John Grundy removed from Cross-Street chapel, Manchester, in 1824, to Paradise Street. In consequence of Mr. Grundy's failing health, a colleague was sought, in 1832, in the Rev. James Martineau, who had then recently resigned his situation as one of the ministers of Bustace-Street chapel, Dublin, in consequence of his disapprobation of the *Regium Donum*. On Mr. Grundy's resignation, he became sole pastor. The increase of the town, and the altered habits and more distant residences of this wealthy congregation, had the effect of making them dissatisfied with the place of worship, large and handsome as it was, built by their fathers, and measures were taken for rearing, in a better part of the town, an ecclesiastical structure worthy of their cause. Accordingly, on May 9, 1848, the foundation-stone was laid of the new church in Hope Street, by Thomas Bolton, Esq. (see C. R. 1848, pp. 373—377). Mr. Martineau received shortly after from his attached and admiring flock, a twelvemonth's release from pastoral duty, and delivered his last discourse in Paradise Street on July 16, 1848. During his absence the pulpit was supplied by the Rev. Joseph H. Hutton, who preached the last sermon in Paradise-Street chapel on Sunday evening, Oct. 21.* The opening of the new church was announced in the first instance for Oct. 4, but was deferred a fortnight in consequence of the building not being sufficiently finished for the use of the congregation. The day of opening was very fine; and long before the hour appointed for the commencement of the service, the seats began to be filled by a very numerous and highly respectable congregation. In addition to the leading Unitarians of the three congregations of Liverpool, we observed many friends from the neighbouring counties and even from London, Birmingham, Shrewsbury, Sheffield, Bristol, &c. The following ministers attended:—Astley (Shrewsbury), Ashton (Preston), Aspland (Dukinfield), Bache (Birmingham), Dr. Beard (Manchester), Chas. Beard, Bishop (Liverpool), Carpenter (War-

rington) Cropper (Stand), David Davis, Fogg (Ormakirk), Gaskell (Manchester), Green (Knutsford), Joseph Hutton, Richard Hutton, Howorth (Bury), Hawkes (Kendal), Hornblower (Nantwich), Herford (Lancaster), Higginson (Wakefield), Hubbard (Rivington), Hunter (Wolverhampton), Kenrick (York), Layhe (Manchester), Martineau (Liverpool), M'Donald (Chowbent), Maurice (Chester), Madge (London), Travers Madge, Poynting (Monkton), Robberds (Liverpool), Ryland (Bradford), W. Smith (Rochdale), Solly (Cheltenham), G. V. Smith (Manchester), Tayler (Manchester), Thom (Liverpool), Tagart (London), Wallace (Altringham), Wright (Macclesfield), Wicksteed (Leeds), Wells (Gorton).

We now proceed to give an architectural description of the church.

The church affords accommodation for 700 worshippers on the ground floor, without galleries. The style is Middle Pointed, or that which prevailed in the early part of the fourteenth century, probably about the year 1320, with a few earlier features; and too much cannot be said in praise of the strict adherence to outline and detail exhibited in every part of the building; indeed, it has been pronounced by many competent judges to be the very best modern church in Lancashire.

The plan of the church is cruciform, consisting of chancel, 20 ft. by 15 ft. 6 in.; south chancel aisle, 18 ft. 4 in. by 12 ft. 10 in.; transepts, 23 ft. by 20 ft.; nave, 78 ft. by 21 ft.; north aisle, 49 ft. by 10 ft. 6 in.; and south aisle, 56 ft. 8 in. by 10 ft. 6 in.; south porch; tower (engaged) at north-west angle, and west porch. Cloisters are provided at the north and south sides, running the whole length of the aisles; and a vestry is obtained at the north-east angle of transept and chancel, with internal approach to pulpit. A novel and highly attractive feature, the octagonal committee-room, at the extreme north-east (after the manner of the ancient chapter-houses), adds considerably to the general effect of the combination.

The tower at north-west angle stands on a massive plinth of fine proportion; on the north is the noble tower door, with its clustered columns and floriated capitals, surmounted by the deeply moulded arch, richly ornamented in its several hollows with the ball flower and other foliage characteristic of the style. In this arch a sculptured spandril is introduced, which forms a trefoil head, and (recessed back the thickness

* In attestation of the ability and zeal with which during fifteen months he discharged his onerous duties, the congregation have just presented him with a valuable gold watch.

of the wall) the door-way is divided by a central column, supporting double trefoiled heads and a pierced spandril, which has a magnificent effect. The door is finished externally by a pediment surmounted with crockets and a finial of the richest design.

Immediately westward of the tower door is a niche, with crocketed canopy, supported by two exquisitely carved angels, and having beneath a carved bracket of unique design. Within the niche is a beautiful female figure of Religion, holding in her left hand the sacred volume, while with the right she points to heaven. This figure has been presented by Thomas Avison, Esq.

A blind arcade forms the next feature in the tower, beneath which several feet in depth are left without ornament of any kind, which adds much to the substantial appearance of the tower, while it increases the rich effect of the ornamented portions above. Over the arcade, and in the four sides of the tower, are coupled windows of bold design, filled with Louvres, and having very deeply weathered sills, and above those windows is a trefoiled corbel-table, shewing a remarkable effect of light and shade. Immediately over this is the crowning cornice of the tower, having its hollow filled with ball-flowers, and at each angle bearing the emblems of the four Evangelists, viz., of St. Matthew, an angel; of St. Mark, a lion; of St. Luke, a bull; and of St. John, an eagle. The broach of the spire here commences; and a few feet higher, on pedestals, and over their respective emblems, are large and most ably carved figures of the Evangelists, surmounted by crocketed and finialed canopies of the richest design. A cincture of honeycomb diaper-work here surrounds the spire, and above this are the lucarnes, or spire lights, after which the spire is again twice divided by diaper bands, and finally completed with a gilt ball and floriated cross, to which the point of the lightning conductor is attached.

The west porch is of earlier character, and is entered by a very elaborately moulded door of fine effect. Within this porch are two entrances to the nave, which, with its moulded columns of polished Drogheda marble, contrasting so well with the white stone capitals and light pointed arches, its coupled clerestory lights and lofty, open-timbered roof, in which the finely-carved angels are made to hold the pendant coronæ lucis (twelve in number) which light the church, produce a truly beautiful

effect. To this may be added the quaint form and exquisite tracery of the aisle windows, the lofty and deeply moulded chancel arch, with its foliated capitals relieved in gold and polychromy, and at the base the oak communion rail of novel design.

The pulpit is of Caen stone, and stands immediately to the north of the chancel arch, being in the centre of the north alley or passage, by which arrangement (as the nave columns are also placed in the centre of these alleys, which are 6 ft. 8 in. wide) the minister is visible to every worshiper on this side of the church. The design and workmanship are truly beautiful: it consists of a richly moulded base and stem, in good keeping with those of the nave columns, the small angle shafts of which, being of black marble, contrast well with the white stone of the stem, bases and capitals; above this is a most elaborately moulded corbel, which swells its graceful outline to the octagonal form and size of the pulpit above, the recessed mouldings being richly ornamented with ball-flowers and deeply relieved foliage, with emblematical devices. The panels or sides of the pulpit comprise trefoiled heads, supported by black marble columns, having Caen stone bases and carved capitals of the same; the spandrels round the trefoils are filled with minutely carved diapering, and the whole is surmounted with a bold and effective cap moulding.

The chancel aisle forms a very interesting feature: it is divided from the chancel by two arches. The shaft of the columns being of polished Drogheda marble, an arch supported on large corbels representing angels bearing shields, separates it from the south transept. The east window, which is of three lights, is singularly rich in effect and beautiful in design.

The roof is decorated with carved shields illuminated in polychromy.

The chancel is raised one step above the level of the nave, having on the north side a beautifully moulded door-way leading to the vestry. The communion-table, with crimson velvet cover, stands at the extreme east, and the floor is richly carpeted throughout. This portion of the building is intended for much polychromatic decoration, for which it is not yet sufficiently dry. In the walls are inserted four panels in plaster, exquisitely modelled from Thorswalden, representing Christ blessing Little Children, the Virgin with the infant Saviour and St. John, Charity, and

a Child with its guardian Angel. They have been purchased by the Rev. Mr. Martineau, during his tour in Germany, and presented by him to the Committee.

Looking westward, we see the unique front of the organ-gallery and the beautifully decorated organ-screen. It consists of various adaptations of scrolls, texts and diaper-work, splendidly painted in gold and colours by Mr. Gibbs, of London, whose fame in polychromic and stained-glass decorations needs no comment. Behind this is the large west window of five lights, filled with elaborate tracery.

The seats, which are all open benches, have solid oak ends, with beautifully carved poppy-heads and elbows of endless variety. Indeed, the great peculiarity of the building is the thorough comprehensiveness of design which is everywhere apparent,—every moulding throughout being different, and every one of the richly-traced windows being a separate and original design. The form of tracery is also most unique and effective. The stone crosses and gable terminations are likewise remarkable for variety and effect.

The building is heated by a circulation of warm water, under the management of Mr. Walker, of Manchester; and a most perfect system of ventilation has been carried out, according to the instructions of the Rev. James Martineau and Alfred Higginson, Esq., who have given the subject much attention.

The contractors are Messrs. Furness and Kilpin, of Liverpool, whose extensive works throughout the county have placed them in the first rank of their trade, and the work has been in every department most substantially and creditably executed. The masonry, which is of Upholland stone, with Bath-stone dressings, has been entrusted to Mr. Hugh Yates, of Everton (now quite a veteran in church building); and most ably has he fulfilled that trust, every portion of his work being executed with the greatest skill and care; and when we say that this is the first instance of Bath stone being used in Liverpool, we consider that his complete success is still more deserving of praise.

The carvings, both in stone and wood, have been executed by Mr. Rossiter, of Liverpool, and they are beyond all praise. The freedom of hand and kindred spirit which they bear toward the best works of the style, are everywhere remarkable. His thorough appreciation of the beautiful, and skill both in designing and modelling, will, we doubt

not, leave him almost without a rival in Gothic carving.

The glass, which is of the ancient sombre green tone in lead-quarries, has been supplied by Mr. Edwards, of Liverpool.

The slating, which is of a green colour, is from the Honister mines, in Westmoreland, and has been executed by Mr. Bromley, of Liverpool.

Mr. H. W. Chantrell was the Clerk of the Works, and he has displayed much skill and talent in that responsible position.

The whole of the works have been carried out from the designs, and under the direction, of Messrs. Barry and Brown, architects, of Liverpool, whose numerous churches throughout the country and in London have gained them quite a celebrity in ecclesiastical architecture.

We understand that this beautiful edifice, when the architects' plans are completed (for much of ornament yet remains to be added), will have cost, including the price of the land, £12,000 or £13,000. Of this amount, a large portion has been provided by the munificence of the congregation; and the building at Paradise Street, when sold, will probably realize a considerable sum. No collection was made in aid of the building fund at any of the opening services.

The introductory service was conducted by Rev. James Martineau, who invited the large assembly before him to unite in consecrating the house of God by singing the fine hymn beginning, "The perfect world by Adam trod." The rich tones of the organ, and the beautiful swell of the vocal music, fell most harmoniously on the ear. The tunes selected were chiefly in the minor key, and if the impression was less joyous than might have become the occasion, it was solemn and affecting. How far the building is suitable for the human voice in speaking, is a little uncertain; but there can be no doubt left that it is admirably calculated for sacred music. The devotional exercises of Mr. Martineau were characterized by fervency and pure spirituality, and were listened to by the crowded audience in solemn stillness. The scripture lessons read on the occasion were Ps. xxiv. and a part of Luke xviii. The third hymn, "Descend to thy Jerusalem, O Lord!" was most effectively sung to the beautiful tune called *Moriah*, composed, if we mistake not, for the hymn, by Mr. Robert Ogden.

The sermon was preached by the Rev. Thomas Madge, of Essex-Street chapel, London, who selected for his text Acts i. 13, 14, and delivered an admirable discourse, which was listened to by the crowded congregation with the closest attention. We subjoin a brief outline of the sermon, which, we rejoice to hear, is shortly to be published. After speaking of this interesting and affecting meeting of the apostles, and the revival of their hopes on the re-appearance of their risen and beloved Master, the preacher proceeded to say, that it was when their hearts were thus reassured, and their confidence was restored, that they assembled together in the upper room mentioned in the text, to call to mind those words and deeds of power and of love of which they had recently been the admiring witnesses, and to invoke the Divine blessing upon their future labours in the Christian cause. This meeting, therefore, might be regarded as the type of all future churches, teaching them that in entering the Christian temple they should enter there to sit at the feet of Christ, and to learn of him, to meditate with the men of Galilee on mortality and immortality, and to unite their voices in one blended song of praise and thanksgiving, that so they might go up in accepted chorus to the throne of God. Here, said he, we have nothing to do with the wisdom of the schools, with the doctrines of human philosophy, or the speculations of human ingenuity. In other places, and at other times, they might give to them some share of their thoughts and attention, but in that place they had greater and more important topics to dwell upon, higher questions to resolve, and more grave and solemn lessons to attend to.

Having stated that with the *nature* of God they were totally unacquainted—that it was a subject lying completely out of the sphere of their understandings, he then observed that there was one truth concerning the Divine existence which was not difficult to be understood nor unimportant to be believed. That God is One, having no equal, no rival, but reigning absolute and alone, Power above all powers, was the great pervading doctrine both of the Old Testament and the New.

We therefore, said he, dedicate this church to the worship of the One True God.

And as with the doctrine of the Divine unity there was closely connected in the gospel of Christ that of God's

paternal character—since it assured them that as in love God made them, so in love he sent Jesus Christ to redeem them—that with Him there is no respect of persons, and that all who sincerely repent of their sins will be equally the objects of his forgiving mercy, he would dedicate their church to the service of God the Father, the God and Father of the Lord Jesus Christ.

In accordance with the view presented by Christ of the character of God, was the representation made by him of the duty of man. When asked what was necessary to be done in order to secure the gift of eternal life, his answer was, "Keep the commandments; love the Lord thy God with all thy heart and mind and strength, and thy neighbour as thyself; this do, and thou shalt live." So also when he gave to his followers a test of true discipleship, it was not subscription to an unmeaning creed, the adoption of some mysterious dogma, but it was the practical application of the precept, Love one another. Man's duty, then, as it respects his Maker, his fellow-creatures and himself, lies clearly and plainly before him. "Whosoever followeth me," said Christ, "shall not walk in darkness, but shall have the light of life."

Let this church be dedicated to a righteous and holy God, who sent his Son Jesus Christ to redeem men from all iniquity, and to purify unto himself a peculiar people zealous of good works.

The next topic touched upon was the assurance contained in the gospel, and its confirmation by the resurrection of Christ, that man shall live again, that this world is not the last stage of his existence, but one to prepare him for another and a better. This is the doctrine to give him courage in the profession of what is true, and firmness in the practice of what is right; to make him in all his ways and doings pure-minded and single-hearted, uncorruptible by temptation and unconquerable by sin. With glad and grateful spirits, again said the preacher, let us dedicate this church to the Author and Giver of eternal life, to Him who hath given us the victory over death and the grave through our Lord Jesus Christ.

The truths to which he had now alluded constituted the common faith of Christians; and for their attachment to this common faith some of the wisest and best men that have ever lived, have been eminently distinguished. He would say, take Fenelon from the Catho-

lies; Jeremy Taylor and Barrow and Tillotson from the Church of England; Locke and Newton and Hartley from among the ranks of philosophers; and Doddridge and Price and Priestley from the various classes of Dissenters,—and it will be found that the great principles which they most valued and cherished,—those principles which were the actuating motives of their conduct, and which imparted to them the greatest hope and comfort,—were the principles which they held in common, *i. e.* were the principles by which Unitarians, as a Christian body, were emphatically distinguished. Their peculiarity, if so it may be called, consisted mainly in the prominence and distinction which they gave to these truths, in regarding them as of supreme and paramount importance,—as, in fact, the be-all and the end-all of the Christian dispensation. It was upon this broad ground that they took their stand as a Christian society. It was upon this wide foundation that the fellowship of their churches was based.

The preacher then went on at considerable length to insist upon the importance of assembling themselves together for the public worship of Almighty God, and combated the principles held by some, that they might safely dispense with all external helps and supports, observing, that he feared objections were often made to times and places which had their deeper foundation in carelessness and indifference. From the reasoning and conduct of some people, it might be supposed that, with reference to the subject of religion, they contemplated man as a being who had neither senses to be exercised, nor imaginations to be affected, nor feelings to be touched, nor hearts to be impressed. They would take him out of the circle of all those influences which, in other respects, so powerfully move and govern him. We are sustained and strengthened in our convictions and attachments by the presence and communion of our fellow-men. In the midst of the animating associations of the church, and the radiating sympathies of other minds, we gather encouragement, confidence and assurance. It is therefore a great error to suppose that a different process must be pursued in building up the fabric of religion from that which is adopted in raising any other of our intellectual and moral structures. Mr. Madge then said, "I am not ignorant that complaints are sometimes made that the

range of topics to which the preacher restricts himself is too narrow and circumscribed to satisfy thoughtful and inquiring minds. Hence there are those who seem to be desirous that other questions should be introduced here than those of a strictly religious character. Now, while I admit that in many cases there is just ground for complaining that the discourses of the pulpit are often trite and uninteresting, I must at the same time contend that this is owing, not to the nature of the subjects treated of, but to the manner in which they are treated. Bring to their treatment judgment and imagination, genius and sensibility,—such, my friends, as you are no strangers to,—or, to say nothing of rare endowments, let the speaker, if he be possessed only of ordinary qualifications, give forth what is in him with simplicity and earnestness, and with a heart penetrated with the love of God and goodness, and it will, I think, no longer be found wanting in interest or impressiveness."

The preacher, in continuation, dwelt much upon this part of his subject, deprecating any diversion of the services of the church from its directly religious ministration. "We come here," he said, "to listen to the voice which speaks to us of a better and more enduring substance than meets our bodily eyes; of hopes which are unfading, and of joys which are imperishable; of fellowships and societies, of communions and friendships which time will not impair, and which death will not interrupt. We come here to have our minds enlightened with the wisdom which is profitable to direct; to have our hearts touched, as it were, with a live coal from the altar of God, that even when we quit the precincts of the temple, a purifying and invigorating warmth may still be felt glowing within us. We come here to break that continuity of little and low cares in which the world almost necessarily involves us, and to fasten upon our souls the links of a chain embracing in its circuit wider views and loftier interests. In a word, we come here as weak, dependent, sinful, dying creatures, to be reminded of what, as such, it becomes us to be and to do; to be reminded of the power that made us, of the goodness that supports us, of the mercy that saves us, and of the heaven that awaits us. We come, the feeble to be strengthened, the careless to be warned, the erring to be corrected, the

sorrowful to be comforted, the penitent to be soothed and encouraged, and all to have the spirit of their minds renewed, and to receive fresh impulse to run with patience the race that was set before them."

"Let us come, then," he went on to say, "and kneel before the Lord our Maker in the spirit of filial affection, and in the confidence of filial trust. In deep submission let us bend before Him in whose hands our life is, and whose are all our ways. Humbly and meekly let us adore Him—joyfully and reverently let us praise Him, making melody in our hearts as well as with our tongues. And since we have all one Father, let us bear in mind that we are one family, members one of another, bound to render to each other mutual assistance and comfort. To our piety there must be added charity; to the love of God there must be joined the love of man. Let these be the offerings with which we approach the altar of the Lord, and then peace within, and hope in the favour of heaven, will sweeten the days of our earthly pilgrimage, till, fit for a purer world of love and blessedness, we pass on from this perishable temple to that eternal temple not made with hands, where, at a nobler altar, we shall offer up to God a nobler worship; where we shall unite our feeble voices to those of adoring millions, and sing his praises everlastingly."

The preacher then concluded his discourse with these words:

"To you, the members of this congregation, and to him whom you have chosen to be, in this place, the leader of your devotions and the expounder of Christian duty, I would now offer my cordial congratulations at the completion of that work and labour of love which stands before us, together with my earnest wishes that you may long be spared to assemble under this roof, mutual helpers of each other's joy. On the one hand, may you, my brethren, rejoice in the privilege of possessing a Teacher so richly endowed, and so thoroughly accomplished, to instruct you in all things pertaining to the kingdom of heaven; and, on the other, may my friend, your beloved minister, have the happiness of seeing that the work of the Lord prospers in his hands, and that through his instrumentality many have been made wise to the salvation of their souls. So may you both have reason to be thankful that you came up hither to keep the

holy day, and may the intercourses in which you have delighted here, be renewed and perfected in that land where dwell for ever the spirits of the just."

In the evening, the event of the opening of the church was celebrated by a Soirée of a very imposing kind, in the Philharmonic Hall, recently opened, and which immediately adjoins the church. There were about 900 persons present; but such is the vast size of this Hall,—said to be the largest and handsomest of its kind in Europe,—that after tea, when the visitors pressed towards the speakers, it did not appear to be much more than half filled. Of the speeches delivered on this occasion we have a full report prepared, and shall probably insert it entire in our next No.

A very large and crowded congregation assembled on the Sunday morning (the other Unitarian chapels in the town being closed for the occasion), when the Rev. Thomas Madge introduced the service, taking for the lesson of the day 2 Cor. v. and part of vi. The Rev. James Martineau preached from Matt. xxv. 4, "But the wise took oil in their vessels with their lamps." The preacher prefaced his discourse with an allusion to the arrival of a moment so long looked forward to by him in foreign lands, and to the removal of some beloved friends in youth and age, and whom they now missed from the close ranks of that assembly. He described the church as a fraternity associated for the purpose of supplying oil for the lamps of the soul, and for keeping those lamps in brightness. The first lamp of the soul was borne by the *Spirit of Endeavour*. Foremost among the elements of the Christian consciousness was the profound doctrine of Self-denial. This doctrine was the great glory of the Roman Catholic religion; to this deep root it owed the width of its branches and the richness of its shade. Whoever trusted to other foundation, the hay and stubble that the fire would consume, would find his structure reel and totter as the temperature descended. The self-restraint which was weak when resting on moral taste, became strong at the voice of the Saviour. Ease and enjoyment were the great foes of the Christian church; the lamp of Self-denial was to break this slumber of the soul. The second lamp was borne by the *Spirit of Humiliation*. In things divine, the human will sunk without support from the atmosphere

of heaven. The consciousness of this condition of our humanity, led to the humility of soul which sought its strength from God. This was opposed to the humility which, without effort of its own, trusted to the salvation of a substituted righteousness. There were no terms in all God's universe by which the sinning and the selfish could enter heaven. Not ten thousand Calvaries could save them. The gratitude which the idea of such a sacrifice created in the mind was valueless. Gratitude was the first and easiest of feelings, one to which the selfish mind was most susceptible; for the selfish man was most surprised at a deed of generosity. The function of a Christian church was to make a pure heart before God. A collected Christian opinion should make itself felt in furtherance of this object. It should make it impossible that a flourishing selfishness should be worshipped, and a saintly humility despised. The third lamp was borne by the *Spirit of Trust*. The darkness to be illumined here arose from the apparent conflict between the physical God revealing himself in the world, and the holy God revealing himself in the conscience. Whatever solution Christian faith extended to us of this problem, one thing was to be carefully seen to, that at least no evil be charged upon God,—that this should be assigned rather to the necessary conditions on which creation stands. It was only thus, on the ground of the inevitableness of the suffering, that God could pity our sorrows. To raise the mind oppressed with sorrow, to strengthen the mind weighed down with the sense of duty, to unite men together to bear these burdens, was another of the functions of a Christian church. A sister Spirit bore (fourth) the *lamp of Service*. The individual mind might keep its hold of what was good; but it was only in society, in the companionship of fellows, that man was capable of religious life. In this way, the *inequality* of souls was the true awakener of the higher affections. No man could advance, if surrounded only by fac-similes and portraits of himself. It was only by the diversity of minds that the unity of divine law was asserted. This was exemplified in our relation to Christ, where his elevation above us was the instrument of our own elevation. In this inequality, the weak should look up to the strong and be bound to them in reverence, and the strong be attracted to the weak by the law of a divine compassion. The only

ground of classification in a Christian church, then, should be the power of service. Fifth, came with her lamp, the *Spirit of Communion*. Communion differed from Service in that it extended to those who were not and never had been with us. Disciples of an ascended Prophet, the blessed family of God were not bound by limits of time or place, but extended through varied ages and colonized all lands. To their own spiritual experiences men would have more and more to trust, and by these they would have to test the truth. Neither argument nor authority would stand against the facts of the conscience and the affections. These five Spirits of the Soul were to keep watch, and to yield the light of their lamps, through the night of the bridegroom's absence. What was special to that church was the belief that these five lamps alone were held by angel-hands. The sermon (of which we have been able to give a very faint outline) concluded with a striking figurative description of the genius of the Past and the genius of the Future. The true man was not he who abided in exclusive allegiance to either, but who, in a joint allegiance to both, held close to the reality of human nature, which changeth not.

In the afternoon, the Rev. Thomas Madge conducted a service in Renshaw-Street chapel, and preached to a large audience on Rom. xv. 13, "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

At night, the new church was again filled with a very large and crowded assembly, among whom, as also in the morning, was a large proportion of strangers. The Rev. Joseph Henry Hutton introduced the service, and the Rev. Charles Wicksteed, of Leeds, preached from Heb. xii. 22, 24, on the General Assembly and Church of the First-born, whose names are writ in Heaven. The preacher began with stating the existence of a prevailing desire in the Christian community for fellowship and union, and in characterizing this as an aim after unity of spirit and of love, distinguished it from the strict dogmatic union, to the realization of which almost all churches had hitherto too much confined their efforts and their hopes. He illustrated this in various ways,—pointing out even the Evangelical Alliance, narrow and exclusive in much of its spirit as it was, as still so far catholic, that it desired to

separate what it deemed contingent from what it deemed essential, making the Episcopalianism of one, the Congregationalism of another, and the Wesleyanism of a third, no bar to Christian union on grounds more vital and important than any involved in those differences of administration. One of the plainest tests of the essentials of salvation consisted in the light reflected from the question, Who were of the family in heaven? And then followed a series of rapid sketches, in which each main division of the Christian church—Roman Catholic, Church of England, Wesleyan, Orthodox Dissent, Quaker and Unitarian—furnished some example of holy life and spirit to which it was found impossible for even the bigot to deny a place in the assembly of the just made perfect. A warning was then given against any possible conclusions of indifference from such a survey,—showing how each of these men was sincere, and could not have been what he was without being sincere; that he to whom all faiths were alike had no earnest faith at all; that nothing great or good was ever founded on a lie; and that a careless conformity was not the result of a love of charity and truth, but of indifference and worldliness. — The preacher concluded with pointing out that the main elements of the Christian faith were found, though with more or less of corrupt and therefore of injurious accretion, in all these branches of the Christian church; and that the cause of pure Christianity was concerned in cutting off the additions, and reducing the profession of faith to its original and uncorrupted elements. Without entering into the special purposes to which the temple in which they met would be from week to week devoted, he yet might assert with confidence that it was erected as a refuge for liberty and sincerity,—as a protest against the accretions to the simple doctrine of Jesus Christ, which almost all churches around them had agreed to demand as essential to a saving faith,—and as an attempt to restore to its early beauty and power the holy catholic faith of Christ and the New Testament.

Bolton District Unitarian Association.

The forty-seventh half-yearly meeting of this Association was held at Park Lane, near Wigan, on Thursday, Oct. 11. The religious services were well

attended. They were conducted by the Rev. C. B. Hubbard and the Rev. H. Clarke, the latter of whom delivered a discourse from John xvii. 22—26, "Neither pray I for these alone," &c. After an amplification of the text, the preacher commented on what he designated the six points of the Christian charter, which, he conceived, were contained in the words quoted:—1, that Jesus Christ was the Messiah, or Christ, though a man; 2, that there is One God, the Father; 3, that the only true worship is that which is presented to God the Father; 4, that Jesus Christ had no other object than to be good and to do good, and herein to do the will of his heavenly Father; 5, that when he made it his meat and drink to do the will of his Father, he was one with the Father; 6, that if he finished the work which the Father gave him to do, and endured all the suffering inseparable from the execution of his work, he was entitled to ascend to his Father, and to prepare mansions for his followers where they may be made perfect in one, both with him and with his Father. From this train of reasoning he inferred that the mission of Christ was positive; affirmative, not negative; that he came, not to pull down, but to build up; and that as truth and goodness were the distinguishing features of his character and mission, his followers were called upon to cultivate the same qualities, and exhibit them in the love of God and in the love of Man.

After the service in the chapel was concluded, tea was served in the school-room, which was tastefully decorated with flowers and evergreens for the occasion. Many were present from the neighbouring congregations in the district. The minister of the society, Rev. Francis Knowles, presided at the evening meeting, and interspersed the sentiments which he brought forward with interesting and useful remarks. The Revs. J. Ragland, H. Clarke, Archibald M'Donald and the Secretary, severally addressed the meeting. The subjects introduced were such as were calculated to promote a zealous interest in the objects of religious worship, consistency as Protestant Dissenters, charity to other denominations, and a holy life.

Besides the ministers already mentioned, Rev. F. Howarth was present. The next meeting was arranged to be held at Chorley, on the last Thursday in April, in the ensuing year.

F. BAKER, Sec.

Western Unitarian Christian Union.

The half-yearly meeting of this society was held at Collumpton, on Thursday, September 20th. There was a large gathering of the friends of Unitarianism in the district. In the morning there was a religious service in the chapel, the introductory part of which was conducted by the Rev. J. C. Woods, of Devonport, and a very beautiful sermon was preached by the Rev. J. H. Thom, of Liverpool. About thirty gentlemen dined together at one of the hotels, and the ladies who came from a distance were hospitably entertained at the house of P. Moore, Esq., R. N. In the evening the friends again met at a social tea-party, and all appeared highly delighted with the proceedings of the day. Tea being concluded, the several parties adjourned to the chapel, where, the Rev. W. James being called to the chair, the meeting was addressed by the Revds. T. Hincks, J. H. Thom, R. M. Montgomery, J. C. Woods, W. Rowlinson, and P. Moore, Esq. The utmost harmony prevailed, and although there was some difference of opinion manifested, yet it was expressed in a friendly and charitable spirit. On the whole, the prospects here are cheering, and a strong faith in the power and ultimate triumph of Christian truth appears to exist among all.

A Bishop's Portraiture of some of his Clergy.

At a meeting very recently held in Manchester, in aid of the funds of the Society for the Employment of additional Curates in Populous Places, the Bishop of the diocese (Dr. Lee) was led to speak of the views and character of some of his clergy. The following extract from his address is taken from the *Manchester Guardian* of Oct. 24:

"I will, therefore," said his Lordship, "define where I will, and where I will not, grant my recommendation. It is most right that the Bishop of the diocese should be the person selected for this purpose—for who should know so fully the circumstances of the diocese?—who should know so accurately and minutely the population, the wants, the exigencies and the needs of every district, and be able to say whether or no this, that or another place is deserving of assistance?—if the incumbent is a fit and proper person to receive it? And independent of all that, where can the Society, whose committee resides in London, at a dis-

tance from the scene of operations, gain information from a person so responsible, so open to the attacks of public opinion, and so placed, by the very nature of the tenure which he holds, under the correction of public opinion, as the person who holds the office which I hold? Where, then, I find a willing and ready population, I would gladly relieve them; where I find a neglected, abandoned, godless population, still more gladly would I seek to aid them. I will aid on no principles of party, on no principles of private or individual pique or opinion. But if I find incumbents preferring their wretched ceremonial of a past time to the vital essence of Christianity,—if I find men dwelling upon a dress in the church, instead of the spirit in which the doctrines of that church should be taught,—clinging to the surplice in ministration, instead of clinging to the word and the vital truths of God,—and telling me (for unfortunately I am not speaking of imaginary cases) that they must cling to those antiquated follies, unsanctioned and unauthorized alike by the letter and the spirit of our church and of the church of Christ,—telling me, I say, that they must cling to those antiquated follies, or that they must become infidels ("No, no," from the platform),—then, on them I will not bestow your bounty. — (Applause.) And if I find, under the plea—the affected plea—of catholicism, and the ancient customs of an ancient church, disrespect to their official superiors,—claiming to themselves the right of withholding the rite of baptism and burial from others,—sending children from the church-gates whose parents are anxiously craving for them to be received into that church,—sending that same child unburied from their church-gates, in consequence of the want of that baptism which they themselves refused—on them I will not bestow your bounty.—(Applause.) I am speaking of no imaginary cases. I feel pained that I am compelled to allude to those things; but I dare not, after what I have lately seen, withhold my support from this Society one hour; and even at the risk of being partially misunderstood, I must make this my confession of the public course I mean, with God's assistance, to pursue."

Testimonial to Dr. Raphall.

On Saturday evening, October 6, a deputation, consisting of Samuel Thorn-

ton, Esq., Mayor of Birmingham, the Rev. Hugh Hutton, M. A., and Mr. John Webster, accompanied by a few other friends who were desirous of testifying their respect for Dr. Raphall, waited on the Rev. gentleman at his residence, in the Bristol-road, to present to him, previously to his departure for America, an Address, and a Purse of One Hundred Sovereigns, contributed by Christians of nearly every denomination resident in this town.

The Mayor opened the proceedings by assuring the Doctor that he considered it a high honour to have the privilege of thus testifying the esteem and reverence entertained for him, not only by himself and the other gentlemen who accompanied him, as well as by those who contributed to this testimonial, but, he was sure he might add, by all who had the happiness of knowing him. After alluding to the high standing which the character and learning of his Rev. friend had established for him, not only in Birmingham, but throughout the kingdom, and the liberal and efficient services which he had been at all times ready to afford to the Charitable and Educational Institutions of the town, the Mayor concluded by affectionately expressing the deep regret felt by himself and the Christian friends of all denominations whom he represented on that occasion, that they should be deprived, even for the short time which must be consumed in this visit to America, of the benefit of his social intercourse, and of the instruction and edification derived from his public lectures; and the ardent hope that he might have a safe voyage, and a prosperous result to his purpose in crossing the Atlantic, and that he might be spared to return and to settle down once more in the scene of his former honourable and successful labours.—The Mayor then read the following Address, which he afterwards handed, together with the Purse, to the learned Doctor:

"To the Rev. M. J. RAPHAEL, M.A., Ph.D., late Preacher of the Jewish Synagogue, Birmingham, a few of his Christian friends, of various religious denominations, wish to present, on the eve of his departure for America, a sincere, though inadequate testimonial of their affectionate regard and esteem. They are especially desirous of recording their high appreciation of his character and demeanour in all the relations of public and private life; of his extensive learning in the several departments of abstruse and polite literature

—of his cultivated talents and commanding eloquence in the communication of the stores of his richly-furnished mind for the instruction and delight of others—of the benefits conferred by his valuable courses of Lectures on all classes of the inhabitants of this neighbourhood—and of the generous services frequently rendered by him in different ways to various of the Charities and other Institutions connected with this town. They request his acceptance of the accompanying Purse, containing One Hundred Sovereigns; expressing at the same time their regret that the shortness of the interval for preparation has prevented them from providing a gift more worthy of the occasion. They beg to assure him, on parting, of their earnest wishes for his health, prosperity, and happiness; of their prayers for his safety in his journeyings by sea and by land, and of their desire and hope that he may be permitted once more to land on the shores of Britain, and to resume his studies and his labours in a neighbourhood where his character is so universally respected, and his exertions in the cause of humanity and truth have been so productive of good.—Signed, on their behalf, by

"SAMUEL THORNTON,

"Mayor of Birmingham.

"Birmingham, Oct. 5, 1849."

DR. RAPHAEL, after having expressed his grateful sense of the honour conferred on him by the Mayor in "his too kind and flattering remarks," and by the contributors to this beautiful and munificent testimonial, proceeded to state the peculiar delight he felt in receiving such a mark of respect from a body of *Christians*—a honour which he believed to be unprecedented—and which he had received from them without ever compromising, without ever being required to compromise, his feelings, his opinions, or his position as a *Jew*. He rejoiced that the long and dark age of prejudice and intolerance was now passing rapidly away; and he was firmly convinced that if men would only act honestly and consistently with the religious views which were dear to their own individual hearts as the truth of God, they would soon learn, however wide their differences of opinion might be, to respect, to love, and to assist one another as equally children of the one great and beneficent Father of all. The generous testimonial he had just received he should ever honour and treasure most highly; and he should leave it as an heir-loom to his

family, to remind them that integrity and faithfulness in their religious worship and other duties would be no barrier to their possessing the respect and confidence of the wise and good of all sects, parties and creeds. The learned Doctor concluded a most eloquent and touching address (during the delivery of which there was not a dry eye in the room), by most feelingly alluding to his experience of the greatest kindness and encouragement from his Christian friends in Birmingham, during the eight years that he had lived and laboured among them, which he regarded as the happiest period of his whole life, and assuring them that wherever Providence might cast his lot in the years to come, the inhabitants and the interests of Birmingham should ever be most gratefully remembered and honoured in his heart.

The Rev. HUGH HUTTON could not refrain from saying a few words on an occasion that was so deeply interesting and affecting personally to himself. He was about to part, it might be for ever in this world, with one of his dearest friends; but he could from his own experience verify, if it were needed, every statement which Dr. Raphall had made in reference to his intercourse with his Christian friends. He had himself enjoyed the privilege and happiness of the Doctor's most intimate and confidential friendship for the last seven years; but they always met and parted, they conversed, they advised each other, they acted together, without the slightest violation of principle on either side—the one a most determined, uncompromising Jew, and the other an equally determined and uncompromising Christian. Neither expected the least sacrifice of truth or sincerity on the part of the other; neither blamed the other for differing from him in faith; and, therefore, their friendship was honest, firm, and unabating to this present moment. The speaker was here overpowered by his feelings, and abruptly concluded by saying, "I now part from him as a brother, whom I can never replace."

The Deputation afterwards attended at the platform of the Birmingham and North-western Railway, where a numerous company of Jews and Christians, among whom was the Rev. Wm. M'Kean, of Oldbury, had assembled to bid farewell to their friend, who proceeded to Liverpool by the express train the same evening, and sailed from that port in the *Sarah Sands*, accompa-

nied by his two sons. May his voyage be speedy, safe and prosperous!

Education the best Preventive of Crime.

The great mass of the inmates of our prisons are proved to have had little or no education. In Scotland, of the criminals in 1846, 3323 were uneducated, 665 could read and write, and 70 were well educated. In England and Wales, 22,640 were uneducated, 1936 could read and write, and 85 were well educated. And there are few who, in addition to this want of education, have not been driven to crime in their youth from want and starvation. The ladder from beggary to crime the most revolting is but too well marked. By easy stages, the crimes become more and more intense in degree, in proportion to the number of imprisonments and to the criminal's advance in years. The poor, haggard, outcast child, who, when some six or seven years old, had been forced by the cravings of hunger to steal a piece of bread, is hurried off to prison, where he meets with companions hardened in iniquity, who find him an easy prey; or if it chance that, through the kindness of some benevolent prison chaplain, he does not become contaminated with the bad society in which, during his first short imprisonment, he is compelled to move, still that child leaves the prison as poor and as destitute as before. Nothing is done to save him from impending ruin—he leaves the prison with the brand of a jail-bird stamped on his tender forehead—he is scouted by the world at large; and he has no other course left to him but to steal his daily bread or to starve. Is it matter of surprise that the child, impelled by hunger, steals again, is again carried before the judge, is again consigned to prison for a somewhat longer period than before, is again cast out of prison, and once more left to the mercy of a hard-hearted, mercenary world; and that this goes on step by step, until at last the child becomes a youth, when he is finally transported beyond seas, or ends his life on the gallows? By a petition presented to the House of Commons, in 1846, by the magistrates of Liverpool, we learn that of fourteen young persons, whose cases had been fairly chosen, each had been apprehended many times, *some more than twenty, none less than eight*. Of these fourteen, all became confirmed criminals except one, who had left the neighbourhood and whose history was un-

known. One of the fourteen had been in custody *twenty-three times within four years and a quarter*. We are told by the Rev. Russell Whitworth, one of the Inspectors of Prisons, that "the destitute condition of many of the juvenile inmates of our jails, is attributable rather to the want than the misconduct of parents; nearly sixty per cent. of the children in the prisons of this country being orphans, or the children of convicts, or whose parents, having contracted a second marriage, had thrown them upon the world without means of support." Are these children fit subjects of imprisonment? Are these juvenile criminals to be visited with all the penalties of the law, whom their parents, society and the State, have alike neglected? These are anxious questions. The great object of punishing criminals is to deter others from committing like crimes. Do we find, then, that crime is diminishing? On the contrary, we have seen that within this century crime has increased *five-fold*. What is to be done to check its onward course? We ask you to look at Aberdeen;* look at the Child's Asylum, and the effect there produced by sending juvenile offenders to school, instead of to prison. The Prison and Police Reports there speak for them-

* The social revolution which Aberdeen has undergone through the agency of industrial schools, is now matter of history. A few years since, there were 280 children in the town, and 328 in the county of Aberdeen, who, compelled by their own or their parents' necessities to cater for their immediate wants, prowled about the streets, and roved far and wide through the country,—cheating and stealing their daily avocations. Now, a begging child is seldom to be seen, and juvenile crime is comparatively unknown. According to the Prison Reports, there were, in 1841, 77 committals of juvenile criminals; while in 1848 there were only 19 under twelve years of age. The Rural Police Committee of the county of Aberdeen report, in 1846, that the most gratifying part of the results of last year's experience consists in the almost complete disappearance of juvenile vagrants from the country. From their last Report it appears, that while in 1841 there were 328 vagrant boys apprehended, in 1846 there were only 14, and in 1847 the number was still further reduced to 6.

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selves. Crime is much on the decrease, and juvenile delinquency is comparatively unknown. Except in some few cases, the child fed and treated with kindness, becomes a new creature, and after a year or two's attendance at an Industrial School, he becomes able to support himself; the manufacturers gladly take him into their employment; while on the other hand, if the child has been once in prison (even though he should leave with a kind recommendation from the governor), no one has a kind word to say to him, and he is universally scouted by society. We may well say, in the words of Mr. Guthrie,—“God pity the poor, if, amid all the comforts and wealth and luxuries of our enlightened land, the only doors left open to these outcast children shall be the dreary portals of the Police-office and Prison!”—*North-Brit. Rev.*

Sunday Labour in the Post-Office.

We look at the agitation on this subject in perfect wonderment. Strange hubbubs in the religious world we have witnessed before: this surpasses them all. Are not souls in the country worth quite as much as souls in the metropolis? And is not one hour's Sunday labour in London well purchased if it set free—as the Post-office authorities declare will be the case—twenty hours or more of labour in the provinces, besides adding to the convenience of a large portion of the community?—A divine command? Let those who take this ground be at least consistent then, and demand relief for policemen as well as postmen, and for the “cattle” of the Bishop, as well as of the mail.

The new arrangements in the London Post-Office will, it is contemplated, require the services of a score or two of men, not for the whole, but for a portion of the day only, after the hours of divine service. The relief afforded to the country offices will be understood from a communication from Mr. Rowland Hill, dated Oct. 22, in reply to an inquiry to him on the subject:

“The number of places in England and Wales having at present *two or more deliveries* on the Sunday, but which will hereafter only have one, is undoubtedly about 240. And the number of *Post Towns* at which the office is now open on the Sunday during the whole or part of the interval between 10 a.m. and 5 p.m., is probably about 500, the average relief about to be afforded being probably not less than three and a-half hours each office. The smaller towns and villages which will be relieved are far more numerous.”

OBITUARY.

REV. SAMUEL WOOD.

The Rev. SAMUEL WOOD, whose recent decease has produced so general a feeling of sorrow in our churches, and to whose memory a tribute of sincere and affectionate respect is justly due, was born in Manchester on the 1st of January, 1797. He was the second son of Ottiwell Wood, Esq., who afterwards went to reside in Liverpool, the eldest son being Mr. John Wood, the present conscientious, laborious and highly valued Chairman of the Board of Stamps and Taxes. As a child he was particularly delicate,—one of those frail beings whose preservation to a firm manhood is a constant subject of anxiety and care, and who appear from the first ill-fitted to endure the harsh winds, and cope with the rough usage of the world. This natural temperament always requires to be taken into account in the estimate of character. Indeed, no judicious observer of human nature omits the consideration of it. But none require to have the full benefit of the consideration more than those in whom many high religious and moral qualities are united with certain peculiarities of temper and manner from which others, not so highly distinguished, are comparatively free.

Owing to infirm health, young Samuel Wood was not able to associate much with other children, and was cut off from the enjoyment of their exercises and amusements. Hence, being thrown much with older people, he became what is often expressively called "old-fashioned" as a child, grave and sedate above his years, echoing the tone and dropping the reflections of a more advanced age, and often moralizing when other children would be sporting and laughing. In the family he was therefore considered as emphatically the "good boy," rather checking and correcting, than enjoying the tricks of the more spirited and less scrupulous. At home he was never disgraced, nor punished. Even as a child he was so afraid of telling an untruth, that he was in the habit of qualifying all he said with the words "I believe," or "I think," a conscientiousness which characterized him through the whole of life.

His education was begun by his father, who was earnest in his attachment to the principles of the old Presbyterian and modern Unitarian dissent, and who succeeded in imbuing his children with a similar attachment, to a degree somewhat rare in the generation immediately pre-

ceding our own. He was anxious that one or more of his sons should be brought up to the ministry in that connection. The constitutional temperament and the natural dispositions of young Samuel pointed him out as the son most likely to fulfil this wish; and an impression to that effect was early made upon his mind. With that view, for the continuance of his education, he was first placed under the care of the Rev. W. Johns, of Manchester; and afterwards went to the establishment of the Rev. W. Broadbent, at Latchford, near Warrington. He subsequently became a pupil, for a short time, of that distinguished teacher of youth, Dr. Shepherd, of Gateacre, whose severer discipline, however, rather depressed the spirits than encouraged the efforts of his youthful charge.

Having enjoyed the benefit of such preparatory instruction, the subject of our notice was qualified to assume a respectable position at the University of Glasgow; and thither he was sent with the more confidence by his father, because there was an opportunity of securing for him the friendly attentions and aid of Mr. James Yates, who then superintended the studies of a few young men attending the University at Glasgow, and who founded the society of Unitarian Christians which still continues to flourish there. Mr. Yates was already distinguished for that uncommon ardour in the pursuit of intellectual improvement, and that earnest attachment to the sacred cause of truth, liberty and virtue, which have marked the whole of his subsequent career. He was, therefore, peculiarly qualified to assist and guide such a student as was our late friend. He entertained the highest opinion of his pupil's integrity and conscientiousness; and this connection laid the foundation of a lasting and unbroken esteem and friendship.

Having taken the degree of B.A. at Glasgow, Mr. Samuel Wood afterwards went to Manchester College, York, to obtain his theological education under the learned and venerable Mr. Wellbeloved. At York he was a divinity student on his own foundation, and in 1817 he obtained the prize for the best oration, his subject being, "on the problem how far and in what manner universal philanthropy may be made a manageable principle of human action." In the whole course of his college life he was distinguished for the uniform correctness of his conduct, and unflinching attention to his studies. At its

close, unfortunately, while with a companion on a walking excursion to the Lakes, for the refreshment of his health and spirits, owing to some exposure to unfavourable weather, which his constitution was little fitted to encounter, he caught a violent cold, and this was followed by a cough, the effects of which never afterwards left him. It was intended that he should pursue his studies some little time longer at Edinburgh, and accordingly he commenced a session there. But the winter of the North proved too severe, and, in compliance with medical advice, he repaired to Madeira in 1819. Though he returned much benefited by a short residence in that island, he was often obliged by his weak health to seek a milder climate than that of England; and, from the same cause, he was necessarily precluded from much of that hearty and cheerful enjoyment of life which comes, without being sought, to the more robust.

On his return from Madeira, Mr. Sam. Wood settled first as a minister at Kenilworth, a spot well suited to his delicate frame, and as favourable as possible, from the character of the society over which he was called to preside, to his usefulness and comfort, both as a preacher and pastor. In that favoured and interesting village, where so many beauties of nature and relics of the olden time were combined with abundant opportunities of social enjoyment and improvement, Mr. Wood spent some of his happiest days. There the acquaintance of the writer first commenced with him, under circumstances most friendly and kind on the part of Mr. Wood, most pleasing and advantageous to himself. There, in the hospitable and happy home of Mr. Cotton, were often gathered the now venerable Rev. W. Field, then the energetic minister at Warwick, the friend and biographer of Dr. Parr, with the learned and kind-hearted curate of Hatton himself, and the ministers and friends from Birmingham, Coventry and the neighbourhood. To a young minister like Mr. Wood, there was in such a situation every incentive to stimulate those exertions, which, while mainly directed to the improvement of others, contribute to form and discipline the inward mind. At Kenilworth, Mr. Wood manifested that particular predilection for the intellectual and moral improvement of the poorer classes of the community, which distinguished him through life. Viewing education as the main instrument for forming the character, and promoting the rational enjoyment of human life, to that object his thoughts, his pen, his purse, from first to last, were devoted. For zeal and

constancy of effort in that department of social usefulness, as he had no superior, so we fear he has left no immediate successor in his own denomination. His loss must therefore be greatly felt. An attached relative, who was intimately acquainted with his habits and manner of life at Kenilworth, and who was often a companion in his visits to the cottages of the poor, bears willing testimony to the fact, that they poured all their little affairs and difficulties into his sympathizing ear, and derived constant pleasure and comfort from his presence and advice.

In the autumn of 1828, Mr. Wood visited Geneva, being compelled by feeble health to retire from his professional duties; and again, in October of the following year, he left England for Switzerland and the South of France, returning in the spring of 1828. Of his impressions, his enjoyments, his taste, and the direction of his thoughts during this continental tour, he has left a very pleasing memorial in a Journal which he communicated to the *Monthly Repository*, and which will be found in the New Series of that publication for the year 1828.* By this tour his health was greatly re-established. He attended diligently and enjoyed highly the services of the French Protestant clergy. He derived from them a strong impression of the great importance of more attention to the art of delivery than is usually given to it by the preachers of his own denomination. On this subject Mr. Wood felt always strongly. He thought, and surely with some reason, that truths the most important, instead of coming mended from the mouths of many speakers, come despoiled of their natural and full effect, through inattention, if not to the graces, at least to the proprieties of utterance, and fall, like shot feebly or ineffectually fired, wide of the mark for which they are intended. Influenced, therefore, by a strong sense of the evils arising from deficiency in elocution, he reprinted, for the use chiefly of his younger brethren in the ministry, the system of short-hand in very general use among them—"Rich's, improved by Doddridge;" and he published also a treatise on Elocution, full of valuable hints.

We are tempted to print the following characteristic extract from a confidential but playful letter, dated Marseilles, Feb. 13, 1828, as it gives a delightful view of the bent of his mind at this season of life. It will therefore be read with pleasure by all who feel the least regard or affection for his memory.

* See *Monthly Repository*, New Series, Vol. I. pp. 486, 641; Vol. II. p. 6, &c.

"What I shall do on my return to England I almost dread to inquire, though I have something in view which will afford me an object, without any great labour or anxiety. Of resuming the ministry as a regular employment I have at present no intention; for although I am now very well, and consider that my abode here has done me all the good that it was meant to do, I am perfectly aware that I am not, at any time, the strongest of men, and that I must never undertake any very hard work. What a change one short year produces in us! I well remember that, just twelve months ago, I was panting with impatience to resume my profession, and was angry with a certain friend for throwing out any doubts as to the propriety of such a step. Now my ardour has cooled down, and my disappointment at being obliged to give up preaching has yielded to the softening, soothing influence of time and reason. Yet I still love the ministry, and I sometimes indulge my fancy by inquiring whether in heaven, if I should ever reach it, there will be pulpits to preach in. In my philosophy the thing is far from being impossible, or even improbable. But we know very little about the future world, and we must not carry our speculations too far. However, I believe that I can always make myself happy in any situation where I have a few good friends, my books, and health and leisure to pursue two or three subjects in which I shall be always interested. This winter I have been doing something in my own way. I have written some 'Prayers for Sunday-Schools, with Lists of Books, and Hints to the Teachers,' which I mean to publish; and in spite of your caution about the delicacy of the subject, I have written some 'Considerations on the Improvement of our Public Worship,' which I hope also to present to the public, as the phrase is, some day or other."

The Prayers for Sunday-Schools, and also a set of Addresses for the use of Teachers, were published soon after his return to England. These were followed by a series of Bible Stories from the Old Testament, and a second series from the New, printed in 1831. These works proved highly acceptable, and continue to be useful in our schools. He afterwards published a Scripture Geography, accompanied by a set of Maps.

After his return from the Continent, Mr. Wood took up his abode in London; and at length, feeling able to resume his professional duties, and anxious to be useful, he accepted an invitation to become the minister of the congregation at Bridport. Soon after, in 1832, we find

him settled in connection with the society at Newington Green, near London, where he remained till the year 1838. At the close of that year he sailed for the United States of America, to visit the churches and enjoy the society of the brethren of the West. Of his experiences in the Western world he communicated some results in a paper printed in the *Christian Reformer* for September, 1837, which contains much valuable and careful statistical information touching the relative numbers of the liberal Christian churches in England and the States. Other communications from his pen will be found in the pages of the same work, in that and in succeeding years.

Mr. Wood's subsequent contributions related chiefly to his favourite topic of Education, to Sunday-schools, and a Normal School for Unitarians; but they also included some remarks on the Structure of Chapels, the Improvement of Preaching, the Christian Ministry, and interesting reminiscences of his friend, the highly estimable Henry Ware, Jun., of America. He also published an excellent sermon, preached at Lewes, in 1845, suggested by the discovery of some remains of a convent near that place—contrasting the difference between the present and former days in England—under the title of "The Convent and the Railway."

In 1843, Mr. Wood became settled again as minister of a congregation at Lewes, in Sussex, from which place he came often to town to perform the duties of Secretary to the Christian Tract Society, in which office he did much good service by the reprint of some excellent tracts which were of his own selection, such as the *Well-Spent Hour*, *Alice and Ruth*, as well as by several contributions from his own pen.

On April 5th of that year, he married Elizabeth, daughter of the late Joseph Stanley, Esq., of Birmingham. This union proved a source of the greatest mutual happiness. It had a marked effect in bringing into constant exercise all the kindly qualities and excellent feelings which always belonged to our late friend, but with the manifestation of which, sometimes feeble health, and sometimes the secluded habits which were its consequence, seriously interfered. He was truly happy in his union with a lady who, though brought up in a very different school, appreciated at its real worth his integrity and goodness,—who entered cordially into all his benevolent and generous ideas and plans, and who was desirous, as much as possible, to make his friends her own. To those friends no-

thing could be more pleasing than the considerate attention which as a husband he bestowed, unless it were the evident happiness that resulted from it to himself, and the increasing suavity that mingled with his efforts to be useful in the world.

Mr. Wood, having become possessed of considerable property by the death of his father, resigned his situation at Lewes, in 1848, with a view to the wider sphere of useful occupation and social enjoyment presented by the metropolis. He was just comfortably settled in one of the most salubrious environs of London, with many of the elegancies of life about him, in a home which he designed to consecrate to love, to friendship and to religion,—and in the full prospect of that happiness which competence and leisure, combined with principles which direct their application to patriotic and to Christian purposes, can give to their possessor,—when by the mysterious visitation of Providence he was called from this earthly scene. The suddenness and the irresistible violence of the attacks, the obscurity of the predisposing conditions and causes, and the apparently capricious selection of its victims, which mark the visitations of the cholera, seem to constitute one of the dark problems of medical science. When, as sometimes happens, the strongest and gayest are overtaken in their walk of business or of pleasure, it realizes, in reference to some of the fairest flowers of humanity, to the very letter, the plaintive language of the Psalmist—"In the morning, they are like grass which groweth up; in the evening, it is cut down and withered." But the Christian bows in lowly and reverential submission to the will of Heaven, assured that, whenever and however the righteous perish, the arms of mercy are open to receive them, and that their departure, if too soon for the world which they have left, is always happy for themselves.

On the morning of Sunday, Aug. 12th, Mr. Wood had taken the duty at Little Portland-Street chapel, and, after a slight repast, he walked to the Domestic Mission chapel, Spicer Street, Spitalfields, for the evening service. Perhaps the close atmosphere of the neighbourhood, acting upon a weak frame already exhausted by fatigue, led to the attack which came on early on the following morning. In its first violence, it was subdued; but his constitution sunk under the weakness and fever, which followed it, and he died on the 23rd of the same month.

In our further remarks, we shall avail ourselves in a great measure of a sketch

of Mr. Wood's character, which has been supplied by a friend who evidently knew him well, carefully avoiding all mere panegyric, and observing that law of truthfulness by an adherence to which he was himself particularly distinguished.

Integrity was the great moral feature of his life. By the principle of integrity his words, no less than his actions, were guided. Nothing occasioned him so much distress as the thought that he had violated in any degree this sacred and ruling principle; that through haste, impatience, irritability or inadvertence, he had wounded unnecessarily and wrongfully the feelings of any individual with whom he was connected, or with whom, by the transactions of life, he was brought into contact. Truth compels us to say that such occasions, though seldom of a serious nature, did occur in his life, of which he retained a humiliating sense.

But he had a remarkable candour. If he sometimes said all that at the moment he felt, and expressed sentiments and emotions which another, with a quicker perception of what was passing in the minds of the parties present, with more practical wisdom and self-command, would have withheld, he was always prompt—on subsequent reflection—to acknowledge the error of which he was soon made sensible, and to make every atonement in his power. He not only bore with patience, but he repaid with gratitude, the words of remonstrance and even of rebuke. "Faithful," said he to himself, "are the words of a friend." He was the last man knowingly to sacrifice the friendly regard of any individual, however humble, through obstinate or groundless prejudice, the ebullition of passion, or perversity of temper. Opinions which he thought well founded, impressions which he considered important, where great interests were concerned, he communicated to others with an honesty worthy of more frequent imitation, regardless of a temporary pain. The principle of conscientiousness, in short, ruled in his mind with undisputed sway.

He was also distinguished for his benevolence. His aid was cheerfully given to all worthy objects; and while his ardour and activity on questions affecting the public welfare, were conspicuous to the world at large, his charities, diffused through walks of life known only to the few, no less unequivocally testified that "to do good and to communicate" he forgot not. When his own resources were slender, he assisted more than one young friend, and wholly supplied another, with the means of pursuing the studies and attaining the education proper for the

ministry. He cheered the labours and assisted the advancement both of teacher and pupils in more than one public school by the devotion of his time and his purse to their welfare. He was engaged up to the last days of life in exertions to restore the original liberal constitution and to reform abuses in the establishment of the British and Foreign Schools in the Borough Road—a work in which we fear his loss will create new difficulties; and he has left a signal testimony to the sincerity of his zeal for education, by such a large and liberal bequest for the foundation of a Normal School as will probably secure the establishment of some institution of that kind at no distant period.

He was also remarkable for his activity. In his life there were few, if any, idle hours. Time was so valued, so arranged and distributed by him, as that every portion of it should be given in due degree to its adequate and proper object.

His general tone of behaviour was, as we have already intimated, grave and sedate. He believed life and its talents to be given for other purposes than to be wasted in mirth and frivolity. Yet no one had a more lively sense of the value of social intercourse, and the delights of cheerful converse. He knew there were moments when to enjoy was to obey, and he was far from being destitute of a relish for wit and humour, exercised in due degree and in their proper sphere.

It is a melancholy reflection that his day should have terminated just as the sun of life shot forth its brightest rays, and made the whole of his horizon glow with richer, yet softer and more mellow tints. His withdrawal from us has taken place when his powers and means of usefulness were enlarged to such an extent, that in all human probability his continuance in life would have been a very great benefit to our denominational interests, and to the cause of education and human happiness in general. But we must pray the Lord of the Harvest to send forth valuable and efficient labourers into his harvest. To call forth such labourers, to stimulate them to fresh and energetic exertions in the cause of Truth and Holiness, should be the main object, as it constitutes the chief value, of such an obituary notice as the present. May this humble record of a pure-minded, pious and benevolent man, who has passed thus early to his rest and his reward, contribute to "help forward," in a manner worthy of God, those that remain behind, or idly linger on their journey of life!

Baywater, Oct. 1849. E. T.

To the foregoing account of Mr. Wood,

we add with pleasure a letter which has been put into our hands, containing some additional particulars, and shewing the posture of his mind in the days shortly preceding his decease.

"Newport, Isle of Wight,
Oct. 8, 1849.

"Dear Sir,—As you request in the last No. of the Christian Reformer, that any suggestions for the memoir of the Rev. S. Wood, should be sent to you, I think it may be interesting to you to mention the manner in which his time was spent during the short period of his stay here, the week preceding his attack of cholera, on the night of Sunday, August 12th. Being myself engaged to preach at Mead-Bow chapel, Godalming, he had kindly undertaken to supply my pulpit on the 5th, and arrived at Newport late on Saturday from London. It was then remarked that he was more than ordinarily serious. He seemed much impressed with the thought of sudden death, and he dwelt on several instances in the circle of his acquaintance, and especially on that of his esteemed friend Mr. Smallfield. This bent of his mind was particularly manifested in the evening family worship. He had asked for a volume of Prayers, but after turning over the leaves he closed it, and when he knelt to prayer, he petitioned with much earnestness to be prepared for sudden death. He seemed to have his heart very warmly in his ministerial duties on the Lord's-day, and anxiously to employ his whole time to the best account. Indeed, it appeared to some that he undertook more than his not very robust health justified. Before the morning service he went to the Sunday-school, and took a class to teach. He entered with much animation into his pulpit services, which in the morning enforced the duty of a consistent adherence and firm support of the worship which to us is consonant with religious truth, after which he administered the Lord's Supper. In the afternoon he examined two classes, one in the Infant School, and that of the elder girls. In the evening he again conducted the public worship. In the intervals of the services he conversed much on his favourite plans for the instruction of the young, and especially on the establishment of a Normal School for Unitarians. He had taken great interest in the gratuitous publication of a much-needed Catalogue for our Sunday-schools, and had lately put himself to some additional expense in the purchase of books, to send to Mr. Waterston, of Boston, hoping to receive in exchange American juvenile works. On a friend inquiring why, since

he wished for help in this outlay, he did not himself ask others to share with him the burden, he said he did not want to *use up* his friends for this object, as he intended to make a grand appeal to them on behalf of a Normal School, and that one of his motives in coming into the country was to keep up his friendships, for the purpose of advancing this his favourite design. It was noticed that he appeared considerably exhausted after the labours of the day. On the Monday morning, however, he walked more than a mile to an early breakfast with an old friend. He then visited the British Schools, which are in this town supported, according to their original design, by Unitarians and Trinitarians, without compromise of principle to either party, and was much gratified at the prosperity of the Schools, as well as with the liberal spirit in which they are conducted. He then visited with some friends the Parkhurst Prison, or Juvenile Penitentiary, situated at some little distance from the town, which he had long desired to inspect, and witnessed with much interest the working of this great experiment in reformatory discipline. He then went over the ruins of Carisbrooke Castle, and thence to Sandown Bay; and the following day he journeyed to Lewes, in order to be present at the annual treat given to the Sunday-school children of the congregation with which he had been lately connected. Thus passed two days of almost unintermitted effort, his mind being chiefly directed to plans for the improvement and elevation of his fellow-beings. The same benevolent feelings were manifested to life's very close, his fatal malady seizing him after he had been engaged in preaching in the Domestic Mission chapel in Spicer Street, the following Sunday evening. Thus it was that his immediate pathway to the grave was marked; and the remembrance must ever be a solace to his friends, whilst they mourn that one who combined so much the disposition with the means to do good is lost to them on earth.

"In the hope that these recollections of our departed friend may assist you in your projected obituary memoir, I remain, dear Sir, yours very sincerely,

EDMUND KELL."

Sept. 6, near Dingwall, in Scotland, Dr. EDWARD STANLEY, the Bishop of Norwich, after a short illness, terminating in congestion of the brain. His Lordship was 70 years of age. He possessed a very active mind, and took a leading part in various literary and scientific associations, and in institutions of education and reli-

gion. The Bishop was also a warm patron of what might be considered rather the accomplishments and pleasures, than the graver duties of civilization. He was a fine musical amateur, and was a kind and judicious friend of the eminent Jenny Lind. The salient points of his character were extraordinary quickness and energy; and his appearance in public, with his dark piercing eyes and reverend white hair, accompanied by much earnestness of manner when speaking, was very impressive. He was an accomplished, rather than a learned man. He was courageous by impulse; but sometimes disappointed expectations by his deliberate timidity. As Rector of Alderley, in Cheshire, he won golden opinions of all men. As a member of the Episcopal Bench, he scarcely fulfilled the expectations which his previous career had raised. He was, however, more true to the Whig party than most of his predecessors who owed their elevation to Whig patronage. It is no drawback to this praise, to intimate that he was probably largely influenced in his political and party career by his nephew, Lord Eddisbury. In private life, it is understood, he was most deservedly and warmly beloved. In his general intercourse with the world, he was accessible and obliging. The deceased Prelate has left a large family, one member of which is favourably known to the public as the gifted and candid author of the *Life of Dr. Arnold*. Dr. Stanley is succeeded in the see of Norwich by Dr. Hinds, the intimate friend of Archbishop Whately, and the author of several theological works, which are characterized by the moderation of their orthodoxy and by the liberality of their sentiments. It is rarely that a see is adorned by three Bishops in succession of liberal sentiments, such as Bathurst, Stanley and Hinds.

Oct. 10, at Trowbridge, in his 86th year, Mr. ABRAHAM HAWKINS. He was a deacon and member of the General Baptist church in the Conigree upwards of forty years. His upright and consistent life shewed the sincerity of his profession, and his end was peace.

Oct. 13, in Blackhall Place, Dublin, WILLIAM, second son of Mr. Joseph PRESTON, of St. John Street, London, aged three years.

Oct. 14, at Hardwicke House, the episcopal residence, near Chepstow, the Right Rev. Dr. E. COPLAND, Bishop of Llandaff, after an illness of about three weeks' duration. The deceased, born in 1776,

was son of the Rev. J. B. Copleston, prebendary of Exeter, and was descended from the ancient family of the Coplestons, of Copleston and Warleigh, Devonshire. In 1789, he was elected a scholar of Christchurch, Oxford; and, having highly distinguished himself there, was, in 1795, elected a fellow of Oriel College. He obtained a first class in 1803, and the same year was appointed Professor of Poetry. In 1814, he was elected to the honourable post of Provost of Oriel College, and under a special vote of convocation was created a D.D. Two years previously (in 1812) he was appointed to the then vacant prebend of Hoxton. In 1826, he received the appointment of Dean of Carlisle, but did not hold that office for any lengthened period; for when, in December, 1827, the see of Llandaff became void by the translation of the Right Rev. C. R. Sumner (the present Bishop of Winchester), Dr. Copleston was selected to fill the vacancy. The late Bishop was Professor of Ancient

Literature to the Royal Academy of Arts; a Governor of the Charter-House, a Governor of King's College, one of the Ecclesiastical Commissioners for England and Wales, a Commissioner for building additional Churches, Treasurer of the diocese of Llandaff, a Fellow of the Royal and many other literary and religious societies. He was the author of "An Inquiry into Necessity and Predestination," "Pseudeon Academicæ," and some other works. By the death of Dr. Copleston, the deanery of St. Paul's (value £2965), as well as the episcopal see, becomes vacant. By a recent arrangement the stipend of the new Bishop will be raised to £4000 per annum, and will be dissociated from the deanery of St. Paul's, with which it had up to the present time been held.

Oct. 16, at Kiddington, Oxon, in the 81st year of her age, PRISCILLA ANN, relict of the late DAVID RICARDO, Esq., M. P.

MARRIAGES.

Sept. 30, at Chowbent, by Rev. F. Baker, M.A., Mr. THOMAS GREEN to Miss SARAH ALDEN, both of Atherton.

Oct. 3, at St. Peter's church, Belgrave Square, by Rev. G. Rawlinson, M.A., J. A. FROUDE, Esq., of Manchester, to CHARLOTTE MARIA, daughter of the late PASCOS GREENFELL, Esq.

Oct. 4, at Newport Pagnell, Bucks, SAMUEL GRUNDY, Esq., second son of the late Mr. Joseph Grundy, of Market Harborough, and grandson of the Rev. Thomas Grundy, formerly of Lutterworth, Leicestershire, to EMMA, second daughter of Charles REDDEN, Esq., of the former place.

Oct. 11, at the parish church, Birstal, by Rev. W. M. Heald, FREDERICK LANGFORD, Esq., of Udimore, Sussex, to SARAH FRANCES, third daughter of Edward SWAINE, Esq., of Crow Trees, Gomersal.

Oct. 11, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. JOSEPH KIRKHAM to Miss ELIZABETH WELSBY, both of Bolton.

Oct. 11, at the Unitarian chapel, Lincoln, by Rev. C. C. Nutter, Mr. SAMUEL WILLIAM CLAY, silversmith, of Grainsborough, to Miss MARIA RHODES, of the same place.

Oct. 13, at the Unitarian chapel, Sheffield, by Rev. P. Wright, Mr. W. H. ELKINS, of Salisbury, to MARY, the eldest daughter of the late Mr. William HORSKINSON, of Sheffield.

Oct. 14, at Blackwater-Street chapel, Rochdale, Mr. THOMAS BARLOW to Miss MARY HILL.

Oct. 18, at the same chapel, Mr. ASHWORTH to Miss ELIZA CHARLTON.

Oct. 18, at the New Gravel-Pit chapel, Hackney, by Rev. John Boucher, HENRY LLOYD MORGAN, Esq., of Fenchurch Street, to ELIZABETH LOUISA MARY MARILLIER, eldest daughter of Mr. Frederick J. Marillier, of Durham Place West, Hackney Road.

Recently, at the chapel in the Conigree, Trowbridge, by the Rev. Samuel Martin, Mr. DAN. RUTTER to Mrs. MARY BARNES.—Mr. JAMES MERRITT to Miss MARY ANN NORTON.—Mr. SAMUEL ROLFE to Miss MARGARET PHILLIPS.—Mr. JOSEPH JONES (local preacher) to Mrs. MARY ANN CARPENTER.—Mr. JAMES EACOTT to Mrs. MARIA EACOTT.—Mr. ELIAS BOULTER to Mrs. MARIA BAILLY.—Mr. ELI VINCE to Miss MARY ALGERBURY.—Mr. SOLOMON UNDERWOOD to Miss JANE STAGER.—Mr. THOMAS WILTSHIRE to Mrs. ANN BUCKLEY,—all of Trowbridge and Melksham.

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[Vol. V.]

BUNHILL MEMORIALS.*

THERE is something in every burial-place that appeals to our sensibility, and awakens solemn and tender thoughts. Additional interest is given when we stand amidst the sepulchres of many successive generations of the human race, and thus hear the voice of elder and modern time cry, "All flesh is grass!" Sensibility rises to the height of pious reverence when we stand by the last earthly resting-place of men eminent in their day for wisdom, virtue and piety. If our patriotism would be kindled when standing on the field of Runnemede, our faith and hope should burn with a brighter flame as we survey the plain, the dust of which has been enriched by the ashes of men of God, who in their day wrestled with spiritual wickedness in high places, and have left to us an unsullied example of nonconformity to the world. These are the feelings which have risen in our minds as we have stood in Bunhill Fields, which Southey once termed the "Campo Santo of the Dissenters."

This mausoleum of the righteous dead is of itself an unattractive spot. It has none of the adjuncts which give to many places of tombs a picturesque air and a touching beauty. It is close to one of the busiest outlets of a huge city; it is on three sides surrounded by very commonplace dwellings and other buildings. The "solemn stillness" which befits such a scene is broken by the rude and jostling traffic of the neighbouring streets. There is no beautiful church watching over the sleeping dead. There is no ivy-mantled tower, no rugged elms, no yew-trees' shade. Proceeding from Finsbury Square to the City Road, you pass on your left hand a "dull, damp and gloomy-looking square of ground."† It abounds in monuments, chiefly mere headstones. Twenty or thirty altar-tombs alone attract the eye. This is, however, a sacred spot, far more so than a bishop's consecration could make it; for here have been deposited the remains of Bunyan, Defoe and Watts, men who have by their genius impressed their thoughts for ever on the minds and hearts of their countrymen: here rest in one common tranquil sleep most of the founders of the old Nonconformist bodies;—Williams and Evans and Stretton, the Presbyterians, lie by

* Bunhill Memorials: Sacred Reminiscences of Three Hundred Ministers, and other Persons of Note, who are buried in Bunhill Fields, of every Denomination. With the Inscriptions on their Tombs and Gravestones, and other historical Information respecting them, from Authentic Sources. Edited by J. A. Jones. London—Paul, 1, Chapter-House Court. 12mo. Pp. 384.

† This is the description given of it by a very able writer in *Frazer's Magazine*. From an article entitled *Bunyan and Bunhill Fields*, Vol. XXXI. pp. 313—315, we have derived some of our statements.

the side of Goodwin and Owen, the patriarchs of Independency; and Hanserd Knollys and Kiffin, the Baptists, share the resting-place of Fox, the founder of the Quakers. The harsh din of controversy is here quelled by the great Silencer. Macgowan reviles no more, but rests in peace, not far from the remains of Price and Lardner and Lindsey, whose eternal doom he ignorantly dared to pronounce. Tom Bradbury, the Yorick of the spot, jests no more, but is now as grave as Caleb Fleming, who rebuked his proneness to satire, and bewailed his "scaring sermons filled with aquafortis." Here Timothy Priestley is no longer restless and dogmatical, but is calm and peaceable as Jebb and Belsham, and other friends of that distinguished brother of his, whose remains lie in a plot of ground belonging to the Society of Friends, near Northumberland, in America. Here lie in amity many of the angry disputants of Salters' Hall; Pomfret, Robinson and Ridgley no longer look angrily and scornfully down on Oldfield, Harris and Grosvenor, and the other non-subscribing brethren who sleep near them. Here repose in silence—to be broken only by the trump of the archangel—mighty and eloquent ambassadors of Christ, who moved men's hearts in their profoundest depths;—Bunyan, of whom a contemporary said, "If but one day's notice of his preaching in London were given, there would be more people come together than the largest meeting-house would hold;" and of whom the learned Dr. Owen said, in reply to a question of Charles the Second's, that "had he that tinker's abilities for preaching, he would gladly give up all his learning;"—George Fox, who, clad in his leathern suit, moved and melted the hearts of large assemblies, composed of every class, including clergymen and courtiers;—and James Foster, whom Pope commended equally for modesty and pulpit eloquence.

It is strange that a spot around which so many interesting associations gather, has been so long neglected, and has hitherto had no historian to record its claims to celebrity and reverence. The late Dr. Rippon long intended to publish a history of the ground, and collected for this purpose many of the inscriptions; but his papers, which are in the possession of his son, are not (we suppose) left in a state fit for publication, though they have sometimes been consulted advantageously by persons interested in Dissenting ecclesiastical biography. The volume just completed by Mr. Jones, an aged Baptist minister of London, possesses few merits and many serious faults.*

* It is strangely defective. No mention is made of several distinguished persons who are interred in Bunhill Fields. Of Richard Fairclough, the ejected minister of Mells, in Somersetshire, no notice is taken, although Calamy, in his *Continuation*, mentions the fact of his being buried in Bunhill Fields, and gives the inscription on his tomb. The omission from this list of Bunhill worthies of the name of George Fox would seem to indicate that the literature of Mr. J. A. Jones does not extend beyond the range of his own sect. The names of Defoe and Lieut.-Gen. Fleetwood are also unmentioned; so also is George Whitehead. We might extend the list of omissions. The biographies are culled, with little taste or judgment, from Wilson and Palmer and Ivimey. The inscriptions are carelessly printed, without any attempt to mark the original division of the lines, and with almost invariable and gross blundering wherever a Latin inscription or even a Latin quotation occurs. The book thus carelessly put together is edited in a spirit of fanatical bigotry against Unitarians, rarely, of late, exceeded. We will give an example or two:

"I have not acknowledged as Christian brethren those who, in their day, have

We hope it may not stand in the way of a better book. It contains some things for the sake of which we will give it a place on our shelves. It will at least preserve for the future historian some memorials, which time and this remorseless climate of ours are hastening to obliterate. We propose now to make use of Mr. Jones's title as an introduction to a brief history of Bunhill Fields, and of the list of names recorded by him, as a peg on which to hang a few biographical and historical illustrations.

When London was a walled city, there lay to its north and north-east a huge moor or fen. Of this ancient morass the only relics are to be found in the names *Moorfields* and *Finsbury*—the latter being a corruption of *Fensbury*. *Finsbury* was, in 1104, a prebend of St. Paul's cathedral. In 1315, a lease of this ground was granted by the dean and chapter of St. Paul's to the mayor and commons of London, by whom it has ever since been held.*

Finsbury Field was first effectually drained in 1527. The flags, sedges and rushes which overspread it were removed. Part of it was converted into pasture land, and part was used as a laystall for the city. From a survey made in the sixteenth century it appears that the

denied the Divinity of my Lord, who have rejected redemption through Jesus' atoning blood, and justification by his righteousness. * * * God forbid that I should acknowledge a *Belsham* to be a diffuser of the knowledge of the pure religion of Jesus."—P. vi.

Appended to the notice of Emlyn is a note in which the Editor declares himself "a most decided, uncompromising Trinitarian: the doctrine of the Tri-une God is indelibly engraven on his heart." Unitarians, he hints, "hold degrading views of his adorable Lord and Saviour;" and although he says that he dares not decide on their eternal state beyond the grave, he with sufficient plainness intimates his opinion that on the judgment-day God will bid them "DEPART." Elsewhere, Unitarianism is the "corroding gangrene" which saps the vitals of a cause. Of Unitarian trustees Mr. Jones thinks it *just* (the word and italics are his own) and decent to write that "no people, at any time, have ever so far fallen from high moral integrity in misappropriation of *Trust Property*, contrary to the known intentions of the donors." Of the venerable Lindsey, our sagacious editor observes, that he was "a gentleman in every sense of the word (*his theological tenets excepted*)"!

With equal accuracy in his statement of facts and charitableness of spirit, he thus writes respecting the Trustees of Dr. Williams's funds:—"It is astonishing that men with any pretence to conscience can devote *that* property, year after year, in the face of God and the public, to the support of *Socinianism*, which Dr. Williams's righteous soul abhorred"! Mr. Jones's bigotry is, by its extravagance, comparatively harmless. He has imported into his little volume every available passage from Walter Wilson's *History of the Dissenting Churches of London*, which breathes a spirit hostile to Unitarianism. It is well known, and has been stated before by us, on the authority of a competent witness, that before the close of his life Mr. Wilson saw reason to modify and alter some of his religious opinions, and earnestly wished for an opportunity of altering and suppressing many passages in his *History*, which he regarded as unjust to Unitarians. The work never came to a second edition, and thus the opportunity of retracting some unjust accusations was never granted him. This fact shews the importance of candour and charity. A writer may outlive his own bigotry, and attain a better and wiser spirit; but the evil continues in his writings, and inflames other minds to whom he is unable to communicate his own later and better judgment. Had Mr. Walter Wilson's life been continued, we feel assured that his spirit would have been humiliated by reading Mr. Jones's work, and seeing the *reflected* bigotry of his former self.

* The chief magistrate of the city derives his title from this place; he is Mayor of London and Lord of *Finsbury*.

manor of Finsbury Farm consisted of three great fields, which were named Bonhill Field, Mallow Field, and the High Field, or Meadow Ground. In consequence of the improvements thus made in the estate, the rent was, in 1555, raised to about £30 per annum, and a lease for 90 years granted. In 1549, the charnel-house of old St. Paul's was, by order of the Duke of Somerset, destroyed, and more than a thousand cart-loads of bones were deposited in Finsbury Field. Three windmills were afterwards erected thereupon. Early in the reign of King James I. the laystall was done away, and in the mayoralty of Sir Leonard Halliday the whole plain was laid out into walks. Here the citizens met for amusement. Here the apprentices, a powerful and well-banded body, spent Shrove Tuesday and other holidays in the enjoyment of varied sports. In a satire directed against the London apprentices in 1675, we read,

"They'r mounted high, contemn the humble play
Of trap or football on a holiday
In Finsbury-fieldes. No! 'tis their brave intent
Wisely t' advise the King and Parliament."

In 1622, the Artillery Company removed from Billingsgate to Moor-fields. The train-bands, archers and other citizens met here for military exercise. But sadder scenes were soon beheld in the pleasant grounds of Finsbury. When the dreadful plague broke out in 1665, the Bunhill Field was used as a pest-field for the hasty interment of the bodies that were collected by the dead-carts on that side of London. Most awful is the picture given by Defoe of London at this time, which, though not authentic as a "Journal of the Plague Year," is doubtless an accurate picture of the stricken city. He mentions the Finsbury pit as the scene of the death of some wretched persons who rushed thither under the influence of delirium:

"There was a strict order to prevent people coming to those pits, and that was only to prevent infection; but after some time that order was more necessary, for people that were infected and near their end, and delirious also, would run to those pits, wrapped in blankets or rugs, and throw themselves in, and, as they said, bury themselves. I cannot say that the officers suffered any willingly to lie there; but I have heard that in a great pit in Finsbury, in the parish of Cripplegate, it lying open there to the fields, for it was not then walled about, they came and threw themselves in, and expired there before they threw any earth upon them; and that when they came to bury others, and found them there, they were quite dead, though not cold."—Defoe's Works, edited by Hazlitt, Vol. II. p. 22.

As soon as the plague had ceased its ravages, this pit and the ground about it was inclosed with a brick wall, at the sole charge of the city of London, in the mayoralty of Sir John Lawrence. The gates were not put up till the following year, in the mayoralty of Sir Thomas Bloudworth.* It was in the mayoralty of the latter that the great fire of London took place; and we have in Pepys's Diary an account of this magistrate's distraction, saying, in reply to an order from the king to pull down houses, "Lord! what can I do? I am spent; people will not obey me. I have been pulling down houses, but the fire overtakes

* See Turner's History of Remarkable Providences, folio, 1697, p. 158.

us faster than we can do it." Both Pepys and Evelyn visited Moorfields, where hundreds of houseless wretches had taken refuge, watching over the wreck of their goods. (Pepys, III. 32.) Mr. Evelyn's description is brief and touching:

"The poor inhabitants were dispersed about St. George's Fields and Moorefields, as far as Highgate," (this would of course include Finsbury and Bunhill Fields,) "and several miles in circle, some under tents, some under miserable huts and hovells, many without a rag or any necessary utensils, bed or board, who from delicateness, riches, and easy accommodations in stately and well-furnished houses, were now reduced to extreamest misery and poverty."—II. p. 267.

From a letter in MS. now before us, written by one Jo. Buxton, and dated Sept. 8, the following passage is taken:

"It has been a vast charge to remove our goods into Moorfields, where we lay for 2 nights and dayes before wee could get habitation."

It was probably the intention of the Corporation of London to preserve a burying-place in Finsbury for public use, in case of any return of the plague. But when their fears from this quarter were removed, they granted a lease of it to one Tindall, who opened it for the use of those Nonconformists who felt repugnance to the burial-service in the Book of Common Prayer. The exact period of this transaction, and the conditions of the lease, are unknown. Mr. Jones states, incorrectly, as we shall presently shew, that no interment took place earlier than the year 1668.

It is matter of great regret that the register of burials in this new ground was kept very slovenly, and with an entire absence of literary exactness. Tindall, the lessee, refused to give to Maitland, the careful historian of London, any return of the number of burials in any one year; but Maitland was assured by the grave-digger that they amounted to 700 or 800 annually.

It appears from the details now collected, that Bunhill Field was marked by a succession of tragic events and calamities which, by a natural association of ideas, fitted it to be a place for the burial of the dead. It occurs to us as by no means improbable that prior to the plague of 1665 it was used as a pest-field, and hence it is possible it may have received the name of *Bone-hill* Field, which the tendency of English speech to pronounce the early syllable of a word shortly, would soon corrupt into *Bunhill*.

We now proceed to offer a few illustrations of the biographies contained, or that ought to be contained, in the *Bunhill Memorials*. Following the order of time, the first name is Henry Jessey. It is a singular fact that Jessey was buried in or near to Bunhill Fields prior to its being set apart as a Nonconformist cemetery, and even two years prior to its use as a pest-field. Anthony Wood, who seldom controls his ill-nature and prejudice when writing about a Nonconformist, has the following statement in his *Fasti* respecting Jessey:—"At length paying his last debt to nature, 4 Sept. 1663, being then accounted the oracle and idol of the faction, he was on the 7 of the same month laid to sleep with his fathers, in a hole made in the yard joyning to Old Bedlam, near Moorfields, in the suburbs of London, attended with a strange medley of fanatics (mostly Anabaptists) that met at the very point of time, all at the same instant, to do honour to their departed

brother." (Fasti Oxon., I. 436.) Calamy's account of his funeral is, "Three days after (his death), he was carried from Woodmonger's Hall, in Duke's Place, to the new burying-yard, the place of his interment. Upon the fame whereof, several thousands of persons of several persuasions assembled to accompany him thither, and made great lamentation over him."—Calamy's Continuation, p. 50.

If Calamy's authority be accepted, it is clear that the Nonconformist burying-yard of Bunhill was established in 1663. Mr. Jones has given no attention to this part of the subject, and has not, apparently, observed the disagreement of the two statements, that "the first interment therein was in 1668," and that Mr. Jessey was buried there in 1663. It is known that in some places the men who declined conformity in 1662, were refused the rites of burial in consecrated ground. If in justification of such an outrage their successors pleaded conscience, they may be truly said to have strained out a gnat after swallowing the Book of Common Prayer. Is it not probable that, a sudden emergency arising in the case of Mr. Jessey or some other equally unpopular Nonconformist,* an unauthorized interment took place in Bunhill Fields, and that the Nonconformist ministers of London afterwards used their influence with the city authorities to procure a lease, which, after the delay inevitable where a public body is one of the parties concerned, was granted to Tindal?

Henry Jessey was well deserving of a reverent burial. He was a scholar, and his heart throbbed with a philanthropy which knew nothing of the bonds of sect or party. He was born at West Rowton, in the N. Riding of Yorkshire, 1601, his father being a clergyman. He was educated at Cambridge, and became a preacher. "He removed," says Wood, "to several places, but was not permitted to tarry long in any, because he was zealously averse to conformity." In middle life he adopted the opinions of the Baptists, and received baptism at the hands of Mr. Hanserd Knollys. His new opinions in no way affected the catholicity of his spirit or worship. Neal's account of this matter is very remarkable:—"In 1635, accompanying his patron (Sir Matthew Boynton, of Yorkshire) to London, he was invited to be pastor of the congregation (of Independents) formed in 1616 by Mr. Henry Jacob. This his modesty for some time led him to decline; but after many prayers and much consideration he accepted the invitation, and continued in this post till his death. Soon after, the sentiments of the *Baptists* were embraced by many of his society. This put him upon studying the controversy; and the result was, that after great deliberation, many prayers, and frequent conferences with pious and learned friends, he altered his sentiments, first concerning the mode

* Where was John Biddle, who died within a month of the fatal Bartholomew-day, 1662, buried? Anthony Wood, after speaking of the "great grief of his disciples," states that his body was "conveyed to the burial-place joining to Old Bedlam, in Moorfields, near London, and was there deposited by the brethren, who soon after took care that an altar monument of stone should be erected over his grave, with an inscription thereon." The late Mr. J. T. Rutt supposed (Mon. Repository, XIII.) that Wood intended the new churchyard in Pettit France, which was given by the city for the burial of strangers, and consecrated June 4, 1617. But the words of Wood leave little doubt that the burial-place of *Biddle* and *Jessey* was the same. If Jessey's name is rightly included in the "Bunhill Memorials," Biddle's must not be excluded.

and then the subjects of baptism. But he maintained the same temper of friendship and charity towards other Christians, not only as to conversation, but church communion. When he visited the churches in the North and West of England, he laboured to promote the spirit of love and union among them, and was a principal person in setting up and maintaining, for some time, a meeting of some eminent men of each denomination in London. He divided his labours according to the liberality of his temper. In the afternoon of every Lord's-day, he was among his own people. In the morning, he usually preached at St. George's church, Southwark; and once in the week at Ely House, and at the Savoy, to the maimed soldiers."—History of the Puritans, IV. 411, 412.

The combination of qualities in Mr. Jessey's moral and intellectual character was very remarkable. With uncompromising Nonconformity he united diffusive liberality; with habits of indefatigable study he combined energetic philanthropy. He was deeply interested in procuring a new and correct translation of the Scriptures, and devoted to this object a large portion of his life. But it is supposed that posterity never profited by his labours in this direction. He was profoundly versed in Scripture, and from his wonderful memory of every chapter and verse in the Bible, received the name of "the walking concordance." He was a warm friend of children, and wrote several books for their instruction; amongst them, a Catechism entirely in the *language of Scripture*. The poor found in him a generous benefactor, as many as thirty families depending upon him for assistance. His wealthy friends made him their almoner, and for their guidance he carried about with him a classified list of cases of distress, the subjects of which were personally known to him. He felt a very deep interest in the Jews, to whom he addressed "A Consolatory Letter," entitled, "The Glory and Salvation of Judah and Israel." His interest for these elder brethren included their temporal as well as their spiritual condition. When, in consequence of a war, the Jews resident at Jerusalem were cut off from the bounty of some of their wealthy people in the Northern cities of Europe, and were consequently suffering great privations, Mr. Jessey raised amongst his friends the sum of three hundred pounds, and sent it to Jerusalem for distribution: with this he sent his appeals in behalf of the religion of Jesus Christ, translated into Hebrew. The motto over this good man's library shews his love of study. It has been often quoted:

AMICE, QUISQUIS HUC ADES;
AUT AGITO PAUCIS, AUT ABI,
AUT ME LABORANTEM ADJUVA.—H. J.

It grieves and sickens the heart to read that a man of exemplary goodness and wisdom like Jessey should be the victim of repeated persecutions, be arrested by pursuivants, and more than once thrown into prison. But in the days of her power, the Church of England thought no amount of wisdom or goodness a sufficient set-off against the sin of Nonconformity. He was, at the close of 1660, involved with his friend William Kiffin, the eminent London merchant and Baptist preacher, in a charge of treasonable correspondence, consequent on the death of the Princess of Orange. A forged letter was produced in evidence against them; but with so little skill and regard to dates had it been

contrived, that the prisoners were enabled at once to prove to the Judge, Foster, its supposititious character.

Edwards, in his noted *Gangræna*, unites Mr. Jessey with Mr. Knowles as joint actors in an attempt to restore a blind woman to sight by anointing her with oil and prayer to God. The alleged scene of this attempt to work a miracle was a Baptist chapel in Aldgate. Knowles, though minister of an Independent church, was an Antitrinitarian. It is not impossible that Mr. Jessey's love and study of the Scriptures had given him some sympathy with this remarkable person, who, like himself, was a student of scripture, a man of fearless mind and of active benevolence.

Bunhill Fields are, as might be anticipated, rich in the dust of ministers ejected on the Restoration and by the Act of Uniformity. Between thirty and forty of these holy men are named in the Bunhill Memorials. The list, we imagine, is far from being complete. The pages of Calamy and Wood would, we suspect, supply many names not here mentioned. That of Richard Fairclough, the ejected minister of Mells, has been already mentioned. In Anthony Wood's Diary, under the date July 10, 1682, is this entry:—"Mr. John" (Richard, see *Fasti Oxon.*) "Fairclough (vulgo *Featley*), a nonconforming minister, was buried in the fanatical burying-place, near the Artillery Yard, London; five hundred persons accompanied him to his grave, amongst whom Dr. Tillotson and Stillingfleet, and other conformable ministers, were present."

Tillotson was at this time Dean, and Stillingfleet was Canon Residentiary, of St. Paul's. Deans, canons and rectors, could not now be induced to attend the funeral of a Nonconformist brother in unconsecrated ground! Richard Fairclough was one of a race of honest Nonconformists who gave up Church livings of the value of £1000 a-year. Tillotson succeeded to the rectory of Kedington, in Suffolk, on the ejection of Samuel Fairclough, the father. It is recorded that he rejoiced at "being succeeded by a person of such eminent abilities, candour and moderation." The friendship formed under these peculiar circumstances with the father was continued to the son, who is also recommended to our regard as the fellow-collegian and personal friend of Dr. Whichcote, and as the subject of one of John Howe's beautiful funeral discourses.

Tillotson, though he saw reasons to conform, never, in his highest elevation, forgot the spirit of his Puritan education. What Oliver Heywood wrote of John Angier, may be applied to Archbishop Tillotson: "He had Catholic principles, and loved aliquid Christi, any thing of Christ wherever he saw it, and continued this GOOD OLD PURITAN SPIRIT to his dying day." He was the personal friend of Firmin, the Unitarian. He attended the week-day services of John Gosnold, the eloquent Baptist preacher. He published an excellent Protestant tract, written by Henry Pendlebury, the founder of Presbyterian Nonconformity at Bury, in Lancashire. When William Penn, through his imprudent dealings with the Court of James II., fell under public suspicion of being himself a Roman Catholic, Dr. Tillotson, having satisfied himself of its injustice, gave public expression to his opinion, and declared his full concurrence with Penn in two important principles, abhorring equally with him *obedience upon authority without conviction*, and *destroying them that differ from us for God's sake*. He was entitled (as few

Archbishops have been entitled) to add, that it was the governing principle of his life "never to abate any thing of humanity or charity to any man for his difference from him in opinion."

In 1678, was buried in Bunhill Fields, Dr. Theophilus Gale, one of Prince's Worthies of Devon, and the author of the "Court of the Gentiles." In spite of his Nonconformity, Gale extorted from Anthony Wood commendation as "a person of great reading, an exact philologist and philosopher." An incident occurred in 1665 which nearly entitled him to have his name enrolled in the "Calamities of Authors." Returning to London after a long absence on the Continent, where he had been travelling with the sons of Lord Wharton, he saw, as he approached the city, that it was wrapped in the flames of the memorable fire. Before leaving England he left his desk, containing, amongst other treasures, the MS. of "The Court of the Gentiles," in the care of a merchant. The house of his friend was destroyed, but, by a lucky accident, the desk of Mr. Gale was saved. His friend was despatching from the burning dwelling a cart-load of goods. Just as it was starting, he noticed the desk, and thus saved from destruction the learned labours of more than ten years' study. Dr. Gale left his property in trust for the education of young men for the ministry. His library he left to Harvard College, in New England; and although the shelves of that College-library had previously been enriched by gifts from Harvard, the founder, Hugh Peters, Sir Kenelm Digby, Dr. John Lightfoot and others, the latest historian of Harvard states that the library of Dr. Gale "was more than equal to all that was in the College-library before."*

In 1683, this burial-ground received the remains of Dr. John Owen, one of the profoundest scholars of his age, and one whom they who depart widest from his theology must admit to have adorned the cause of Nonconformity. His controversial labours are recorded on his tomb in one passage of the Latin epitaph written by his friend Thomas Gilbert, of Oxford:

Viribus plusquam Herculeis, serpentibus tribus
Arminio, Socino, Cano, Venenosa, Strinxit guttura;

lines which have been thus freely translated:

The Arminian, Socinian and Popish errors,
Those Hydras, whose contaminated breath
And deadly poison infested the Church,
He, with more than Herculean labour,
Repulsed, vanquished and destroyed.

There is reference here to his "Vindiciæ Evangelicæ," published in 1655, in reply to Biddle's Catechism. This great work, the first systematic discussion of the Antitrinitarian doctrine published in England, was undertaken at the request of the Council of State. It is unquestionably able and learned, though intensely bitter. In one particular it is entitled to commendation for its fairness. The greater part of the work intended to be confuted is incorporated with the confutation. One seeks in vain for an expression of regret at, or disapprobation of, the

* The libraries of several of the Nonconformists of this generation were extensive and costly. The books of Dr. Lazarus Seaman were sold by auction for £700; Dr. Goodwin's library was valued at £1000; Dr. Jacob's sold for £1300; Dr. Bates's was bought by Dr. Williams for £500 or £600. Dr. John Evans's library contained 10,000 volumes. See Orme's Life of Owen, p. 462, note.

bodily sufferings which "orthodox" persecutors had inflicted on Biddle. An admiring biographer of Dr. Owen has exulted in the fact that the *Vindiciæ* was "unanswered." Before it is concluded that the book was unanswerable, let the following facts be remembered; that the answer to Biddle's "Confession of Faith concerning the Holy Trinity," published in 1648, was the Act, passed by the Long Parliament, making the denial of the Trinity, &c., punishable by death; that Owen's book is dated April 1, 1655; that on the 3rd of July in that same year, Biddle was apprehended, and at the next sessions was tried for his life, which was only saved by the humane interposition of Cromwell, who banished him to the Isle of Scilly. Biddle would have probably proved himself not unequal to the conflict with the champion of the orthodox party of that day, had he been the only combatant in the field. Backed as the Dean of Christ Church was by State-lawyers pleading ruthless Acts of Parliament, and by jailors and the hangman, it is not to be wondered at that Biddle left the *Vindiciæ Evangelicæ* "unanswered." Most Unitarians can venerate Owen as the instructor, at Oxford, of John Locke. Owen was the "fanatical tutor"* under whom Wood describes Locke as studying at the University. The masterly genius of the pupil enabled him, while he rejected the theology of his tutor, to appreciate at its proper value the right of private judgment asserted, if not always practically illustrated, by the Dean.

It is a not uninteresting fact that Dr. John Owen died on August 24, the anniversary of Bartholomew's-day, which, in the language of his distinguished pupil, "was fatal to our Church and Religion, by throwing out a very great number of worthy, learned, pious and orthodox divines."

Some other instances (we believe) are mentioned of ejected ministers finishing their earthly course on this memorable anniversary. † In our own day, we have seen the two survivors of that band of American patriots who signed the Declaration of Independence, breathe their last on the anniversary of that event which immortalizes their names. There is something gratifying to one's sense of right when a righteous man is permitted, before his dismissal from earth, once more to greet the return of a day which he has assisted to associate in all future time with heroism and truth. A few hours before his death, there broke from the lips of this eminent Christian this rapturous exclamation—"The long wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world!" His biographer happily alludes to the resemblance of the words to that sublime passage in Cicero (*De Senectute*)—"O! præclarum diem, cum ad illud divinum animorum concilium cætumque proficiscar," &c. The funeral of Dr. Owen did not take place till September 4th. The body

* The honour of being tutor to Mr. Locke at Oxford is also claimed for another Nonconformist divine, Thomas Cole, who was first student at Christ Church and then Principal of St. Mary's Hall. He, too, lies in Bunhill Fields, dying in 1697.

† We only remember the name of Mr. Cope, the ejected minister of Sandbach, who finished his course at Haslingden, in 1704, aged 82, being the survivor of all the ejected ministers in the province of Lancaster and Chester. In both Calamy and Palmer the date of Mr. Cope's death is wrongly given, 1694. We derive the correct date from the Minutes (MS.) of the Cheshire Classis.

was then attended to Bunhill Fields by an almost innumerable company of mourning friends. Sixty-seven carriages of the nobility and gentry, besides mourning coaches and a large company of horsemen, joined in the funeral procession. This tribute to the memory of a Nonconformist divine and scholar, offered at the time when the storm of persecution was at its height, was remarkable, and honourable alike to them that gave it and him that was its unconscious object.

But a burial took place in Bunhill Fields soon after, which far surpassed it, both in respect to the number and the passionate grief of the mourners. This was the funeral of William Jenkyn, a descendant of John Rogers, the proto-martyr in the days of Queen Mary, and himself the ejected minister of Christ Church, London. On the 2nd of September, 1684, when spending a day in prayer in Moorfields, with Mr. Flavel and other ministers and pious friends, the assembly was broken into by the city officers. Mr. Jenkyn was seized, and carried before two aldermen who were creatures of the Court. They tendered to him the Oxford oath, knowing that he would decline it; and thereupon, refusing to punish him by fine, as according to the Act they might have done, they committed him prisoner to Newgate. The aged minister knew that this was his death-warrant. He had before been a prisoner there, and as the clergyman of Christ Church he had attended prisoners in the jail,* and too well knew all the horrors of the place. It was now crowded to excess, there being not less than sixty or seventy ministers and other prisoners for conscience' sake, in addition to the customary criminals. Already in that year two aged ministers had met their death in Newgate,—Francis Bampffield and Jeremiah Marsden. Jenkyn, bending beneath the weight of more than seventy years, and broken in constitution, entered his dungeon with serenity, although conscious that he could not long outlive his liberty. A petition was presented to the King, asking for his release, and backed by the statement of physicians that continued imprisonment must be fatal to life. The brutal answer of Charles II. was, "Jenkyn shall be a prisoner as long as he lives." For once the King's words proved true. After four months' exposure to the damps and pestilent air of his dungeon, which, as the dying man told a friend, did the work of murder as effectually as it could be done at Tyburn, he met death with the courage of a martyr and the gentleness of a Christian, on the 19th of January, 1685. The news soon reached the Court. What ensued might furnish a subject not unworthy of the painter's art. In the midst of some such scene as that beheld and described by Mr. Evelyn† only six days after,—the King surrounded by "inexpressible luxury and prophanesse, gaming and all dissoluteness," the "glorious gallery" of Whitehall filled with everything that can intoxicate the senses and corrupt the heart, courtiers of both sexes, and both equally gay and infamous, heaps of gold kindling all the passions

* He visited Major Strangeways, who was indicted for the murder of his brother-in-law, Mr. John Fussell, an attorney. Strangeways refused to plead to the indictment, and underwent, in the press-yard of Newgate, the *peine forte et dure*, which a barbarous law (not repealed till 12th of George III.) awarded to persons standing wilfully mute. Jenkyn's visits, and all the circumstances of Strangeway's crime and horrible death, are recorded in a tract preserved in the *Harleian Miscellany*, 8vo, Vol. VII.

† Evelyn's Diary, III. 126, 137.

of the gamesters, male and female, French boys and women from the theatres singing lascivious songs,—in the midst of such a scene, a nobleman thus addresses the King: "May it please your Majesty, Jenkyn has got his liberty." As if about to resent some strange invasion of his prerogative of mercy, Charles eagerly asked, "Aye! *who* gave it him?" The nobleman, indulging in a strain not usual in that place, answered, "A greater than your Majesty—the King of kings!" "Even courtiers," Macaulay observes, alluding to this conversation, "looked sad—even the unthinking King shewed some signs of concern." In the city, nothing could restrain the popular grief and resentment. Every possible arrangement was made by the family and friends of the deceased to pay the last earthly honours to his wasted body. His daughter distributed memorial rings with this inscription—*Mr. William Jenkyn, murdered in Newgate*. Multitudes of every rank joined in the funeral procession, which included one hundred and fifty carriages. We may well believe that this noble outbreak of popular sympathy for a moment struck consternation into the Court. Scarcely were the burning tears dried from the cheeks of the children of this murdered man, when the Dread Messenger who enters equally the dungeon of the prisoner and the monarch's place, summoned the King, and bade him close for ever his career of ill-used power and lawless pleasure.

We cannot doubt that the friends of William Jenkyn would at this time read and apply some passages of the Farewell Sermon which he delivered in the forenoon of the Sunday preceding his ejection from Christ Church, from the words (Heb. xi. 38), *Of whom the world was not worthy*. Towards the conclusion of this fine sermon, the preacher thus illustrated the excellence of holiness above worldly glory:—"Here, a man is dignified by what is conferred upon him. When outward honour ceaseth, the man is contemned; but holiness, it dignifies a man, and shall remain here and hereafter. Set a giant in a valley, he is a giant still; a pearl is a pearl, though on a dunghill; a holy man is a holy man, though never so much disgraced and contemned by men. John Baptist had a leathern girdle, and had locusts for his food, yet there was not a greater than John Baptist born of women. He was the forerunner of Christ—the friend of the Bridegroom. On the other side, *Herod*, that was like the *voice of God*, and *not of man*, *what was he in God's account?* *The angel smote him, and he became worms' meat.*"

This parallel was almost prophetic. In the picture of Herod, there were doubtless some of Mr. Jenkyn's hearers in 1662 who recognized the portrait of the King, whose faithlessness to his word given at Breda was then separating their flocks from two thousand faithful ministers. Little did they, however, think that the bold and earnest preacher would be the murdered prisoner to fall by the fiat of this modern Herod,—the dissolute puppet of dancing women.

We have mentioned the indignant filial piety of a daughter of Mr. Jenkyn. He had a son, who nursed in his soul the remembrance of royal cruelty and his father's wrongs, and who, a few months after, listening to his passions rather than his reason, joined the mad rebellion of Monmouth in the West. He was seized, tried by Jeffreys, and of course condemned. His name and history made all the attempts of his widowed mother and his two sisters, Mrs. Scot and Mrs. Gourden,

to save his life fruitless. He viewed the approach of his terrific death with calmness inspired by piety and faith. His letters to his mother and sisters, written a few days or hours before his execution, are singularly touching and beautiful. To a friend he said, "I am neither afraid nor ashamed to die: the parting with my friends, and their grief for me, is my greatest difficulty; but it will be for a very short time, and we shall meet again in endless joys, *where my dear father is already entered; him shall I presently meet.*" He met his death at Taunton, Sept. 30, 1685. The mutilated remains of this brave but misguided patriot were not allowed to be mingled with those of his father, who was mercifully taken away from the evil to come. A descendant of William Jenkyn the elder, in the calmer days of George I., inscribed on his tomb a Latin epitaph, of which these words are the most striking part:

Inter graves Ecclesiæ procellas
Novo-pylo incarcerationis
Martyr obiit Anno Ætatis LXXII.

Another Bunhill worthy is William Kiffin, grandfather to the two brave and gentle youths named Hewling, whose tragic fate in the Monmouth rebellion is beautifully told by Mr. Macaulay (*History of England*, I. 649). Kiffin occupied a very singular position, being at the head of the merchants of London and the Baptists of England. At the trial of William Hewling the Chief Justice flung this brutal speech at the prisoner: "You have a grandfather who deserves to be hanged as richly as you." Our English biography, which is very rich in its portraiture of domestic virtue, does not contain a more beautiful picture than that of the mutual affection and hopeful piety of Mr. Kiffin and his family. Every exertion was made, both by himself and his noble-minded granddaughter, Hannah Hewling (afterwards wife of Richard Cromwell, grandson of the Protector), to save the two brothers, of whom the elder was only 22 and the younger 19 years of age. What a picture of the corruption and cruelty of those days does William Kiffin's simple narrative of his efforts to procure the pardon of his grandchildren present! A courtier undertook their case for three thousand pounds; but Jeffreys, enraged to find that others rather than himself were receiving the purchase-money of mercy, gratified his own and his master's malignant cruelty by executing nearly all who were convicted at what were well called "the Bloody Assizes." As in the case of young Jenkyn, the bodies of the Hewlings were not conveyed to London for interment in the family vault. William, the younger brother, died first at Lyme; and so deep an impression had been produced by his parting the day before with his sister at Dorchester, and by his piety and resignation at the place of execution, that, notwithstanding all the terrors of that dreadful time, the inhabitants of the little maritime town, to the number of 200, accompanied his remains to the churchyard; and several of the best-born ladies of Lyme, with that courage which affection inspires, with their own hands laid him in his early grave, Sept. 13, 1685. Benjamin Hewling, the elder brother, died with admirable fortitude at Taunton. "If you would learn to die," said one of the astonished officers who witnessed the spectacle, "go to the young men of Taunton." Two hours before his death, Benjamin Hewling wrote a letter of consolation to his widowed mother. Never was a human being, in the

immediate prospect of death, inspired with purer patriotism or nobler courage. "I bless God," said he, "I am not ashamed of the cause for which I lay down my life; and as I have engaged in it, and fought for it, so now I am going to seal it with my blood. The Lord still carry on the same cause, which hath been long on foot; and though we die in it, and for it, I question not but in his own good time he will raise up other instruments more worthy to carry it on to the glory of his name, and the advancement of his church and people." He too was honoured by a noble funeral, being accompanied to his grave, in St. Mary's churchyard at Taunton, by most of the inhabitants of that afflicted town.

Mr. Kiffin—at this time a man of threescore years and ten—felt as if the death of his grandsons had broken his heart. But we know

"the heart will break, yet brokenly live on."

Three years after he told the King that "the wound occasioned by their death was as fresh as ever, and that he should carry it to his grave."*

Notwithstanding all his sorrows, William Kiffin lived to a venerable old age, and was permitted to see and hail the Revolution of 1688, and, surviving William the Third, died on one of the last days of 1701, in the 86th year of his life.

We must devote a brief space to the name of Thomas Doolittle, the ejected minister of St. Alphage, whose history is in a variety of ways associated with the vicinity of Bunhill Fields. When driven from the rectory of St. Alphage, he opened a house for pupils in Moorfields. This proving too small for his wants, he removed to a larger house in Bunhill Fields. Here he dwelt when the plague broke out, and from this dwelling he beheld the terrible burning of the city in 1666. For Mr. Doolittle, his Nonconformist flock built the first meeting-house erected in London after the fire. It was situated in Monkwell Street, and was known to many of our readers as the scene of Dr. Lindsay's pulpit labours. Mr. Doolittle was surpassed by some of the ejected ministers both in learning and eloquence, but few of them did more than himself for securing the continuance of English Nonconformity. It is well known that Clarendon and the persecuting prelates vainly thought that Nonconformity would die out with the generation of the ejected ministers. There was a time when even Mr. Baxter feared that the wish of the prelates would be fulfilled. Thus, in the year 1683, he wrote—"Alas! I fear that communion with a Nonconformist church will quickly in England be so rare, as will end the controversy," &c.† By his academy for young ministers, Mr. Doolittle was, at the very time that Baxter indulged this apprehension, securing the continuance of English Nonconformity. The names of Matthew Henry, Thomas Emlyn, Samuel Bury, Henry and Ebenezer Chandler, Thomas Ridgley and Edmund Calamy, who with many others were his pupils, may suffice to shew that he rendered no small service to Protestant Dissent and Christian literature. A letter of Matthew Henry's, written immediately on his joining Mr. Doolittle's academy at Islington, in 1680, and recently published in Sir J. B. Williams's *Memoirs of Henry*, gives

* Every reader will remember Mr. Macaulay's narrative of Kiffin's interview with the "hard-hearted and low-minded James."—II. p. 230.

† English Nonconformity truly Stated and Argued, p. 233, ed. 1689.

us a glimpse of the establishment. "This morning we went to Islington, where I saw the place we are like to abide in, and do perceive our rooms are likely to be very straight and little; that Mr. Doolittle is very studious and diligent, and Mrs. Doolittle and her daughter are very fine and gallant." The same letter contains an account of a service at Monkwell Street. "Yesterday we went to Mr. Doolittle's meeting-place—*his church* I may call it; for I believe there is many a church that will not hold so many people. There are several galleries; it is all pewed; and a brave pulpit, a great height above the people. They began between 9 and 10 in the morning; and after the singing of a psalm, Mr. Doolittle first prayed and then preached, and that was all."

Matthew Henry continued at Islington until the establishment was broken up by persecution. It was afterwards continued at Wimbledon and Battersea. Mr. Doolittle was the last survivor of the ejected ministers of London.* Though 77 years of age, he was enabled to continue his public services to the last week of his life. Before he died, he had the satisfaction to behold a goodly structure raised on those broad foundations of righteous Nonconformity which he and upwards of Two THOUSAND other confessors had planted 45 years before. Happy and enviable was the closing scene of this good man's life. His funeral sermon was preached by Dr. Daniel Williams, who was the first of the race of Dissenting ministers succeeding the generation of Bartholomew Nonconformists. He, too, reposes in Bunhill Fields; but his name is perpetuated by the noble benefactions which he founded for the instruction and relief of the Protestant Dissenters of England and Wales.

Amongst the *honourable women not a few*, whose ashes rest in Bunhill Fields, is Mrs. Wesley, the mother of John Wesley. She was the youngest daughter of Dr. Annesley, the ejected minister of St. Giles's, Cripplegate. She died July 23, 1742. Another ornament of religion and her sex interred here was Mrs. Lindsey, whose high principle and firmness sustained her noble-minded husband in his long and anxious search after truth, and in his righteous nonconformity to what he considered the errors of the Christian world. In the same vault repose the remains of Mrs. Rayner, who died at Clapham, 1800, aged 86. To this venerable lady Dr. Priestley dedicated his "*History of Early Opinions.*" She was the munificent friend of that great man, and his testimony to her virtues is very remarkable. "Hers is, I seriously think, one of the first Christian characters that I was ever acquainted with, having a cultivated, comprehensive mind, equal to any subject of theology or metaphysics, intrepid in the cause of truth, and most rationally pious."

Rich as Bunhill is in Puritan dust, we sigh at the absence of three great names. *John Howe* died in London, April 2, 1705, and was buried in the parish church of Allhallows, Bread Street. *Richard Baxter* was buried from Merchant Taylors' Hall, in Christ Church, where his wife had been previously buried. *John Milton* dwelt during the last years of his life in a small house in Artillery Walk, adjoining to Bunhill Fields,

* Three other ministers ejected from cures in the provinces, but who spent their closing years in London, survived him; Mr. Stretton dying in 1812, Mr. Fido in 1714, and Mr. Maisters in 1717. All three lie in Bunhill Fields. The last of all the ejected ministers is commonly said to be Increase Mather, who died at Boston (N. A.) on the eve of St. Bartholomew's-day, 1723, in the 81st year of his age. He was ejected from Guernsey, on the Restoration.

but he was buried by the side of his father, in the upper part of the chancel of St. Giles's, Cripplegate. There can be little doubt that all of these distinguished men, at some period of their lives, took part in the obsequies of friends buried in Bunhill Fields.

In realizing to our minds the fact that such men as Milton, Owen, Baxter, Tillotson, Watts, Wesley, Price and Lindsey, have trodden the sacred soil of Bunhill Fields, and there indulged in sanctified sorrow and Christian hope, it is impossible to refuse admission to the thought, that in its solid comforts and its eternal hopes Christianity, however differently understood in life, is the same to all good men in death, their own or others'. As the righteous dead have shared a common resting-place, their awakened and perfected spirits will hereafter enjoy a common heaven.

In perusing Mr. Jones's Bunhill Memorials, we were exceedingly struck with the numerous instances of great longevity recorded therein. The ages of 272 ministers are given; and we find, on a calculation, that their lives averaged 61 years and 8 months. Ninety-four of them passed the limit of threescore years and ten. Thirty-four exceeded 80 years, and four of them attained the wonderful ages of 90, 93, 94 and 97. Vital statistics like these can leave no doubt that the profession of the Christian ministry is remarkably favourable to length of days.

The preservation of all monuments of departed greatness is a rightful matter of public concern. It is, however, too often neglected, because the duty devolves on no defined body of individuals. It was (and we hope is) the praiseworthy custom of the Trustees of Dr. Williams's* benefactions to pay an annual visit to the tomb of their founder. But we fear that most of the tombs of the three hundred divines interred at Bunhill Fields have no guardians to protect them from the ruthless devastation of time and a damp climate. Mr. Jones describes the tombs of Amory, Oldfield, Thankful Owen, Pomfret, Stennett and others, to be fast decaying. Many tombs have altogether perished, and their very site is now unknown. This mischief is beyond repair, but its extension to the monuments which survive can and should be prevented. The Corporation of London are the lessees and patrons of the ground. They are, then, the natural conservators of the Bunhill tombs. We feel happy in the belief that there is one gentleman, of high civic station and long experienced public spirit, to whom an appeal on this subject will not be without some practical result. We ask him,† in the lan-

* Mr. Jones states that the Latin inscription on Dr. Daniel Williams's tomb is nearly *obliterated*. The public statement of the fact will, we feel assured, lead to the renewal of the inscription. In the Appendix to Dr. Williams's Will (printed in 1804), visiting the tomb from time to time, and seeing that it is kept in good repair, is stated to be one of the duties of the Trustees.

† We allude, of course, to Mr. Alderman Lawrence, who has just entered on the shrievalty of Middlesex, and who, at no distant day, may be expected to adorn the highest magisterial office of the City of London. This gentleman has publicly marked his attachment to the principles of Protestant Dissent by appointing as his chaplain a Nonconformist divine, the Rev. David Davison, the successor of Dr. Abraham Rees and other worthies, whose names are entered in the "Bunhill Memorials." The Bunhill Fields cemetery was, we have seen, walled in during the mayoralty of *Sir John Lawrence*. It will be a happy coincidence if it be renovated in the official year of another gentleman of the name of Lawrence.

guage of the author of Old Mortality, to "consider himself as fulfilling a sacred duty, while renewing to posterity the decaying emblems of the zeal and sufferings of their forefathers, and thereby trimming, as it were, the beacon light which was to warn future generations to defend their religion even unto blood."

ILLUSTRATIONS OF PASSAGES OF SCRIPTURE.

Nov. 1849.

To confirm and illustrate these holy writings, to evince their truth, to shew their consistency, to explain their meaning, to make them more generally known and studied—this is the most worthy object that can engage our attention.—BISHOP LOWTH.

JOB xi. 7: "Canst thou by searching find out God?"

Let me be indulged in a few remarks on the *use* and the *abuse* of the doctrine of "the Divine Incomprehensibility."

Its grand *use* is to teach men humility.

They *do not make a proper use of it*, who blend together difficulties and *numerical* contradictions: they, for example, who suppose that Almighty God exists under a Trinity in Unity—that the One Eternal Spirit has an undivided being in three persons; and who would vindicate their hypothesis by the inquiry, "Canst thou by searching find out God?"

It is an irrelevant appeal. The Scriptures always and emphatically represent Him as *ONE*, never as *Three*. That representation of Him [*Three in One*] is a human sophism. No ideas whatever are more definite than those of the elementary numbers: and, I repeat, it is a definiteness which the Bible uniformly keeps in view. We contemplate with *veneration* the Great Self-existent Being, the Sole Maker of the Universe: in token, moreover, of our devout reverence, we forbear to conceive or speak of Him in a manner which is at utter variance with the teachings of Holy Writ.

Isaiah lviii. 6: "Is not this the fast that I have chosen—to undo the heavy burdens?"

Matt. vi. 17: "Thou, when thou fastest, anoint thine head and wash thy face."

Even under the Jewish Law of ceremonies, the mere act of *fasting* was insufficient. Simple abstinence from food, had no value in the sight of God. This bodily mortification, to be acceptable, must be attended by deeds of justice and of kindness. Under the Christian Law, *fasting* is not enjoined; and, surely, the disciples of Jesus, not less than Moses' followers, are bound to give *mercy* the first place in their regards; to prefer it above "sacrifice;" to consider the rule of equity as the *GOLDEN* rule. It behoves *them* also to "break every yoke." THEY are notoriously unfaithful to their obligations, if, amidst ostentatious fasting, they still impose civil disabilities on any of their fellow-men, fellow-countrymen, and, it may be, fellow-christians, only because "they worship not with themselves."

Matt. xii. 2: "The Pharisees said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day?"

Sabbatizing, like *fasting*, forms no part of Christian duty. Alas! the professed followers of our Saviour Christ, still need to be put in remembrance of this truth. Wherever the sabbath-day is mentioned in the New Testament, the context or the occasion of such a passage will shew that these my statements are impregnable. The Lord's-day of the New is not the sabbath of the Mosaic covenant: they are not identical in point of time or as to the events which they severally and designedly commemorate. I go still further: there is a dissimilarity between them, in respect of the degree of cessation from labour which they call for. The early Nonconformists of our own country went beyond even the Jews themselves in this instance: and how remarkable is the fact that a large body of our countrymen—be their religious denomination what it may—are now disposed to be as rigorous, as indiscriminating, and, I must add, as unscriptural, where the *sabbath* is concerned, as the Puritans of a distant age! A thorough acquaintance with the Sacred Records, and with the genius of the Gospel, would correct the evil. From those records, and not from human laws and ecclesiastical canons, let us acquire our knowledge of this subject. I am a cordial friend and advocate of the wise appropriation of a *seventh* portion of each week to the public services of Religion and other congenial employments. It is an appropriation which, of course, involves the blessed necessity of a respite—a corresponding respite—from life's agitating cares. If my view of the thing be erroneous, I will thank him who points out the error. Meanwhile, I shall continue to ask the *sabbatist*, "Who hath required this at your hands?"

Luke vi. 38: "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom."

I proceed, with no ordinary satisfaction, to survey the Gospel under one of its most pleasing and attractive features. Nothing is more characteristic of it than its noble, generous, beneficent, comprehensive spirit. This spirit breathes in the words before us. Language would appear to sink beneath our Lord's attempt at describing the quality here inculcated—that *full measure* of Justice and Brotherly Love which his followers are to *give*, and may fairly hope to receive from their fellow-disciples. This command and assurance, whether we read them in the original or in the English translation, are deeply impressive. The terms used for conveying them, resemble the bounty—the grateful, liberal temper—which He encourages. All is ample and condensed; "pressed down and running over."

Luke xvi. 8: "—the lord commended the unjust steward, because he had done wisely."

Dr. Samuel Clarke* is of opinion that the steward in this parable intended to conciliate the tenants, at his own cost, and not at his master's; by taking upon himself the payment of the whole debt of each one, and not by committing fresh acts of fraud upon his employer. For the reasons which follow, I must express my acquiescence in the usual interpretation:

* Sermons, No. XLVII. Dr. C.'s "Paraphrase of the Gospels," presents no such exposition of the parable.

(1). In the first place, it is an interpretation more in harmony with the objects of the parable. These are two: the former and subordinate being, the pointed condemnation of *injustice* between man and man; the second and main end, that of recommending a wise and faithful use of worldly riches—an application of them by which they may be rendered instrumental to our everlasting welfare. The *moral* purposes, therefore, now aimed at by our Saviour, made it essential for him to exhibit the steward as thoroughly dishonest.

Accordingly, the evangelist styles this individual "unjust," *after* the proposed *deductions* from the accounts of the respective debtors; nor does our Great Teacher drop a word in praise or extenuation of that proposal, but merely represents the steward as commended by his master for his secular prudence and foresight.

(2). Further, unless we adopt the usual interpretation of this parable, the character of the steward will not be in keeping with itself, and with the other characters and circumstances introduced into the parable.

Jesus Christ is addressing himself immediately to the tax-gatherers, &c., but in the hearing of the Pharisaic Scribes [ch. xv. 1, 2]. The fourth of the parables which he delivers on this occasion, is that of *the unjust steward*; and here *the steward* himself is, undoubtedly, the most conspicuous person. Why do we find him styled *unjust*? Because he had "wasted his master's goods." This was the charge against him: nor can he disprove it; his whole care is to obviate its consequences. He can be no longer steward. What can he do on his loss of office?

His way of living appears to have been extravagant. He had violated his trust; he had wronged his master; but, having been at once *unjust* and profligate, he had laid up nothing for himself. On the contrary, he is about being reduced to destitution, unless indeed he can plan some expedient for warding it off.

Was a man of these habits and in these circumstances, either able or likely to undertake the payment of any portion of the rents due severally from the tenants? Confessedly, he had no funds of his own: and it is not at all probable that an individual to whom corrupt practices were familiar, would, on the sudden, be disinterested and generous. This is scarcely agreeable to what we know of the frame and laws and operations of the mind.

Our Saviour's parables are marked by their *propriety*; by the *suitableness* of every character and every incident to itself and to the whole of the moral picture. So, the unjust steward is the same from first to last; dishonest in the very means which he has recourse to, for lessening the weight of the ills brought upon him by his knavery.

Let us look next at the "certain rich man" whose confidence he had misapplied and forfeited. We may fairly conceive of *the steward's master* as somewhat easy and careless with regard to his own affairs. His servant "was accused unto him, that he had wasted his goods." There is much significance in these words. They afford a strong presumption that the individual thus defrauded and plundered had no previous knowledge of the fact, no personal and exact acquaintance with the state of the accounts between his debtors and himself. Acts of selfishness and deceit resembling what the steward proceeded to commit in the alteration of the tenants' bills, had escaped this land-

lord's detection; and a repetition of them was hazarded, now that ruin threatened the delinquent.*

He called unto him *his master's debtors*. It is not unimportant to consider their relations and duties, as such. Here, again, if I mistake not, we shall perceive something which throws light on the deeds and motives of the steward.

Their intercourse with the lord of the soil that they cultivated, was through his agent, their *dependance* upon whom, consequently, became close and strict. One who had it in his power to do them good or bad offices at will, as caprice or interest prompted, and who gave proofs that he was not scrupulous in respect of the method of accomplishing his wishes, would be looked up to by these persons with anxious concern lest they should lose his favour. This was the tenor of *their* feelings towards him; and it explains their ready participation in the criminal act which he was meditating.

They knew, each of them, the sum owing to their lord. As farm-tenants, they paid their rents in kind; in a stipulated and estimated portion of the produce.† When the agent signified, in their hearing, that he would make a certain and no inconsiderable reduction, they could not misunderstand him, could have no doubt, as to its *nature*, and, I presume, none as to the party at whose expense it must be made—the individual who must bear the loss. They would, in reason, suppose that the agent had still his principal's authority for what he did. Their ignorance of his actual or approaching dismissal, and of his want of any funds of his own out of which to pay his and their arrears, is barely possible. Unless they were, in truth, thus ignorant, they must be pronounced the steward's associates in guilt. Let us recollect, however, that *his* was heightened, and *theirs* in some degree extenuated, by the circumstance of their being so greatly under his control. In their judgment, it would be enough that he had done them a present kindness, for which they would probably not be backward in making him the expected return: although "put out of the stewardship," he "would be received into their houses."

(3). In conclusion: Dr. S. Clarke's remarks upon the parable, when they are analyzed, will be found either gratuitous surmises or inconclusive arguments.

"It is only upon his former behaviour," says this author, "that the text charges him‡ [the steward] with injustice." Now, I respectfully submit that no such limitation has been either expressed or implied. True, a previous series of villainous acts gives birth to the specific accusation; but crime too naturally multiplies itself; and as, on the one hand, men are not suddenly degenerate, so, on the other, they are not suddenly reformed.

Dr. C. adds, "In this last action he seems to be represented as obliging his lord's debtors out of what he himself was still to account for." Does not the masterly preacher and writer here affirm, instead of reason; and take for granted the point in question, and waive every thing like proof?

* Among Dr. Enfield's posthumous sermons there is one of great excellence on this parable. Vol. III. pp. 166, &c.

† Bp. Pearce, in loc.

‡ Dr. C., *ut sup.*

Still assuming what, I respectfully observe, is not fairly deducible from this moral story, viz., that the steward's conduct to his lord's debtors was altogether a manifestation of kindness, our author subjoins,

"For this reason, our Saviour compares *his* securing to himself by a timely bounty the friendship of those debtors, to *our* laying up for ourselves by works of charity and beneficence here on *earth*, a treasure hereafter in the heavens."

To bare statements let statements be opposed. The scope and construction of the parable, as we have shewn, forbid our *imagining* that "charity and beneficence" had any thing to do with the deportment of the unjust steward; nor does our Saviour represent his offer to "those debtors" as being dictated by such motives. This, at the best, is an arbitrary hypothesis, which, after all, fails of supporting the position that the steward designed to conciliate the tenants at his own cost, and not at his master's.

I will ask permission of my readers to lay before them some of Dr. Doddridge's observations: they are extracted from his paraphrase and notes on Luke xvi. 6:*

"*Take thy bill*, in which thou hast acknowledged the receipt of it]. This *bill*, probably, was something equivalent to a *note under his hand*, acknowledging the receipt of so much oil and promising payment for it. The alteration of this plainly shews how much Dr. Clarke is mistaken in supposing the *steward* did no wrong to his master in this affair, but only gave the debtors the value of what he set off out of his own stock, he undertaking to pay his lord. For, not to say how improbable it is that this bankrupt should be able or willing to make such a considerable present, it is plain that if he had intended it, he would have let the account remain unaltered. But by the exchange of bills he cunningly made each of the debtors an accomplice with him, in defrauding his lord, and thereby provided against a discovery."

N.

[SUPPLEMENTARY NOTE.]

What has been transcribed from Dr. Doddridge, calls for an explanation, which, in justice to my subject and myself, I must not withhold. I agree with that excellent man only in his *general* interpretation of the parable before us,—in his opinion respecting the steward's thorough want of principle. In the support of his main inference, I consider him as taking an erroneous view of the nature of the debt owing from the tenants. He evidently argues *as though they had to pay a sum of money for goods delivered*: he mentions "the receipt of so much oil, and of a promise of payment for it." This was not the case. The debt is spoken of in ver. 6, under the same terms in which our Lord speaks of another debt in Luke vii. 41. In the instance there represented, the debtors *owed* a given sum severally: in the present instance, they *owed*† a certain part of the fruits of the ground—such as arose from the soil which they respectively cultivated. It seems astonishing that Dr. D. should have overlooked the distinction existing between borrowers or purchasers, and the farmers on an estate. The tenants whom this crafty steward was making his accomplices, had not purchased from their landlord oil

* Family Expositor, &c.

† "Owed some of the fruits" [not owed for them]. See Luke xx. 10.

or wheat or any commodity. They were not his debtors for these, but only for their use of the soil which they occupied.

Although an historical inaccuracy thus pervades the observations that I have copied, yet the reasoning of the author of the *Family Expositor* is substantially good. The *bill*, probably, was something equivalent to a note under the debtor's hand, acknowledging the debt [not the receipt] of so much oil. By way of *caution*,* a short written instrument was exchanged between the parties—the tenant on the one side, the creditor, or the creditor's agent, on the other: so that the effect of the exchange of bills would still be what Doddridge has described.

N.

GEMS FROM DR. JORTIN.

THE men themselves (the Fathers) usually deserve much respect, and their writings are highly useful on several accounts; but it is better to defer too little, than too much, to their decisions, and to the authority of Antiquity, that handmaid to Scripture, as she is called. She is like Briareus, and has a hundred hands, and these hands often clash, and beat one another.

Cyril's confession of faith consisted of two parts—of curses and of doctrines: the curses were intelligible, and the doctrines were unintelligible. If it had been the reverse, it would have been more for his credit.

Vigilius Tapsensis hath been supposed by many to have been the maker of the Athanasian Creed, about this time (A.D. 481). Others are of a different opinion. But it matters little by whom, or where, or when, it was composed.

Barrow, in his *Opuscula*, endeavours to mollify the damnatory clauses of the Athanasian Creed. He says that "they condemn only those who, against the conviction of their own conscience, reject the doctrine of the Trinity laid down in that Creed." I am glad to hear it; for no person, I believe, can easily be guilty of such a fault.

The sacrament of the Lord's Supper is a public religious action, rite or ceremony, in "commemoration of the death of Christ, and of the benefits we receive thereby." Every thing advanced concerning it beyond and besides this, is precarious and far-fetched.

The bishops and divines of the Council of Trent were greatly perplexed and divided in their sentiments concerning Original Sin and Justification; yet none of them had the sense or the courage to draw the manifest inference—"that such points should be left undecided, and every Christian at liberty to form his own judgment about them."

Men will compel others, not to think with them, for that is impossible, but to say they do, upon which they obtain full leave not to think or reason at all, and this is called unity; which is somewhat like the behaviour of the Romans, as it is described by a brave countryman of ours in Tacitus,—*ubi solitudinem faciunt, pacem appellant*.

L.

* See Wetstein, in loc.

MEMOIR OF THE LATE REV. ROBERT ASPLAND.

CHAPTER XXX.

THE point at which this Memoir has arrived makes it expedient to gather together, and present in one view, the long-continued, often disappointed, but at last successful, efforts to obtain for the Unitarians relief from the marriage service of the Church of England, which, until the first of August, 1837, was obligatory on all persons (except Jews and Quakers) contracting marriage in England and Wales.

In the eye of the law, prior at least to Lord Hardwicke's Act (26 Geo. II., c. 33), marriage was regarded as a civil contract. On the passing of that law, the Protestant Dissenters slumbered, and allowed the right they previously possessed (which, however, it must be admitted they rarely exercised), of celebrating marriages in the face of their own congregations, to be taken from them. To the mass of Protestant Dissenters, a century ago, a Trinitarian marriage service was not unacceptable. To Unitarians, however, the service in the Book of Common Prayer was, from the first, distasteful and oppressive; but it was not till the year 1819, that any vigorous and combined attempt was made to obtain relief from the burthen.

There were great difficulties in the way. The Bishops and the Government, it was foreseen, would look with little favour on any measure interfering with the usages and emoluments of the Established Church. The Unitarians, besides, were not agreed as to the best way of remedying the evil. Some were for a return to the old law and practice, and opposed any plan which involved the necessity of a religious service, whether in a church of the Establishment or a Dissenting meeting-house. Another, and perhaps the greater portion of the Unitarian body, in their earnest desire to be freed from the necessity of using a Trinitarian form of service, were prepared to acquiesce in almost any change of the law which would effect this one object. After much discussion, the Committee of the Unitarian Association adopted the draft of a Bill, drawn up by Mr. Christopher Richmond, by which clergymen officiating at the marriage of Protestant Dissenters were authorized and required, on receiving a written notice from one or both of the contracting parties, to use only that portion of the service which begins with the words, "I require and charge you both," and ends with the words, "thereto I give thee my troth." The practical effect of this enactment (had it passed) would have been to do away with the devotional part of the marriage service, when used by Dissenters.

The Bill was introduced into the House of Commons by Mr. William Smith, June 16, 1819. The Government did not oppose it; and Mr. Wilberforce, while he professed approbation of its object, expressed his aversion to any thing that would encourage the idea that marriage was simply a civil contract, and not a divine ordinance. On the part of the Church of England, Dr. Phillimore expressed his fears that the marriage service might, if the Bill were to pass into a law, lose in the eyes of members of the Church some of that reverence with which it had hitherto been regarded, and that the clergy might feel conscientious scruples in performing a ceremony stripped of its religious character. Sir James Mackintosh remarked in reply, that the way to degrade the

religious service of the Church was to compel its use by those who disbelieved the doctrine it expressed. In opposition to the other objection, he maintained that the clergy must fulfil the duties imposed on them by the Legislature, for the Establishment was simply the creature of civil policy.—Owing to the advanced period of the session, the Bill was not carried beyond the second reading. Nor was the measure more fortunate on its introduction a second and a third time. Dr. Stoddart, an eminent civilian, suggested another mode of relief; and, in conformity with his advice, a Bill was offered to the House of Lords, in 1823, by which the liberty of solemnizing marriages according to their own religious forms was conceded to Dissenters, provided they complied with the preliminary forms in use by the Church, and subsequently registered the marriage in the parish books. This plan was evidently an improvement on that first suggested. On June 12, the measure was debated in the House of Lords, on the motion of the Marquess of Lansdowne for the second reading of the Bill. Lord Chancellor Eldon energetically opposed it on two grounds: first, that it would open the door to irregular marriages; and next, that it was intolerable that the clergy of the Established Church should be made parties to the acts of Dissenters, and compelled to sanction those of “the worst sects of congregationists.” Lord Liverpool confessed that the object and argument of the Bill were unanswerable, but objected to some of its details. The Archbishop of Canterbury expressed infinite alarm at any attempt to alter the Liturgy of the Church to meet doctrinal objections, but said no man exceeded him in respect for religious scruples and feelings. He added that the Church of England was a tolerant Church, and disclaimed all pretension to infallibility. Although the Archbishop and the Premier voted for the Bill going into Committee, the Chancellor’s opposition prevailed, and the Bill was lost by a majority of six votes. In the session of 1824, it was resolved to limit the application for relief to Unitarians. There seemed to be a better prospect of success for a Bill framed on this principle than for a more comprehensive measure. Notwithstanding the previous efforts of the Unitarian Association in behalf of all classes of Dissenters, little or no assistance had been rendered by other Nonconformist societies. The Bill founded on Dr. Stoddart’s suggestion, but narrowed in its application to Unitarian Dissenters, was twice keenly debated in the House of Lords. On the first occasion it passed the second reading by the narrow majority of 2, but on the second the Bill was lost by a majority of 39 votes. Each debate was adorned by a speech from Lord Holland in his finest style. The closeness of argument, the keenness of satire, the brilliancy of wit, the accurate and extensive knowledge of these noble addresses, are set off by a simplicity and vigour of style that remind us of his distinguished relative, Charles James Fox. Amongst the episcopal opponents of the Bill, the foremost was Dr. Law, the Bishop of Chester, who affected to question the reality of Unitarian scruples against the marriage service of the Church of England. Numerous as, in the course of his parliamentary life, were the rebukes which Lord Holland gave to members of the episcopal bench, not one was better deserved or more unanswerable than that given by him on this occasion to Bishop Law. Alluding to the strange contrast which his sentiments exhibited to those of his distinguished father (the liberal

Bishop of Carlisle), Lord Holland said he should certainly wonder at his conduct if he looked less at *ex quo natus* than *quibuscum vixit*.*

In 1825, a new Bill was introduced by Mr. W. Smith into the House of Commons, the provisions of which secured a registration of Unitarian marriages independently of the clergy of the Established Church. This Bill passed through every stage in the Lower House without a division, but was lost in the Lords by a majority of 4. The Lord Chancellor, in this debate, laid down his favourite doctrine, that the Trinity Bill did not protect Unitarians from the operation of the common law.† Dr. Blomfield, then newly created Bishop of Chester, assisted the Lord Chancellor in destroying the Bill.

In 1827, when the matter was again introduced into Parliament, Mr. Canning, the Premier, and Lord Lyndhurst, the Chancellor, were both favourable to the relief of Unitarians from a Trinitarian form of marriage service. The Bill passed the Commons, and in the Lords forced itself (notwithstanding renewed opposition from Lord Eldon) into Committee by a majority of 7 votes—the numbers being, for going into Committee, 61; against, 54.

In Committee the opposition were sufficiently powerful to mutilate and disfigure the Bill, and to such a degree, that its promoters felt little anxiety to carry it forward, and it was never proposed for a third reading. It now became evident that without the active assistance of the Government, there was little probability of any measure, granting effectual relief, being passed. This conviction led to a series of anxious, and at first unproductive, conferences with the successive heads of the Administration.

Soon after his accession to office, the Duke of Wellington promised a favourable consideration to the claims of the Unitarian body; but so large a portion of the session was occupied with the debates on the Repeal of the Test and Corporation Acts, that it was not thought expedient to attempt, during the session of 1828, any alteration in the marriage law. In 1829, the Catholic Relief Bill occupied almost exclusive attention. Then followed a series of excited sessions consequent on the dissolution of the Tory Ministry and the struggles for reform in Parliament.

In 1834, the general subject of the grievances of Dissenters was extensively agitated throughout the country. In the "Case of the Protestant Dissenters" put forth by the United Committee, one of the grievances alleged was "compulsory conformity to the rites and ceremonies of the Established Church in the celebration of marriage." But, except as to the general statement of the grievance, the Dissenters were far from being united in sentiment. The Deputies passed a resolution, and forwarded it to the Government, demanding a recognition of the principle that marriage was simply a civil contract. When the United Committee, however, debated the subject, and saw the conse-

* Very full reports of these two admirable speeches will be found in the Monthly Repository, Vol. XIX. pp. 249 and 309.

† In consequence of this, a long and most ably argued petition was immediately drawn up (it is believed by Mr. Aspland), and presented to both Houses of Parliament, on the legal position of Unitarians, and praying that a full and efficient inquiry might take place into the law as affecting Unitarians, and that, if necessary, further protection might be given them. See Monthly Repository, XX. 382.

quences of this principle, they declined to sanction the resolution of the Deputies.

If Dissenters were perplexed by the difficulties of the subject, not less so was Lord Grey's Government. On the meeting of Parliament, Lord John Russell intimated that the other demands of the Dissenters were under consideration, but that it was his purpose to introduce a Bill for the regulation of Dissenters' marriages. The Marriage Bill which redeemed this promise was designed for the benefit of all classes of Nonconformists, but was cumbrous and generally unsatisfactory to Dissenters. It left in the hands of the clergy the publication of banns, but threw upon Dissenting ministers the entire responsibility of registering the marriage. Dissenting ministers, previous to solemnizing marriages, were, according to the provisions of this Bill, to procure a licence; but the granting such licence was not made obligatory on the Bishop. It is scarcely necessary to say, that no denomination of Dissenters shewed any anxiety for the passing of a measure the beneficial designs of which might be obstructed in any diocese by a Bishop hostile to the religious liberty of Dissenters; and the session closed without relief from the grievance of Church marriages.

The session of 1835 found Sir Robert Peel the leader of the Administration in the Lower House of Parliament. He, too, proposed a Marriage Bill. It was, in fact, a revival of the Bill of 1827, as it left the Lords' Committee. That Bill was professedly for the relief of Unitarians alone—this was offered as a boon to all classes of Dissenters. It provided for the marriage of Dissenters (the fact of *both* parties being such to be previously declared on oath) by the civil magistrate, after fourteen days' notice. The magistrate was to give certificates of the contract, one of which he was to send to the clergyman of the parish, for entry in a parochial register. The magistrate was authorized to receive a fee from the contracting parties, five-sevenths of which he was to hand over to the parish clergyman. This measure was received with considerable favour in the House of Commons, but it found little or none out of doors.*

Sir Robert Peel's enforced resignation of office caused this Bill to share the fate of its numerous predecessors.

In 1836, the long-agitated question was brought to a successful termination by two Bills, introduced by the Government of Lord Melbourne, for securing a general registration of births, deaths and marriages, and for legalizing the marriages of Protestant Dissenters, either in their own licensed meeting-houses, or in the office of a superintendent registrar. These wise and important measures were passed with little difficulty, although some clauses were inserted by the Lords into the Marriage Bill, which made that measure less convenient and less acceptable to the Dissenters. The new Marriage Act was certainly a bold, though

* Immediately after its proposal by Sir Robert Peel, Mr. Aspland expressed his opinion of it, in a letter to his son, thus:—"Were it to pass in its present shape, it would fix the brand of a *caste* upon the Dissenters, and would divide them into two new sects, the church-married and the justice-married. What do you think of our genteel lasses going up to Worship Street or Bow Street, and being sworn before his worship, in the presence of a crowd of disorderlies, as to their taking a certain gentleman for a husband, after a fortnight's publicity, according to the meeting-house fashion!"

not a perfect measure. It retained the old principle of marriage being a civil contract, yet it facilitated the addition, by all who desired it, of a religious service, and thus removed from the body of Protestant Dissenters the stigma of slighting religion in the marriage contract. It greatly surpassed all preceding attempts at legislation, and not least in this, that it provided no compensation to the clergy for the fees of which it was the means of depriving them. In all the proceedings, from first to last, connected with this great reform, Mr. Aspland took a large share. What labour, what anxiety, what sickness of heart springing from hope deferred, they involved, is now known but to few. Firmness, patience and courageous perseverance were qualities absolutely necessary in those who sought reforms, whether civil or ecclesiastical, during the first thirty years of this century. But Mr. Aspland and his fellow-labourers had the wisdom to perceive, that, though often defeated, their cause was gaining ground; that repeated discussion was lowering the pretensions of ecclesiastical domination, and instructing the mind, both of Parliament and the public, in the principles of religious liberty. To the Unitarians these discussions proved eminently serviceable, and there can be little doubt that they laid the foundation, in the mind of Sir Robert Peel and other statesmen, of those just and liberal sentiments which led to the passing of the Dissenters' Chapels Bill. If the Unitarians* bore the heat and burthen of this struggle, the immediate fruits of which were shared by many who entered the field only at the eleventh hour, the former afterwards were benefited, independently and in spite of the opposition of the eleventh-hour men.

The highest praise in the conduct of the Marriage Bill is unquestionably due to the late Mr. Edgar Taylor, whose legal knowledge and acuteness, whose great personal influence and untiring zeal, contributed greatly to the success of the efforts of the Unitarian Association. Previous mention has been made of the services in the same cause of Mr. Christopher Richmond.

Mr. Aspland, as Secretary of the British and Foreign Unitarian Association, issued a circular Address of advice to the Unitarian Ministers of England and Wales, on the requirements of the Marriage and Registration Acts, and subsequently submitted to the Presbyterian ministers of London a Form of Service for contracting marriage, which was approved by that body, and has since been in general use amongst the Unitarians. Its peculiar merit is, that it retains the best portions of the marriage service in the Book of Common Prayer, the solemn beauty of which has impressed the minds of many successive generations, and that its additions to that service are solemn, dignified and tender.

It is now proper to record the circumstances preceding and attending the dissolution of the Three Denominations, which had from the time of the Revolution of 1688 acted together with tolerable, if not unbroken unanimity. Already in this Memoir there have been intimations of outbreaks of angry bigotry against Unitarians, when acting as members and for the benefit of the general body of Dissenters. These outbreaks were at first confined chiefly to the illiterate and fanatical members of the Independent and Baptist denominations, but more parti-

* Including in this term the Freethinking Christians and the General Baptists.

cularly of the former. In private intercourse with their Presbyterian brethren, these attacks were disowned and censured by many of the leading "orthodox" ministers. The Wolverhampton and the Hewley suits, having for their object to dispossess Trustees on the ground of their Unitarianism, increased the feelings of distrust on the part of the English Presbyterians of the fair dealing of their orthodox coadjutors, and inflamed the doctrinal antipathy of the other two denominations against the Unitarians. The institutions conducted jointly by the Three Denominations became agitated by the symptoms of an approaching struggle. In the Widows' Fund, as early as 1830, the rise of bigotry was seen in a proposal to remove the annual sermon from the chapel in Jewin Street. In the affairs of the Orphan Working School, orthodox bigotry enjoyed a full triumph. That excellent institution had from the first been supported by the joint contributions of the Three Denominations. A religious service, for the benefit of the children, had been conducted from 1760 to 1834, in the chapel of the institution, amicably and usefully, by the ministers of the Three Denominations. It was now, however, resolved to exclude from this religious service the Unitarian members of the body. To effect this, it was at first proposed to dismantle the chapel, in order to enlarge the establishment, and convert it into a dormitory. But eventually the measure was carried, against the votes and protest of a third of the Governors, upon the avowed plea that there could be no union with, no toleration of, services which the "majority regarded as destructive to salvation."*

But the crowning act of exclusion was one effected by the Body of Ministers. For seven years Dr. Thomas Rees had filled the office of Secretary to the United Body, and had discharged the duties of his office with such propriety and ability as to receive again and again the thanks of the body. He was now set aside; and there was no attempt made to conceal the fact that this was done solely on religious grounds, and that the "orthodox" majority did not choose to be represented by a Secretary whose doctrinal views were not consonant with their own.

This proceeding was regarded as a violation of the principle of equal religious liberty on which the union of the Three Denominations had been originally based. The engagement and understanding on the formation of the union was, that the bodies should not call in question, or interfere with, each other's religious opinions and doctrines. To have passed over the conduct of the majority in this case, would have been to invite further insult, and eventually the proscription of the Unitarian members of the body. Further union with men who had thus betrayed the first principles of religious liberty was, if practicable, highly inexpedient. The Presbyterian Ministers of London and its vicinity met on March 4, 1836, at Dr. Williams's Library, to consider the course which it behoved them to adopt. A strong feeling pervaded the body that the crisis demanded prompt and decisive measures, for the assertion of its independence and the preservation of its rights and privileges. It was resolved by the votes of a very large majority to dissolve the union, so far as they, the Presbyterians, were concerned, and to

* At the meeting at which the decision was come to, Mr. Aspland expressed his deep regret at the division that prevailed in the charity, which he pronounced to be "discreditable to them as Christians, and most hurtful to them as Protestant Dissenters."

claim for themselves the independent exercise of the privileges which hitherto they had enjoyed as a portion of the general body. The resolutions passed at this meeting, after recapitulating the terms of the original union, and the various acts by which those terms had been violated, proceeded to state—

“That, contemplating these proceedings and various indications of the disposition of the majority of the members of the United Body of Ministers, we cannot entertain a doubt that it is the wish and purpose of such majority eventually to exclude the Presbyterian body from the union, or to make its relative position such as no religious body, alive to its own dignity, could consent to occupy.

“That, therefore, we feel it to be an imperative though painful duty,—imposed upon us equally by regard to our own character as Protestant Dissenting Ministers, who hold it to be one of the inalienable rights of conscience, that no man shall, without his own consent, be answerable to another for his honest judgment upon the sense of the Holy Scriptures, by respect for the memory of those that went before us and laid the foundation of our freedom, and by regard to the welfare of those that shall come after us,—to withdraw as a body from an union, the compact of which has been violated, and in which we can see no prospect of equal and peaceful co-operation, or of real and effective service to the interests of religious liberty.”

This important document,* which was prepared and moved by Mr. Aspland, concluded by disavowing all angry and hostile feelings, and by tendering to the other two denominations sincere wishes for their usefulness in the cause of freedom, truth and virtue.

On the following day, the Presbyterian Deputies met and passed resolutions of a similar character. Dr. Rees, Mr. Aspland and Mr. Madge, waited immediately on Lord Melbourne and Lord John Russell, to state and explain the withdrawal of the English Presbyterians from the two other bodies of Protestant Dissenting Ministers.

In addition to the causes of division now stated, considerable political disagreement developed itself amongst the English Dissenters soon after the meeting of the Reformed Parliament. In enumerating the grievances from which they asked and expected a Liberal Administration to free them, the English Presbyterians, and with them many of the other denominations, confined themselves to practical points—such as Church-rates, compulsory Church Marriages, &c.; whilst others included in their statement the existence of a State Church, and asked for the expulsion of the Bishops from the House of Lords, and the severance of the Church from the State. The course of the latter party was equally embarrassing to Dissenters and to their friends in the Unitarian body with deep regret. He saw at once with what a powerful weapon these impracticable politicians were arming the clergy, and that the influence and power of the Church would be greatly and most undesirably increased by this insane attack upon its very existence. Upon all these topics the extracts that follow, from his Diary and letters, will shew what were Mr. Aspland's opinions and feelings.

“Feb. 4, 1833.—There is a stir upon the Marriage question. The Independents are striving to be considered by Ministers as *the Dissenters*, and have had

* See the *Christian Reformer*, N. S. (1836), pp. 276, 277.

separate conferences, the result of which they will not disclose. We shall have to explain to Government their insidious measures, which are not approved by the best of their own body. The subject is before the general body at Redcross Street. Some are for a dash—others of us are for consulting the interests and wishes of the Reform Government."

"March 12.—To town, to a meeting of the body at the Library, to choose twelve delegates to United Committee. Independents trickish. I left early, on account of an engagement. Afterwards, the young members carried vote by ballot. I had every Presbyterian vote; but Dr. Winter,* the Chairman, was thrown overboard by his own brethren!"

"May 25.—With a deputation of United Committee of Dissenters to Earl Grey, at Downing Street, consisting of Mr. Waymouth, W. Smith, Dr. J. B. Brown, T. Wilson, Dr. Newman, &c. We were courteously received, and obtained general promises with regard to parochial assessments on places of worship, the marriage law, &c. We were with Earl Grey, who was alone, three quarters of an hour."

"May 26, Whit-Sunday.—In the evening, I preached at Little Portland Street. Mr. Tagart, the minister, had preached in the morning, and now read prayers. My sermon from Philipp. iii. 3. Very large and attentive congregation. A good company of divines present, also Rammohun Roy and Mr. Agar, the patron of the chapel. The building spacious, commodious and elegant."

"May 28.—My good old friend John Marsom died, in his 88th year. The funeral at Worship Street, June 3. I met the corpse there and officiated. Address and prayer extempore. Fifty or sixty persons present."

"June 13.—Mr. Edgar Taylor and I visited Lord Holland this morning, at Great Burlington Street, where we had an hour of his delightful conversation. Topics, the Unitarian Marriage Bill, with other Dissenting topics—also the Ministers, the Tories, the Bishops, &c."

Rev. Robert Aspland to Rev. R. Brook Aspland.

"Hackney, Feb. 19, 1834.

"... Sydney will have told you of our successful meeting yesterday. † I shall propose on Friday, when we have the first committee meeting, to set on foot a periodical, called the English Presbyterian Reporter, to contain letters from the journals, &c., in defence of our body.

"We are all in merry confusion, having got up a party and provided coaches, &c., to go to the *Oratorio* to-night, and being this afternoon informed that the pious Bishop of London has forbidden the profane performance.

"With Mr. Edgar Taylor, I saw Lord Holland confidentially the other day. We had a pleasant morning chat with him. He says Lord Grey and the Cabinet are not a little displeased at the conduct of the violent party amongst us. But for Lord H.'s representations with regard to some of us, the Cabinet would have thrown us off and left us to shift for ourselves. Lord H. has re-

* Dr. Winter, the grandson of the celebrated Thomas Bradbury, died August 9, 1833. Mr. Aspland entertained great respect for Dr. Winter, whom he described, in an obituary notice, as "a truly upright, honourable and amiable man," and as "exempt from bigotry and sectarian zeal and extravagance." Alluding to the incident noted above, Mr. Aspland assigned as the cause of the strange slight put upon this venerable minister, to "his being an advocate of the union, and the real and friendly union, of the *Three Denominations*. But if his liberality, untainted by insincerity, were not accordant with the sentiments and purposes of many of his own denomination, it was properly appreciated, and is respectfully and gratefully remembered, by others whose good opinion he was accustomed to consider a testimony to his having manifested 'the spirit of Christianity.'"

† To establish the English Presbyterian Association.

quested a note from me, explaining the views and designs of the *Moderates*, to be shewn to his Cabinet brethren."

"March 4, 1834.

" * * * On Saturday I wrote confidentially to Lord HOLLAND, on the subject of Dissenters' views and expectations. A pretty long letter from him, received this morning, is highly satisfactory. He says my letter arrived quite opportunely. He shewed it to Lord Grey, 'who was much pleased with it:' 'it has done good, and softened many angry impressions.' I expressed my dissatisfaction with the proposed Marriage Bill, and hinted that *the hand of the Church* was in it: his Lordship expresses himself 'a little disappointed that the Bill is not entirely approved of' by me, and declares that the Church has no hand in it—any amendment of reasonable Dissenters is welcomed. But he fears 'the finger of the Church will be more busy (in the House of Lords) in spoiling this, or any other Bill of the sort, than it has been in framing it.' He almost says the Bishops are *sulky*.

"While I assured Lord Holland the Cabinet might rely upon the mass of the Dissenters, I ventured to *advise* that Ministers should make some *demonstration* of an intention to relieve Dissenters in other matters besides marriage. He says he is 'very glad' I mentioned *Church-rates*, and *assures* me that Government will make more than a 'demonstration' on this point, and will, in fact, do what 'will prove satisfactory to every reasonable Dissenter.' He is 'pretty confident' that in due time our wishes, with regard to the Universities, will be accomplished. Of the '*Reformer*' which I sent him he says, 'Many thanks for your periodical work. I have read many articles in it with great pleasure.'

"I see by the papers that Lord Grey took my advice,* and made a *demonstration* in our favour last night. What *he said* (explained by Lord H.'s letter, without its being referred to) may be made use of as you please.

"You should have good care that your *Dissenters'* meeting is a respectable one, and called with rational as well as honest views, before you commit yourself to it.

"Lord Holland recommended to me, as I do to you, 'Second Travels of an Irish Gentleman in Search,' &c., 2 vols. The writer outdoes Tom Moore in humour, and floors him in argument. He has been said to be Archbishop *Whately*. Lord H. says No. Whoever he be, he is of the Whately or liberal school; one of us, in fact, with some *Paley* expedients for climbing over Church-of-England difficulties."

"March 17, 1834.

"I was summoned to the *United Committee* (but read *dis-united*) to-day, and refused to attend. Hypocrisy written on certain faces warns me away from the sight. The state of the Dissenters is deplorable. No common understanding, no confidence, disowned almost by the Government. * * In such a condition, men that value sterling principle, and entertain a sense of honour, have no other course than to keep aloof. Meantime, we have contrived, by our violence and folly, to force into union the hostile parties within the Church, and to strengthen the Conservative party; though I think we have done another thing, and that is, to shew the sane portion of the old Church of England that the Unitarians, the descendants from, or connections of, the old English Presbyterians, are not, as their red-hot divines taught them, the rancorous enemies of the Establishment.

"Poor Sir Jas. Mackintosh's book on the 'Revolution' is out (4to, 3 guineas). He has fallen into sad hands. An introductory Memoir, made up from his own writings, seems designed to lower him in *moral* rank. This comes of his *mortgaging* his talents and posthumous fame to the London booksellers!"

* "This, on reading it, sounds big, but I am content to let the expression stand.

"May 26.—Introduced Dr. Tuckerman and Hon. Mr. Phillips to Lord Holland, at Holland House. Our interview lasted an hour and a half. Lord H. in better health than usual, and cheerful, notwithstanding the distractions in the Cabinet.

"July 9.—Lord Grey's Ministry expired, after three years and a half's duration! But only Lord Grey and Lord Althorp have yet (the 10th) sent in their resignations. An anxious political week.

"—15.—Lord Melbourne Premier. Lord Althorp to be brought back. Attended Aged Ministers' Society at King's Head. The ministers present, on the suggestion of Dr. J. P. Smith, signed a requisition for a general meeting of the Body, to express *gratitude*, &c., to Lord Grey, on resigning office. Signers, Dr. Smith, Dr. Humphrys, Dr. Collyer, Dr. Newman, Messrs. Russell, Yockney and R. A.

"Aug. 18.—Dr. J. P. Smith called, to read to me his proposed resolution in the Body to-morrow, in honour of Earl Grey.

"—19.—Meeting of Body to-day at Library, to consider of complimentary resolution to Lord Grey. I exceedingly regretted that, through indisposition, I could not be present. *The motion was opposed, and withdrawn.*

Rev. Robert Aspland to Rev. John Kenrick.

"Hackney, March 20, 1835.

"My dear Sir,—Permit me to thank you most cordially for your communication of last month. You will have seen that I ventured to give it a *heading*, as for a new *department* in the work. This I did, relying partly upon your kind offer of continental intelligence. I almost envy you the faculty of being at home amidst the German literati. If you have any thing for me this month, it will be in time by the 25th; and may I request that you will address me here, and always leave the postman and me to settle the account.

"Are you not amused with the simplicity of the reformed and reforming House, in hailing with such applause Sir Robert's Dissenting Marriage Bill? It is an artful though clumsy measure. The Dissenters cannot accept it, and the great Unpaid would not work it if they did; but the end is answered by our having liberty of conscience offered us, at the price of civil degradation, and by the Premier's having to boast, notwithstanding our perverseness, that he has redeemed one of his pledges!

"You will see in next No. of C. R. a full report, from short-hand writer's notes, of the Vice-Chancellor's Judgment,—a wretched though mischievous effusion of intolerance. It makes Unitarians outlaws, and strips us of all our public property, and incapacitates us for every religious trust. This, of course, is not to be borne. We shall appeal; but we want a general fund for the protection of the whole body, and the Presbyterian Association is about to make an effort to raise one, so as to be able to meet every case of legal persecution promptly, boldly, and with the most effective instruments. I trust we shall have the sympathies and the assistance of our body throughout the kingdom.

"It seems that the Judge's bench is to be turned into a pulpit. Every day gives us some new forensic sermon. The Judgment in the Methodist cause is ludicrous. I see to-day symptoms of the Chancellor's correcting the Vice's orthodox propensities. This latter has now before him the case of a worthy man whom I know, Michael Jones, of Llanuchllyn, who, though a good Independent, is ejected by an Antinomian gang because he is moderately Calvinistic, and holds the *passive-power* scheme of the late Dr. Williams, of Rotherham. He, poor fellow! will, I expect, be decreed to be wanting in Vice-Chancery soundness of theological faith. How long will this official foolery be suffered to harass and plunder the liberal Dissenters, *of all creeds*?

"But I am trespassing upon time which you devote to higher authorities and better things than the Vice-Chancellor and his Greek-law, and hasten to subscribe myself

"Your much obliged and obedient friend and servant,

ROBERT ASPLAND."

"March 26.—At Waredraper's nursery grounds, for shrubs and plants for the G. P. ground. A stranger pointed me out as 'the man that says there is no Christ.' I reprimanded him for being out without a keeper."

"April 8.—Peel and Wellington Ministry out. At the Orphan Working School dinner, sate between Mr. Baines, M. P., and Mr. Clay, our Member for the Tower Hamlets. Both had come down from the House, where Sir Robert Peel had just announced his resignation. Lord Brougham was in the chair. He spoke much and long, but feebly. He bewailed being a *Lord*, and losing, under the call of public duty, his real power. He recognized me and offered his hand."

"April 11.—Dr. Rees wrote me word that he had received notice of intention to oppose his re-election as Secretary of the General Body of Ministers, at the annual meeting at the Library on Tuesday next, on account of opinions, and to put up Mr. Geo. Clayton in his place. I wrote on the subject to the following ministers—Messrs. Geary, Means, Squier, Yates, Dr. Barclay, Wood, Hunter, Madge, Tagart, Kenrick, Davison, Dr. Newman, T. Russell, J. Coates, J. Clayton, Dr. J. P. Smith, Le Breton and Cogan."

"April 14.—Annual meeting of body at Library. Attempt of intolerants to exclude Dr. Rees from the office of Secretary. Mr. Barrett in the chair. I spoke freely. Discussion adjourned."

"April 28.—At adjourned meeting of body, the intolerants voted Dr. Rees out of Secretaryship, and George Clayton in, by a great majority. Not above half a dozen Independents and Baptists stood by us. Hints were thrown out of something further."

Rev. Robert Aspland to Rev R. Brook Aspland.

"Hackney, May 6, 1835.

"Dear Brook,—We are making a great effort in the Presbyterian Association to raise a fund to enable us to meet the enemy in the gate. We have issued a circular appeal to the country, and are forming ourselves into parties for canvassing our richer friends throughout the kingdom.* Mr. G. W. Wood has undertaken Lancashire; Mr. Mardon and I may scour Kent; and Richard Taylor and I propose to run down to Chichester, Portsmouth and Isle of Wight. I shall be disappointed if we do not get £2000 or £3000.

"The Association is, I assure you, not inactive. We are carrying the Wolverhampton case, by appeal, to the House of Lords; and we have taken a bold step (but tell only Dr. Carpenter and Mr. Palmer, and enjoin secrecy upon them for the present) with regard to the Lady Hewley case. Agreeably to the hint thrown out in last number of the C. R., we have procured from some of the beneficiaries of the charity a *remonstrance* to the Lords Commissioners of the Great Seal, and we ourselves as a society have sent resolutions to the *Attorney-General*, pointing out the illegality of the course agreed to be pursued relative to the ex-Chancellor's judgment. We shall not, I hope, be sent to Newgate.

"The orthodox here wax worse and worse. The Body of Ministers have refused to re-elect Dr. Rees to their Secretaryship, avowing openly their opinion of his unfitness, on account of his religious creed, and have chosen Geo. Clayton, who, much to my surprise and to the chagrin of his brother John, my neighbour and acquaintance, has suffered himself to be used as a tool by the bigots. These sons of liberty have thrown out pretty plain hints that they mean to purge the body, and to throw us off as so much peccant matter. We shall

* In furtherance of this object, Mr. Aspland during this summer visited Bristol, Bath, Bridgewater, Exeter, Plymouth, Crediton, Moreton Hampstead, Collumpton, Taunton, Gloucester, preaching at most of these places, and inviting contributions to the fund for the defence of English Presbyterian rights. Other members of Mr. Aspland's family visited, for the same object, many of the congregations in the Eastern and Northern and North-Western counties.

have, I take it, to expose their machinations, and to appeal from them to the Government and the people."

"May 12, 1835.— * * * The Unitarian Association have, at my instance, determined on a new plan at the annual meeting. After the Sermon, the Committee's Report is to be read to the congregation, and four gentlemen are to be requested to address the audience on topics of their own selection connected with the meeting,—the whole to be considered as part of the *service*, and to be concluded devotionally. Afterwards, the subscribers are to form their meeting for business. The four gentlemen are Dr. Carpenter, Mr. G. W. Wood, Mr. Abraham Clarke and myself. Mr. Yates retires from the Secretaryship, and I am reluctantly drawn to consent to take the office."

"Aug. 1.—A *prophet* called to deliver a message *from above*; but I told him I could not receive it, and shewed him the door. He gave his name ———; a tradesman-looking man of 55."

"Sept. 18.— * * * There is to be a celebration of the Tricentenary of the English Bible on the first Sunday in October. This may be a good opportunity for preaching upon the *principle*, as opposed to what are called the *principles* of the Reformation; upon the evil as well as the good of the event; upon the incompleteness of the reform, and of the inconsistency of those who with the same breath cry up the Reformation and vilify sincere Reformers."

"March 15, 1836.

"The great matter now is our Presbyterian secession. I penned the Ministers' resolutions, Edgar Taylor the Deputies'. We have been nearly unanimous, i. e. we liberals. Three Scottish Secession men, brimful of orthodoxy—Broadfoot, Young and Redpath—*protest* and assert themselves to be the *Presbyterian Body of Ministers*. The claim is allowed, of course, by the Independents and Baptists, in order to keep together *Three Denominations*, for the sake of the privilege of access to the Throne. But we *expose* and *oppose* this, I hope to the satisfaction of his Majesty's Government. You saw, no doubt, the *news* of our deputation to Lord Melbourne. We were received most courteously, and I believe we made the right impression. Lord John Russell was with us part of the time. To him I addressed some strong remarks on the *political* conduct of our opponents. We are to see Lord Holland to-morrow; and the result will be, I doubt not, that the Government will not acknowledge any *Presbyterian* body but ourselves, and will receive the several bodies separately and with equal privileges.

"The orthodox are surprised and astounded. They never dreamt of our striking so sudden and decisive a blow. They flattered themselves with the success of various schemes for extinguishing us gradually. Their present hope of setting up the Scotchmen in our place must be far from agreeable to them, except as a piece of resentment, for these are the folk that will every where trip up the heels of the Independents, if they succeed in courts of law against the English Presbyterians.

"We are expecting Lord Cottenham's judgment on the Wolverhampton case, and some of us do not despair. In the worst event, we shall go to the Lords, as we shall probably with the Hewley suit."

The letter which follows was addressed to an eminent Independent minister, with whom Mr. Aspland had been in the habit of acting in a variety of public trusts, and for whom he entertained, to the close of life, respect and affection. Of the painful and discreditable proceedings connected with the Orphan School, to which the letter refers with well-deserved indignation, a report will be found in the *Christian Reformer* (N. S.), Vol. III. p. 203.

Rev. Robert Aspland to ———.

"Mare Street, April 9, 1836.

"My dear Sir,—It was not till this morning, after a long search, that I found

your letter, which I send to you, that you may copy it, or use it otherwise, at your discretion. I must, however, request its being returned, at your convenience, as it is my justification for a statement repeatedly made by me, that some of the most liberal and important members of the Congregational denomination could no longer, as heretofore, satisfy themselves in the union of the Three Denominations.

"I did not answer the letter, my dear Sir, because I felt that I should have imposed upon you a long discussion, and that any answer must have been, in fact, an assertion and defence of the first principle of Protestantism, not to say of Protestant Dissent. You do not see it, but the invariable argument, nay, the very 'term,' of the 'orthodox,' is an assumption of *infallibility*. Our neighbour *H*— takes up the admitted principle when he denounces you as a 'blind guide.'

"But if I do not take care I shall commit the error of plunging into controversy, which I mean to avoid. I have to thank you for a kind note relating to the Orphan Working School. This is a painful subject. The conduct of some of your leading men in this affair has given us *Presbyterians* (for such, allow me to say, we are, and such we purpose to be) a stronger feeling of disgust than I ever remember to have seen produced by any wantonness of any majority. Often have we exclaimed, 'Would that we had to do with men of the world, actuated by a *sense of honour*, rather than with men who, laying claim to a divinely-inspired personal holiness, violate the first principles of honesty, avow the violation, and laugh in the faces of the injured, esteeming their complaining a mark of their *simplicity*.' At the last court, we were less shocked at Mr. B—'s appearing to give the signal to the mob below, and at Mr. T—'s joining in, if not leading, the *hissings* against us, than with Dr. B—'s grave insult, that because we professed unbounded liberality, we ought to allow the Calvinistic party to drive us out of the temple. Nay, for one, I was not more disgusted when, at a former court, Mr. W—, high in the Evangelical ranks, cried out, while I was urging the iniquity of receiving our subscriptions and depriving us of the rights legally appertaining to them—'We like Socinian money!' an exclamation received by the patron of Evangelical Dissent, sitting by him, with a laugh, which in its manner indicated what I will not put down on paper, with regard to both the person and what he considered his cause.

'I envy not the majority their triumph; much rather would I be wronged than bear about the consciousness of wilful injury. Nay, we have—I speak from experience—some reason to rejoice in our maltreatment. It has drawn the ties of union closer amongst our people, and increased their attachment to a system of divine truth which includes, as essential to it, moral justice and social charity.

"If the Independents mean that we should regard them as *practically* Christian men, they will yet devise some scheme by which we may separate from them without suffering the 'spoiling of our goods.'

"I write in *confidence*, and therefore very freely; and here, as between us, let the matter drop.

"We are to meet, I learn, on Wednesday, in consequence of the removal of our poor friend Coates; and on that and all other occasions I hope to be regarded, my dear Sir, as

"Yours, with high esteem,
ROBERT ASPLAND."

Rev. Robert Aspland to Rev. R. Brook Aspland.

"July 22, 1836.

"We (Edgar Taylor and myself) were with Lord Plunkett on Tuesday, by appointment, on our Presbyterian question. He received us frankly, affably, and even cordially, and went freely with us into legal and more general points. His judgment as well as sympathy is wholly with us. He evidently *wonders*

at *Shadwell* and *Copley* law. We are working with a quarto pamphlet, entitled, 'Memorial and Statement.' A copy will be sent to each member of the Cabinet, the law officers, &c. I will take care that a copy finds its way to Bristol, with the understanding that it falls into none but *clean hands*.

"I am just out of an affliction, sitting for another portrait. If the three now in the family go down to another generation, I shall be regarded, I think, as 'three persons under one name.'"

The accession of Queen Victoria, in 1837, led to the preparation of loyal Addresses by various public bodies, and amongst the rest, by the Presbyterian Ministers of London. There was considerable speculation, and some anxiety, as to the mode in which the Address would be received by the Sovereign. In itself, it was of little consequence whether an Address from certain of her Presbyterian subjects was received by the Queen on the Throne or in the Closet; but the decision on this point became important when viewed as the test of the civil equality, or otherwise, of the Presbyterians with the other two denominations. The correspondence which follows will shew that the efforts made to save the independence and uphold the dignity of the Presbyterian body were crowned with perfect success.

Rev. R. Aspland to the Right Honourable Lord Holland.

"Hackney, July 7, 1837.

"My Lord,—Permit me to put into your hands a copy of an Address to her Majesty upon her happy accession, agreed upon by the Body of *Presbyterian Ministers*.

"It will now be for her Majesty's Government to decide in what manner the Presbyterian body, in its separate capacity, shall be received at Court. We cannot believe that a Liberal Administration will acknowledge another body (if body it may be called), consisting only of two or three *Scottish* Ministers, to be the Body of *English* Presbyterian Ministers in and near London. We were *driven* out from the other bodies by bigotry; we now stand upon our independence; and we hope and trust we shall not lose any civil privilege by our retiring in our corporate capacity to save ourselves from persecution and insult. We ask no more than to be received at Court in the same manner as the other two denominations, and I am persuaded your Lordship will concede that we ought not to ask less.—I am, my Lord, your much obliged and very obedient Servant,

ROBERT ASPLAND."

Right Hon. Lord Holland to Rev. Robert Aspland.

"July 8.

"Dear Sir,—Many thanks for the copy of your excellent Address. With respect to the manner of presenting it, I am not at present authorized to give you any positive answer, not having hitherto spoken on the subject to Lord Melbourne, Lord John Russell, or any of my colleagues; and if there is any question of form and etiquette affecting it, it would perhaps be improper as well as premature in me to give any individual, much more official, opinion on the subject.

"As to my private wishes on the subject, I think you are not likely to mistake them; but one cannot disguise from oneself that if the privilege granted to a joint body is extended to any in their separate capacity, it will be natural for other bodies, especially those who are composed of very large numbers, to apply to be admitted to a similar privilege; and that objection urged to such admission which rests on *special* grounds, will be ungracious and invidious. However, it will be for us to consider whether that be really any great inconvenience, or, if it be, whether there is no method of obviating

or avoiding it, without refusing the Body of Presbyterian Ministers in and near London the access to the Throne which they have hitherto enjoyed.

"If you have any thing to suggest on the subject, I will thank you to furnish me with it in confidence and in good time; as whenever or wherever it is discussed, I should like to be ready with every example and every argument that is likely to obviate any scruples or difficulties that may be felt to the reception on the Throne of one separate and distinct sect.—Yours,

VASSALL HOLLAND."

In reply, Mr. Aspland furnished Lord Holland with a statement, of which the following are the most important parts:

"The Presbyterian Body of Ministers separated itself from the Independents and Baptists, in consequence of repeated and offensive violations of the principle of the union (i. e. non-interference with regard to religious opinions), and of the known determination of the leaders of the majority to introduce laws by which its independence, and even existence, would have been ultimately, though gradually, destroyed.

"The separation was unanimous in the Presbyterian body, with the exception of three Scottish ministers (of whom one is since dead); so that the Presbyterian body is entire, and (it is humbly suggested) entitled to the same rights and privileges as it enjoyed in conjunction with the Two other bodies.

"The attempt of the Two other bodies to pass themselves off as the *Three Denominations*, on account of their having two Scottish Presbyterians amongst them, would be ridiculous, if it were not fraudulent and injurious with regard to the Presbyterian body, and an imposition upon the public.

"On other occasions, the Independents especially have denied that these Scottish ministers can be fairly denominated *English Presbyterians*. When, lately, these Scottish ministers came down upon the *Hevoley spoil*, taken from the Unitarians by the Independents, Mr. Thomas Wilson, the relator in the suit for the Independents and their acknowledged patron, made *affidavit* that the aforesaid ministers were never regarded or termed *English Presbyterians*; and further, that the Unitarians are the only *body* of English Presbyterians existing. In conformity with this, a rich Protestant Dissenting charity, called the 'Widows' Fund,' founded by and for the Three Denominations, has been again and again declared, by votes of the governors and subscribers, not applicable to the widows of Scottish ministers located in England, on the express ground of such ministers not being, in any honest sense of the denomination, *English Presbyterians*.

"Before the union of the Three Denominations, each denomination had separately the privilege of addressing the Sovereign, and of receiving an answer; though in what precise form (i. e. whether upon the Throne, or in the Closet) does not appear. By retiring from the union, the Presbyterian body conceives itself to be in precisely the same position, relatively to the Government, as it was before the union was formed.

"On the accession of his late lamented Majesty, the Quakers were, for the first time, received upon the Throne; and the Quakers are about the same in numbers, and in the proportion of their body in London to those in the country, as the English Presbyterians.

"The Presbyterian Ministers in and about London, though comparatively few, are virtually the representatives of the English Presbyterians at large, comprising many numerous and wealthy congregations, whose members are in various important towns the active strength of the Liberal party, and the leading supporters of her Majesty's present Government: four-fifths of the Protestant Dissenting Members of Parliament are from this body.

"The Presbyterian body does not expect her Majesty's Ministers to adjudicate between it and the Two other denominations; but it relies upon the justice and impartiality of the Government to place it upon an equality with those denominations, as far as regards reception at Court."

Dr. Rees, as Secretary of the Presbyterian Body, had in the mean time applied to Lord John Russell, the Home Secretary, and stated the grounds on which they asked access to the Throne and the Closet in their separate capacity. He stated, and proved to the satisfaction of the Home Secretary, that the Presbyterians had presented Addresses and been received on the Throne before their union with the other denominations. The production of two or three Addresses, and the replies to them, presented in this manner in the reigns of Charles II. and James II., settled the question, equally to the satisfaction of the Government and the Presbyterian Body.

Right Hon. Lord Holland to Rev. Robert Aspland.

"July 14.

"My dear Sir,—I believe it is decided that your Address will be received on the Throne. I am very glad of this.—Believe me ever truly yours,

VASSALL HOLLAND."

On the 21st of July, the Presbyterian Ministers of London and its vicinity were received by Queen Victoria, surrounded by her splendid Court, her venerable uncle, the Duke of Sussex, standing to the right of the Throne. The Address was read by Mr. Aspland. One passage of it appeared particularly to move the Queen—that in which reference was made to the Duke of Kent, "whose virtues endeared him to the British people, and to no portion of them more than the Protestant Dissenters," and also to the Duchess of Kent, by whose enlightened counsels, and moral and religious instruction, the Queen's early years had been nurtured.

On the same day the Presbyterian Ministers presented, at Buckingham Palace, an Address to the Duchess of Kent. Mr. Aspland was again the speaker. The Address alluded to the virtues and the premature death of the Duke of Kent, and to the faithful discharge by the Duchess of the momentous trust which had devolved on her, in the education of her illustrious Daughter.

The reply of the Duchess was singularly beautiful, and bespoke the feelings of a happy Mother.*

On the following day, Mr. Aspland, Dr. Rees, Mr. Tagart and Mr. Barrett, as a deputation from the Presbyterian Ministers, waited on the Queen Dowager at Bushy Park, with an Address of condolence. Queen Adelaide was deeply affected, both in receiving and replying to the Address. The presentation of this Address was probably the more welcome, from the omission of a similar mark of respect and sympathy on the part of the other Two denominations.

In respect to the painful struggle which this chapter of the Memoir has described, it only remains to add, that the reader must not suppose that his energy and abundant labours at this period indicate Mr. Aspland's possession of health and strength. During a large portion of this time, sickness and languor were his portion; and in the intervals of his public appearances, his family often beheld him prostrate in strength, and struggling painfully but resolutely with the distressing symptoms of organic disease.

* The Addresses and Replies will be found in the *Christian Reformer* (N. S.), IV. 562—566. The former have been much admired for the judicious selection of topics and simple but dignified style. They were drawn up by Mr. Aspland.

CORRESPONDENCE.

THE AIM OF THE UNITARIAN CHURCH.

SIR,

SOME months ago you inserted in the "Christian Reformer" a letter in which I gave a brief sketch of the "Present Position of the Unitarian Church," and expressed my earnest hope that the time was fast approaching when the two sections of that church would be united and organized. Will you again kindly spare me some short space? as I would wish to state what I conceive the AIM of our church should be.

There is, perhaps, no subject which would call forth more diversities of opinion among us than this question. Many will say that the spread of our sect is the aim for which we should strive; many will assure us that the highest object of our desire should be the diffusion of education among the poor, of enlightened liberality among the better classes, of civilization in the world at large; and a third party will content themselves, and endeavour to content us, by some vague, doubtful phrase about securing the advancement of "Christ's kingdom."

Now with none of these "aims" are we quite satisfied; for, in the first place, if we merely seek the extension of our sect as an *end*, we are but acting as partisans, and agitated by the natural desire of seeing our own views dominant and our party successful: this, then, assuredly, should not be our aim. Nor should we, on the other hand, believe that the spread of education and enlightenment is, *in itself*, a sufficient object for our exertions as a church; this is the plan of the philosopher and the philanthropist—of a Bentham, a Howard, or a Lancaster: a noble task it is to grapple with the spirits of bigotry and ignorance, and to gain the end which I imagine we should strive at; it is not only a noble but a necessary task; it is one of the many *means* which we must employ. And, in like manner, do we believe the extension of "Christ's kingdom," if by this is meant the extension of Christian dogmas, to be but a step which will lead us nearer to the desired goal; and that goal is the true and glorious definition of Religion which Theodore Parker (would he had shewn the same sound philosophy in all things!) has proved to be embodied in the little maxim, "Love to God—love to man." To attain, then, this love, to diffuse it throughout the world, to teach the first and the second commandments, "Love God with all your heart; love man as yourself"—this is the grand object and aim which the Unitarian church should stretch every nerve to accomplish.

Little matters it *how* this twofold love is attained, so that it be attained.

"So the shore is won at last,
Who will count the billows past?"

The road may be longer or shorter, but it is in *every* man's power to reach his resting-place. Can we doubt that this religion has been gained by those who never knew the Christian name, who prayed to the Sun as he rose over the hill-top, or bent low before the mysterious Spirit of Nature? Can we doubt that Confucius, Zoroaster, Socrates and Plato, felt the mighty stirrings of this heart's religion? Or can we doubt that "our Father who is in heaven" heard and answered alike the prayers of them who in their native tongues adored

"Seeva, Buddh, Foh, Jehovah, God, or Lord"?

Yet in the dark days of Pagan ignorance—dark in spite of the light-gleam from the shores of Palestine—few, very few, were they who could gain this true religion, and very "scant among the tares" grew up "the white corn-crop;"* they had to wade through dangers thick-set as the pitfalls in the "Valley of the Shadow of Death," and it required a hardiness and a courage

* I cannot refrain from mentioning the little book whence this line came: the author of "Reverberations," be he who he may, is a man with one of those truly catholic and *religious* minds which the world is much in need of.

well-nigh more than Bunyan's "Pilgrim" to escape the snares of a gross and sensual Idolatry on the one hand, of a proud and self-reliant Atheism on the other. But a "good time" came,* when a "light to lighten the Gentiles" shone forth upon the world, when God sent his well-beloved Son to be our guide, confirming his divine appointments with "signs and wonders." And who can tell what power this new CREED has had to diffuse *religion* "pure and undefiled"? The New Testament alone has done more to spread the love to God and man than every writing "of all the schools," "of academies, old and new," of all the sects of philosophy which listened to the stern dictates of a Zeno, or hung upon the gentle words of an Epicurus. Well, then, in pursuance of our high end, it is our duty to spread this Christian faith, to support it against the inroads of the sceptic,† and through it to teach that way of life which kings and prophets had sought for long in vain.

But in order to make the truth as it is in Jesus truly efficacious, we must carefully separate it from the corruptions of Platonism and Paganism, which have eaten into it; it is *impossible* that the differing and opposing systems of Christianity in the world can be equally powerful and equally *religious*. It is *impossible* that the belief in a tri-une *υπαρως* can inspire such *love to God* as the conviction of having a holy, loving Father, whom (like the Jews of old) we can worship, "knowing what we worship." It is *impossible* that the belief in "never-ending, still-beginning torments" for the majority of our fellow-creatures, especially those whose doctrine is not ours—that the belief in "original sin," in a hell "paved with children's bones," who dying unbaptized are *by nature* unfit for heaven—it is, we say, utterly impossible that a belief such as this can inspire such *love for man* (or for God either) as the conviction that man was made "but a little lower than the angels," that Jesus himself was the "Son of Man," "the being made perfect through suffering;" that, finally, when "purified by fire" (as the apostle says our works shall be), we shall all, of every race and nation, be accepted by our heavenly Father. In short, it is *impossible* that true religion can be universally spread throughout the world without the influence of the Unitarian faith: then, indeed, proselytism is a Christian duty—it is, perhaps, one of our highest duties; and to effect it, the diffusion of education and of liberality is most important and essential.

Let, then, our church place before it as its *aim* the spread of religion—of love to God and to man; on no lower ground can all its members meet: let it employ for its *means* Christianity, Unitarianism (which, as we think, is a convertible term), and true knowledge—the result will indeed be blessed.

In this aim can the sectarian and the unsectarian unite—in this aim can the lover of the name "Unitarian," and he who thinks it a "curse" (!) agree; this is at least common to both, and the *means* they will use *must* be to both the same: a Parker and a Channing, a materialist and a spiritualist, the follower of Priestley and the man with "a dim no-meaningness in the great big heart of him,"‡ will thus have *one* object and will thus pull together; then, at length, will our church begin to have a position and a name, to exert that influence which long ago she should have exerted; her light will shine forth among men—a light of Faith and Hope and Charity.

A CANTAB.

* Vide "Philosophical Theories and Philosophical Experience," by a Parker, pp. 31, 32 (Pickering): "Christianity comes but to second the dictates of man's better self, and to give a sanction to his hopes—but with this advantage, that he whose mind has not been enough cultivated to reason out a foundation for these hopes, or to argue man's duties from his nature, finds plain precepts for his guidance, which embody all, and somewhat more, than Philosophy could have taught."

† And, I would add, against the sophistries of the *denier of miracles*, who, by rejecting the *power* of Christ to work them, throws at least a *suspicion* upon his *sincerity* when he himself appeals to them; and with a *doubt* of Jesus falls the moral power of Christianity, without which long and tortuous must be the road to *religion*, and few will there be to find it.

‡ "Bachelor of the Albany" on Carlyle.

CRITICAL NOTICES.

Collections concerning the Early History of the Founders of New Plymouth, the First Colonists of New England. By Joseph Hunter, F.S.A., an Assistant-Keeper of the Public Records. London—J. Russell Smith. 12mo. Pp. 70. 1849.

THIS is a most acceptable contribution to the history of the Pilgrim Fathers, exhibiting that combination of deep research, accurate local knowledge and happy conjecture, which characterizes Mr. Hunter's critical and historical writings. The history of the church of the Pilgrims has been chiefly written by their American descendants, whose curiosity respecting that portion of the life of the Pilgrims passed in England, far from being gratified by the scanty details furnished by Governor Bradford, sought in vain for fuller details in the writings of their English contemporaries. In this interesting antiquarian essay, Mr. Hunter has undertaken what to any other man would have been a forlorn hope, viz., to shew who and what the Pilgrim leaders were while they lived in England, and to trace the more conspicuous of them to their homes. We will briefly describe some of the principal of Mr. Hunter's discoveries, and select for quotation some few passages of especial interest.

In a recent article (C. R. for May, pp. 278—286) we detailed the principal events of the life of John Robinson. In attempting to fix the locality of the church in the north-east of England to which John Robinson ministered, we gave the preference to "the country immediately round Thorne." Mr. Hunter, following up a clue given in a passage of Bradford's History, where he describes the Pilgrims as ordinarily meeting at the house of elder Brewster, "*which was a manor of the bishops*," proves beyond reasonable doubt that the scene of these interesting meetings was the village of SCROOBY, in Nottinghamshire, which lies about a mile and a half south of Bawtry, a market town situated on the borders of Yorkshire and Nottinghamshire, but distant six or seven miles from the nearest point of the county of Lincoln. The principal mansion of that village was a house which had been for centuries a palace of the Archbishop of York, but which in the beginning of the 17th century was held under a lease (one of many) granted by Archbishop Sandys, and was, in fact, virtually alienated from the see of York.

This, then, was the residence of elder Brewster; and Mr. Hunter furnishes us, from Leland, with a brief description of the place. It was "a great manor place, standing within a mote, and longing to the Archbishop of York; builded in two courts, whereof the first is very ample, and all builded of timber, saving the front of the house; that is of brick, to the which, *ascenditur per gradus lapideos*, the inner court building was of timber building, and was not in compass past the fourth part of the utter court." The manor place of Scrooby once received Henry VIII., and here the discarded Wolsey passed some of the latter days of his life. Mr. Hunter speaks with confidence to the fact, "that there is no other episcopal manor but this which at all satisfies the condition of being near the borders of the three counties."

Scrooby will henceforth be a sacred spot, and be the resort of modern pilgrims,* both English and Transatlantic, whose hearts yearn with reverent zeal to preserve and honour the memories of the Puritans who once assembled in Scrooby Manor. In Cooke's Topographical Description of Yorkshire, it is stated—"The palace stood in a very damp and low situation, where the Ryton joins the river Idle. The large gateway and porter's lodge were taken down towards the end of the last century, and the only remaining part of this large palace has been many years since converted into a farm-house." But it would

* The traveller can reach it by the great North road. It lies about ten miles south of Doncaster, and about eight miles north of East Retford.

seem that even these few remains have now disappeared; for Mr. Hunter states,

"The Brewsters must have been under-tenants of the family of Sandys. The manor was after them inhabited by a son of Sir Samuel, who was named Martin, and probably by others of the family; but the house fell by degrees into decay. No portion of it is now standing, yet the site of it may be traced by a few irregularities in the surface of the ground."—P. 11.

Mr. Hunter has also added to the interest of the locality by discovering in a neighbouring village the birth-place of Bradford, the historian of the Pilgrims and the Governor of New Plymouth. His birth-place was Austerfield; and although this fact has been previously stated in print by Mr. Young, it is probable that he learnt the fact from Mr. Hunter's communication of it, in 1842, to the Hon. James Savage, of Boston.

"But not only is Brewster to be tracked to this little village adjacent to Bawtry, but his fellow-labourer and fellow-sufferer, Bradford, is also to be traced to the village of Austerfield, which is about as far to the north-east of Bawtry as Scrooby is to the south. That Bradford was born at this village has been a fact long concealed from public view, owing to an unfortunate but very excusable mistake of the author or printer of the *Magnalia*; who, in the valuable notice which he has left us of the life of Bradford, calls the place of his birth Ansterfield. Endless have been the searches for Ansterfield, but the whole villare of England presents no place of that name; and as we proceed, most ample proof will be given of the residence of a family named Bradford at Austerfield, and of the birth in it, at the proper time, of a William Bradford. A new interest is thus thrown over this little district."—Pp. 11, 12.

Mr. Hunter has shewn who were the ministers through whose agency the Puritan spirit arose in the country surrounding Bawtry, amongst a people who would have appeared to give little promise favourable to a strenuous ecclesiastical or political movement—"people collected for the most part in ancient villages, each with its own church and pastor, and in most of them a rural squire." One of these was John Smith, whose name is mentioned in the early history of the Baptists. Mr. Hunter conjectures that he was curate of Gainsborough. Another was Richard Clifton, whom Mr. Hunter tracks to Marnham, near Newark, in 1585, and to Babworth, in the following year. Another minister of Puritan spirit in the district was Thomas Toller, who for nearly half a century, after his removal from Nottinghamshire, was vicar of Sheffield. Another minister was Richard Bernard, who, though he never separated from the Church, was a zealous Puritan; he was vicar of Worksop during the first thirteen years of the 17th century.

Mr. Hunter fixes upon the year 1587, or 1588, as the date of Brewster's retirement to Scrooby; but the Separatist church was not formed there, he conceives, till 1606 or 1607. We must extract a portion of what our author states respecting the pastor, Robinson.

"John Robinson was one of the Puritan divines of the times, who, like Brewster and Clifton, took so strong a view of the constitution of the Church of England, its polity and its ceremonies, that he deemed it his duty to separate himself from its communion, and to make an open protest against it. When, therefore, Brewster's people wanted a minister to become either their pastor or their teacher (for it is not known which office was held by Robinson, and which by Clifton, while the church was still in England, though it may be deemed the more probable supposition that the office of teacher was that at first held by Robinson), Robinson was such a minister as they wanted. Recent writers state that Brewster and he were contemporaries at Cambridge, and that there began the acquaintance which laid the foundation of their connection with the same church.* There is no doubt that Robinson did study at Cambridge, and that

* Mr. Young states that he was born in 1576, entered Emmanuel College in 1592, took the degree of M.A. in 1600, and B.D. in 1607. So that he was much younger than Brewster, and not likely to have been contemporary with him at the University.

he was a regularly ordained minister of the Church of England. The place of his birth and earlier education, his family connections, and indeed every thing respecting him previously to his going to the University, are, however, unknown." P. 40.

Hitherto all that has been known of Robinson's early ministerial life was, that he was beneficed in Norfolk, somewhere near Yarmouth. Mr. Hunter finds a "— Robinson," vicar or perpetual curate at Mundham, about 14 miles distant from Yarmouth, and about the same distance from Norwich.

"And that this — Robinson is the John Robinson who was for so many years the affectionate and beloved minister of the church of Separatists, the founders of New England, seems to be placed almost beyond doubt, by the fact that Mundham was an impropriation of the hospital of St. Giles at Norwich, and its curate appointed by the corporation of Norwich, when compared with the following passage in Dr. Hall's 'Apology against Brownists,' which is cited by Mr. Young: 'Neither doubt we to say, that the mastership of the hospital at Norwich, or a lease from that city (sued for with repulse), might have procured that this separation from the communion, government and worship of the Church of England, should not have been made by John Robinson.' I do not stay to inquire whether the insinuation in the passage cited is borne out by evidence, or is supported by what we know of the general character of Robinson. It seems to me as if it were one of those ungenerous expressions into which controversialists in those days, and sometimes even in these, are apt to be betrayed; and I shall cite by and by two or three testimonies from men who knew him, which give a very different impression of him. Here the passage is cited to shew that the — Robinson of Blomefield's 'History' is the John Robinson of whom so much is said by all who write or speak of the first American emigration. I wish it could be added, that we found some account of what Robinson did for the people of Mundham; but the information which the History affords us is of the poorest description. He was there in the year 1600, and also in 1603, when he returned that there were 144 communicants in his parish; and this is all.

"It would seem, however, that he was for some time residing in the city of Norwich, by the following passage in Ainsworth's Answer to Crashaw, cited by Mr. Hanbury:—'Witness the late practice in Norwich, where certain citizens were excommunicated for resorting unto and praying with Mr. Robinson, a man worthily revered of all the city for the grace of God in him, as yourself also, I suppose, will acknowledge.' He had probably, at the time to which this refers, given up Mundham, and might be intent on gathering a Separatist church from among the citizens of Norwich.

"That he left the county of Norfolk in some state of disgust, depends not entirely, we see, on the statement of Dr. Joseph Hall. We infer it from the above passage in Ainsworth's tract, and it is affirmed at a somewhat later period by Ephraim Pagitt, who speaks of 'one Master Robinson, who leaving Norwich malcontent, became a rigid Brownist.'" * * "Though dates are wanting, since we find him in 1603 at Mundham, and after this for some time at Norwich, we may assign, with much probability, the commencement of his connection with Brewster's people to the year 1606 or 1607. Perhaps, even, it was the prospect of securing the services of so zealous, able and beloved a minister, that determined Brewster to collect his people in regular church order, according to the proper model of an Independent or Separatist church, with its proper officers, pastor, teachers, elder and deacons."—Pp. 40—43.

These extracts will satisfy our readers that these "Collections" will sustain Mr. Hunter's high reputation for deep research and curious knowledge. We observe with satisfaction an announcement on the cover that this publication is only one of a series, and that we may expect to receive others of Mr. Hunter's "Critical and Historical Tracts."

The Voice of God in the Pestilence: a Thanksgiving Sermon on the General Abatement of the Cholera, preached in the Westgate Chapel, Wakefield, on Sunday, October 14, 1849. By Edward Higginson; and Printed by some of the Hearers. London—E. T. Whitfield.

WE thank those judicious hearers at the Westgate chapel who have enabled

us, and as many of the public as choose to spend a penny upon it, to share the instruction and pleasure they derived from this timely, sensible and well-argued discourse on Providential judgments. Mr. Higginson notices with approbation the Unitarian character of the Prayers put out in reference to the Cholera by the Archbishop of Canterbury. His sermon was preached and published before the recent general Thanksgiving-day, or he would have doubtless noticed with disapprobation some things in the Form of Prayer put out on that occasion. The pestilence is in that Form treated as a "sore judgment" of God's "displeasure;" and that displeasure is attributed, amongst other things, to neglect of God's ordinances. There is gross superstition insinuated in the use on this occasion, in lieu of "The Epistle," of the passage in Numbers xvi. 42—48, in which Moses is represented as making an atonement for the people and staying the plague.

That the clergy have been useful in some districts in promoting sanitary measures, we are willing to believe; but that the cholera has abated one day the sooner for their fastings and public prayers, we must be permitted to doubt.

The Life of our Saviour, Jesus Christ; extracted from the New Testament; for the Use of Children. Second Edition. 18mo. Pp. 71.

IN this small and well-printed but cheap volume, we have a connected Life of Christ, in the language of the Gospels, divided into twenty-three short reading lessons. The narrative is not broken up into verses; and this circumstance is to our minds another recommendation of it as a reading-book for the young.

Catalogue of Books suitable for Sunday-schools.

WE owe this reprint to the Sunday-school Association. For the work itself, as our readers probably know, we are indebted to the late Rev. Samuel Wood. It was originally presented by him to the friends of the Sunday-school Association, at their annual meeting, and has now a mournful value as the last effort of his benevolent mind on behalf of the cause of Education, which was ever dear to him. The Catalogue is far from being as complete as its author wished, and it is to be hoped that the Association will endeavour to render it still more useful and effective. It is, however, much the best that has yet been offered to the Unitarian public. Under the head of "Books for Teachers," are enumerated some "on the Principle and Methods of Teaching," which will be found of eminent utility, as embodying the experience of intelligent and earnest minds engaged in this important field of labour. In the present edition, the "Works illustrative of Scripture" are considerably increased. We think class E., "Moral and Instructive Stories," might be improved by the addition of more tales in which Religion is the principle of action; and we know it was the intention of the author to have added to this part of his Catalogue, had life been spared, especially from the fertile store of juvenile works afforded by our American brethren, from whence he obtained those useful little volumes edited by him, "The Well-spent Hour," and "The Sequel." Under the head of "Prayers," it would have been well if he could have obtained from the same source, "The Child's Prayer-Book" and "The Youth's Prayer-Book," published for the young persons of the church of Brattle Square, Boston, and admirably suited for the purpose. The Catalogue may be had on application to the Secretary, the Rev. W. Vidler, 23, Shepperton Cottages, New North Road, London. Might it not be a convenience to persons in the country if it could be obtained also through the medium of one of our London booksellers?

INTELLIGENCE.

DOMESTIC.

Soirée in celebration of the Opening of the Unitarian Church, Hope Street, Liverpool.

On the evening of Thursday, October 18, the opening of the new church belonging to the congregation lately worshipping in Paradise-Street chapel, was celebrated by a very brilliant Soirée. The splendid concert-room, called the Philharmonic Hall, capable of holding between two and three thousand persons, was (at considerable cost) engaged for the occasion. The assemblage of friends of both sexes was numerous and brilliant. The body of the Hall was set out with tables, which were liberally supplied with tea, coffee, fruit, and other refreshments. In the course of the evening the powerful organ—specially constructed for the Hall—was played on by Mr. Russell Martineau. For music the Hall seems better fitted than for speaking. Few, if any, of the speakers were heard by all the company; and some were very indistinctly heard even by the reporters, who were placed in the extensive orchestra. This circumstance may, perhaps, account for the very inadequate reports which have hitherto appeared of this interesting meeting. We have taken some pains to provide a full report, but have not succeeded in the case of every speaker. The chair was taken by Thomas Bolton, Esq. There were present, in addition to most of the ministers named in our former report, Messrs. Thos. Thornely, M. P., James Heywood, M. P., H. C. Robinson, J. B. Yates, W. Rathbone, and all the principal members of the Liverpool congregations.

Tea being over,

The CHAIRMAN rose amidst loud cheering, and said that by the kindness of the committee he had been placed in the situation he then filled. He felt his inability to discharge the duties of the office as efficiently as they ought to be performed, but he would endeavour to discharge the duties which had fallen upon him as well as he could. The immediate object of their assembling there that evening was to celebrate the opening of their new church in Hope Street, which had been registered as a place of meeting for Protestant Dissenters, for the public worship of

Almighty God and instruction in the Christian Religion. As a denomination, they claimed and exercised, in its fullest extent, the right of private judgment in the interpretation of Scripture. That evening they were favoured with the company of many friends from a distance, and several of them would have the honour of addressing them; and he was sure it was not necessary for him to bespeak for them a respectful attention to the sentiments they would propose, and to the observations they might make upon them. The first sentiment he had to propose to them was one which he was sure would be responded to with feelings of gratification by all present. It was their happiness—a grateful and happy circumstance—now to be enjoying those liberties for which their ancestors for a long period of time had fought, and to live under a Queen who enjoyed the confidence of all her subjects—a confidence which no monarch in past times ever enjoyed before her. During her reign she had, in times of difficulty and of danger, ever been found to unite discretion with the exercise of power, which might well challenge competition and excite the admiration of the world. She had performed, in a most exemplary manner, her duties as a Queen and as a Mother. He need not further enlarge on her good qualities, and would, therefore, at once propose to them “The health of her Majesty Queen Victoria, and long might she reign.”

The toast was received with loud cheering. “God save the Queen” was then sung by the company, all standing, accompanied by the organ.

The CHAIRMAN, on again rising, said, that it was not unfrequently a charge against Dissenters that they were disaffected against the government of the country. But he (the Chairman) there openly avowed that no class of her Majesty's subjects were more sincerely attached to the Crown and the Constitution of this country than were the descendants of the old Presbyterians. He had, therefore, to propose, as an acknowledgment of their loyalty, “The Duchess of Kent, the Prince Albert, Albert, Prince of Wales, and the rest of the Royal Family.”

The CHAIRMAN then, in eulogistic terms, proposed “The Rev. Thomas

Madge, with our best thanks for his interesting and powerful sermon of to-day. Let perfect harmony and mutual trust pervade and animate the various congregations in our body." The sentiment was received with loud applause.

The Rev. Mr. MADON said—I rise chiefly for the purpose of thanking you for the kind and cordial manner in which you have been pleased to notice me and my humble services upon the present most interesting occasion. If, in the discourse delivered by me this morning, it has been my good fortune to have said anything which rightly interpreted your own views, and was in unison with your own feelings, it is to me a source of sincere gratification. In accepting the invitation with which you honoured me to preach the first sermon in your new church, I confess I did it with many doubts and misgivings as to the fitness of your choice. And if, therefore, I have not altogether disappointed your expectations, I shall, indeed, be glad that to those doubts and misgivings I did not give way, but that I came hither to take the part which I have done, and to welcome my friend and brother to the new scene of his public labours. I am sure that both to you and to him this must be a day of complacency and satisfaction. You, the members of the Hope-Street congregation, cannot but feel happy in having had the will and the power to erect so fair and elegant a structure for your future house of prayer; and your minister cannot but feel equally happy in the thought that he has come back to renew his ministry among a people who are fully sensible of the value of his services, and who have given this proof, not only of the zeal and interest which they feel in the cause of rational religion, but of their attachment to him by whom its outward ministrations on their behalf are conducted. Allow me to say also that I think you have done well in departing from the style of architecture so much in vogue with our Presbyterian forefathers, and in aiming at something more graceful and becoming than the red-brick parallelograms to which they so generally adhered. They saw that religion was too often buried under a load of ceremony and outward show; and, in their indignation at this, they were led into the other extreme, and stripped it bare of almost every thing that appeared ornamental and beautiful. While I say,

however, that, in this respect, you have done well in departing from the fashion of our Nonconformist ancestors, I must, at the same time, add that we shall do any thing but well if we depart from that spirit of honesty and independence, of superiority to the world and the world's laws, of which they have left us such memorable examples. True—they may have entertained opinions which to us appear exceedingly erroneous, and they may have felt scruples about many things which to us appear insignificant and trifling. These, however, are small matters compared with that pure spirit of integrity—that indomitable love of Truth and confidence in the God of Truth, which sustained and cheered them in the midst of the many painful and costly sacrifices which, for conscience' sake, they so readily and courageously made. It was this—the devotion of their minds and hearts to what they thought right and good, that constituted the solid and enduring fabric of their fame. And if we value the freedom which we now possess—if the rights of conscience are now more generally admitted—if we can sit under our own vine and under our own fig-tree, without let or hindrance, thinking freely, and freely professing what we think,—it becomes us to bear in mind that for these great blessings we are largely indebted to the integrity and firmness of that illustrious race of men to whom I am now referring. Justly proud may we be of possessing so virtuous and noble an ancestry; nor can I breathe a better prayer for us all than that the spirit which prompted and guided them may still live in and animate the breasts of their descendants. Having made these few observations, which I trust will not be deemed altogether inappropriate at this time, I beg again to express my admiration of the beautiful building in which we have this day worshiped, as well as of the generous and earnest spirit to which it owes its existence. May you, my friends, long live to assemble, as humble and devout worshipers, within its walls, and derive from its various services all the support and comfort which they are designed and calculated to impart. And may my friend, your valued minister, be blessed with health and strength to continue his devoted labours among you,—to instruct you by his wisdom, and to charm you with his eloquence. I say this in all sincerity, notwithstanding the differences of opi-

nion which may exist between us—differences which I would fain believe affect only the outworks of our faith, and not the sacred truths enshrined within. I should, indeed, be ashamed of myself if I suffered those differences, were they even greater than they are, to render me less sensible of his great powers and endowments,—of the riches and graces of his mind, or of the fidelity which he carries with him into all his studies and pursuits. You may well suppose that it is with feelings of no common interest that I have witnessed and shared in the proceedings of this day, when I tell you that my acquaintance with him and my regard for him is now of very long standing—going back to the very first years of my own ministerial life, and that with the family, of which he is so honoured a member, are associated many of the dearest and tenderest memories that are lodged in my bosom. I shall detain you no longer from the feast, the intellectual feast that awaits you, and shall therefore sit down with again thanking you for your kind attention to me on this occasion. Mr. Madge concluded by proposing “The Congregation of Hope-street Church; may their highest hopes and best interests be effectually served by the erection of the House of Prayer which has this day been dedicated to the public worship of God.”

The CHAIRMAN acknowledged the sentiment, and, in doing so, referred to the body to which he belonged as exercising the right of private judgment in the interpretation of the Holy Scriptures, not being fettered, as were many religious denominations, by requirements connected with the church and the ministerial duties. All inquiries were deemed necessary which had for their object the elucidation of the truth. They proceeded fearlessly and freely, notwithstanding what the consequences might be. If such a principle were carried out, he believed it would contribute to the advantage of Christian churches generally.

The CHAIRMAN again rose, and proposed the next sentiment—“The Rev. James Martineau, our highly respected and esteemed Friend and Minister; may the truth and warmth of our welcome on his return home be the measure of the benefit conferred by his absence upon him and his; and may our appreciation of the deep fervour of his religious services, and our admiration of the ability, fearlessness, elo-

quence and usefulness of his most able discourses, be to him an abiding assurance that his labours amongst us are not in vain.” To those who, like himself, for a number of years had had the benefit of his instruction, comments would be altogether superfluous. He was sure they would all join most fervently in responding to the toast which he had proposed. It was their hope and prayer that they might long have the benefit of his instruction and advice, and he felt that he was but expressing the feelings of all present, that from the way in which he had watched over them, he was well entitled to the respect and esteem of all right-minded men. From the knowledge they had of Mr. Martineau's character, they must all feel the high honour they enjoyed at having such a minister to be amongst them.

The Rev. Mr. MARTINEAU rose to return thanks, and was again warmly greeted. He spoke nearly as follows:—Mr. Chairman, my Christian friends, you certainly have given me one of the most overpowering and least favourable preparations for a speech with which an assembly could possibly greet any one who presents himself before them. Many of you I have had the delight of meeting in private since my return to this country; but this day—a day which, if it were not inconsistent with Christian humility, I would call a proud day amongst us—is the first one in which I have had the happiness of seeing you in your own capacity of a Christian and worshiping society; and this evening is the first opportunity since I have been in Liverpool of meeting you upon an occasion like this, where the solemnities of worship, indeed, are not observed, but where they are displaced by the lighter, but not less delightful, intercourse of social life (applause). I cannot, and I would not, enumerate the thousand things which have crowded upon my mind and heart, this day, to make it one which must be inscribed, indeed, with a bright joy in the annals of my life. One of the most marked features in it has been the opportunity of again meeting my old friends, and my earnest coadjutor in matters of religion whose persuasive tongue has this day charmed and delighted you. I cannot describe to any one who is not keenly alive to the recollections of early life, the kind of emotions which the tones of that dear voice awaken in me (applause); and I cannot, therefore, expect that others should share all the delight and interest with which I have listened

to his sermon to-day. I have, indeed, only one complaint to make against him, and that is the complaint which is unfortunately made with so much justice against speakers on these occasions;—each promises for his successor some delightful intellectual treat which is to charm the hearers and excuse himself (laughter and applause). Sir, this is, indeed, a sort of vicarious speaking of which I can by no means approve; or at least, if I am obliged to approve of it, I must be allowed to hand down the vicarious speaking to those who shall come after me (laughter). I shall have other opportunities soon—frequent and constant opportunities—of opening to you my mind and heart on the subjects which naturally press upon it; and a few minutes of lighter converse may not be altogether misplaced on an evening like the present. My friend, Mr. Rathbone, met me just now with an equivocal expression of his congratulation. He said he hoped I had returned quite a different man (laughter), which, I assure you, was the most distinct intimation of discontent with the old man which he could well make in delicate words (laughter). In some respect, sir, though I am not experienced in shewing others that this remark is true—in some respects I have not returned a new man (applause). There is nothing like absence from country and friends, and the dear scenes of one's duty—there is nothing which tends to make one so conservative of old interests, and glad to come back to old scenes and enter new paths with renewed spirit. In many respects, too, I find that I have come back not only to old scenes, but that I have come back, in some respects, an antiquated and obsolete man (laughter). I have been out of this country so long, (and this country is, with one exception, I suppose, the most go-a-head country in the world), that I feel behind in the race of thought and action which has been going on in this bustling England. I find my friends conversing about books, whose very backs I have never seen—I find them discussing questions, the very origin of which is unknown to me—I find, in fact, that I return very much in the condition of the hero in the old Dutch story, Rip Van Winkle (laughter), whose neighbours did not know him when he returned home. I cannot say that I complain of that; at all events I know my neighbours; but the world of thought is changed. In fact, sir, I confess this, though I believe I have not a forgetful memory or a forgetful heart, as you sent me abroad for

change of scene, and that I might return from it with renovated vigour, I felt it my duty to cease to be an Englishman for the time; to turn my back upon the old scenes; especially as I had left the charge most sacred to me, the charge of your spiritual interests, in the hands of one with whom I knew they would be safe (applause)—that I might lay them safely down, and find them, instead of injured, promoted, with suggestions for my own future guidance, and that I might resume my race with a cheerfulness which, under less favourable circumstances, would be impossible (applause). You will not expect, my friends, to hear from me now any details, any considerable details, of the scenes through which I have passed, or of the impressions which I have derived from those scenes—these are matters of too large compass, and too naturally drop out in the more intimate intercourse of life, to be fit for an occasion of this nature (applause). But I may say one thing.—I went to Germany with a full expectation that I should bring home with me some valuable and elevated lessons in relation to the state and prospect of Christianity. How was it possible that I could enter the country of Luther and the early Reformers, which first distinguished itself in the struggle with ecclesiastical corruption in modern Europe—a country so rich in literature,—without an expectation of this kind; and it is not unnatural that you should ask me on my return, whether I found the country in which our reformed Christianity was born, is the country which has now the fullest hope of vigorous religious maturity. I must confess that my expectations in this respect have been bitterly disappointed. I speak not now of the theological and critical literature of Germany, but I speak of that practical religion of the people which influences the heart, determines the national character, and which hitherto, through periods of German history, has determined the fortunes of the nation. I do not hesitate to say that I believe that the influence of Christianity upon the political future and the social condition of Germany, is now extinct; that the great changes which are going on there are going on independent of it, growing out of new sources, and arising from classes where the old church influences have almost ceased (hear, hear). I believe, too, that this is the case in our own country, and even the Protestant religion of the middle classes is becoming more a middle-class affair than it was, and mighty political

and religious changes will take place in the course of coming years, which the old influences will do little to control or direct. But this is far more the case in Germany than here, and I think one cause of it is this:—whilst religion has never separated itself from the highest intellectual culture which we possess, in Germany that severance has taken place. While in England our universities, where that culture is sought, and to a great extent found, remain essentially ecclesiastical corporations, producing thereby a multitude of social evils, at all events it has this good effect,—it keeps the highest understanding and the deepest learning of the country in close connection with religious influence. In Germany this is far otherwise; and I think I do not speak with any extravagance in saying that there the almost entire mass of its most cultivated classes, of the intellectual men who constitute the strength of our universities, and give them their endowment, is practically alienated from the Christianity of Germany. I come home then, sir, I confess, with a most confirmed preference for our English social life—(applause)—for our English modes of thought and habits of action, and especially I come home with a decided preference for that popular and practical religion which exists in this country, rather than that purely intellectual and critical theology which exists in Germany (applause). Of course I do not mean to speak with the slightest degree of disparagement of the inquiries which have brought the condition of theological literature to such a degree of perfection in Germany. These aids are always necessary; but I think it a matter of the utmost importance that these should not remain as a separate study, as a division of labour, but should remain in practical connection with the influences of the Christian religion. However, I acknowledge that there is something in one's associations of religion that prevents one doing justice to the religion of a foreign country. We speak to one another, perhaps, in the tongue of other nations, but there is something in our own mother tongue which is consecrated especially to God; and I believe few persons can have been abroad without seeing that it is scarcely possible to pray and worship in any language but the language of our infancy and childhood (applause). To God, indeed, to whom these prayers are directed, the varied tongue of different nations ascends, and as it ascends becomes as it were the vernacular speech of the great

human heart; but it is not so with us; we have holier associations with the language than mere forms of speech. It is that in which our Bible is written, in which our infancy has been instructed in the church, which it is impossible to replace in the course of a few months by any instruction which can be gained in a foreign country. This, then, in some degree accounts for the feeling one has of the coldness of a foreign religion, of the impossibility of awakening those fires of the soul which kindle at the slightest spark of suggestion in our own land; and I think it is necessary to make this allowance in any judgment which we may form. And though I have had much instruction, and am thankful for the great prospects which the opportunities of the past year have opened to me, I would say to any of my younger brethren who may in future years desire a similar opportunity of leisure, that, after all, sometimes rest is dearly purchased, and if it be prolonged, the home sickness arises within one; then there is a great drawback to the advantages and benefits which we receive. But at the same time this prepares one for a joyous and glad return to the scene of our accustomed labours. These few words respecting the past. As for the future, my friends, I do not like rash promises. I think that whatever resolves are formed respecting the future upon the growth and rise of future opportunities are better hidden deep in the heart, and breathed only to Him who can give them the strength and fervour of devotion. I say, then, little respecting our future. I believe that some of my friends who are here have wondered why I have been for some weeks in Liverpool, and have not shewn myself again in the old place of my accustomed labours, and I wish to say a word of explanation upon this point, because there is nothing which I can so ill bear and brook as a charge of indifference like that. The truth is, to say nothing of the public impropriety of presenting one's self, after a public and formal farewell of the scene of one's labours, I must say this, that when with a great effort of nature one has made up his mind to bear the wrench and struggle of separation,—when we have said the word farewell, and gone through the strife of heart which those words must occasion,—it is a painful thing to appear again, to go through the same scene again. It is just as if a man were going out to a foreign country, an exile for life, and having gone the round of his house, kissed

his children, and shed all his tears, were to come back for a forgotten umbrella (loud laughter). This is the reason why I shrunk, in thought, from a re-appearance there. If I had cared for the place less, I should have felt less at presenting myself. I trust that will be deemed an apology for my non-appearance at a scene where I laboured so long and happily (applause). Sir, without adverting further to the future prospect of our Christian church, I will gently intimate one hope which I cannot conceal from you, and that is, that we may be able to find some machinery of administration with which we may more truly and faithfully realize the idea of a Christian church. I mean the high tie of an associated fraternity (hear, hear) of men holding a common faith, taking a common view of the great work of life, and the great hopes of the future, and intent upon realizing them through the means of the Christian church (hear, hear). I trust that we shall be able to realize this idea better than we have heretofore been able to do (hear, hear). When I read our public journals, and open my mind to the sentiments current in English society, nothing surprises me more than this—we have run much after what I would call the gospel of the economists, which cries out "let a man help himself;" "help yourself" is the modern gospel of England—"help one another" is the ancient gospel of the Christian church; and unless we can find some means of doing ample justice to the sentiments concealed in both of those expressions—unless we can do this, I see most plainly either that the ancient characteristics of the Christian church expressed by the motto—"See how these Christians love one another," must disappear; and unless we do, it will be useless to retain the name of Christianity when that essentially binding and operative spirit has entirely failed. Without dilating on the end, I can only say that I came home to resume my duties with an earnest desire to see it accomplished, and I shall put my trust and faith in you to carry these views out; and see—without the attempt to establish any ecclesiastical institution which may endanger individual freedom, or trench upon the least independence in the religious mind—if still we may find some method by which those individual convictions may be brought to one common focus, so as to be brought to act, and kindle action in the world around. I do not think that a Christian church sustains its duties unless it sustains a Christian life, and spreads it by a sort of mis-

sionary action in the circle around. And now, sir, after your warning against long speeches, I feel that I have transgressed too far (no, no). I will therefore simply be content to reserve whatever else may occur for occasions of more deliberate suggestion. I can truly say that during my absence on the continent, I have seen nothing, amidst many things to delight, cheer and instruct, nothing that has been equal to the experience of this day. I have seen many great and glorious ministers, in which processions of priests and clouds of incense added magnificence to the scene; but I have seen nothing which equals to my heart the simple beauty of that place of prayer which we have this day had consecrated to the service of God,—I mean, of course, not as a work of art,—but nothing that is so delightful to the eyes of those who look forward to the experiences which are to be written upon its walls, and of the hopes which it is to be the means of realizing. I have seen ten thousand beauties and glories of God upon the face of creation, but nothing that so moves and delights me as the dull old scenes and neighbourhood of this town and port. I have seen a number of collections of the remains of great works of art, but I have seen nothing like that gallery of faces whose image now stands before me. It has risen day after day, week after week, after periods of long absence, but is now presented before me in the form of living minds and living hearts, among whom it is my blessedness to labour (loud and continued applause).

The CHAIRMAN called upon Thomas Thornely, Esq., M. P., to give the next sentiment. In doing so he expressed his warm admiration of that gentleman's public and private character, and alluded to the eminent public services he had rendered in the matter of the Orders in Council, the Repeal of the Test and Corporation Acts, Catholic Emancipation, Reform in Parliament, Reform of the Municipal Corporations, and more recently and especially the Dissenters' Chapels Bill.

THOMAS THORNELY, Esq., M. P., after acknowledging the compliments paid him by the Chairman, for whom he, in common with all who knew him, entertained respect and warm affection, said that to the kindness and confidence of his townsmen he owed his recommendation to the people of Wolverhampton, an obligation for which he felt the utmost gratitude. He proceeded to say, that in that large assemblage which met that morning in the great Hope-Street church, there was present no individual who

more delighted in the service than himself, or that looked forward with more pleasure to the long-continued services of their respected pastor. When that distinguished minister's day should be no more, he trusted a long line of worthy successors would be found. The day was not simply an occasion of interest to the members of the Hope-Street congregation; he was quite sure the attractions of the public services of Mr. Martineau would make that place the resort of all the lovers of Christian truth and the admirers of intellectual powers in the town of Liverpool. He was one of the few who could remember the erection of the Paradise-Street chapel. In 1791 that chapel was opened. He was then a schoolboy; but he well remembered hastening from the morning school to attend the opening service; and last Sunday evening he had made an effort to attend the closing service in that chapel, and had the pleasure of listening to an excellent sermon preached on the occasion by the Rev. J. H. Hutton. They could not but be proud that the time had arrived when Dissenters from the Established Church came forward boldly and with spirit, to erect places of worship suitable to the age in which they lived; not in holes and corners, but where they could stand before the world, and invite the community at large to come and behold how their devotions were conducted, and to hear what were the instructions there given. No one was more gratified than himself by the admirable manner in which the congregation had raised a noble temple for the worship of God. The sentiment which he was about to propose for their acceptance, contained an allusion to the time that was past, to the unflinching integrity of that band of Puritans who founded the Nonconformist societies in England, and who founded the free states of New England. He had enjoyed opportunities of witnessing, again and again, the state of things in New England. He had heard in Boston the eloquent Channing. It was owing to the independent and noble character of those who, more than two centuries ago, crossed the Atlantic in search of that religious liberty which here was denied them, that at this day there was perfect religious freedom in New England, and that the days of persecution were mere matter of history. In England, too, there was much to cheer them; and much as the Unitarians were spoken against, he believed there was a considerable under-current

of respect for them in English society. He concluded with expressing his earnest wish that the utmost prosperity might prevail in the church of Hope Street, and proposing the following sentiment—"Honour to the Nonconformists of the seventeenth century; to whose devout integrity, and resolute zeal, we owe the formation of Dissenting societies, and the progress of the Reformation at home; the foundation of the free states of New England; and a large proportion of the constitutional liberties of our country."

JAMES HEYWOOD, Esq., M. P., said, that as a descendant from one of the ejected ministers, Oliver Heywood, he had much pleasure in acknowledging the sentiment proposed by his honourable friend, Mr. Thornely. He, equally with him, was delighted to see Unitarian churches being erected in several parts of the country. He regarded their erection as an assertion, on the part of those who worshiped in them, of their equality in religious privileges with the established sect. A hundred and fifty years ago their forefathers had, with great effort and zeal, constructed their brick parallelograms. In that day Dissenters were compelled to avoid, rather than court observation; they had no towering spires, and their assemblies were not gathered together by the church-going bell. In themselves these things were of very little importance. But when the right to them was denied by others, it became a duty and a matter of principle to have them. The proceedings of the day were very interesting to him; amongst other reasons, because he was a native of Liverpool, and belonged to a branch of those honest Nonconformists who in that town had done much to promote its welfare. There was, he believed, no place in the world in which there was more of the spirit of commercial enterprise, and there was also a strong feeling in behalf of religious liberty. They might, in an historical review, very properly go still further back than the age of the Puritans and the Nonconformists, and trace the early struggles of religious liberty in this country before the 17th century, in the lives and sufferings of the Lollards. The dominant party of that age resisted the progress of Lollardism. In their hatred of it, they refused to allow private schools to exist, which they feared would prove nurseries of the new and obnoxious faith. But their opposition was not successful. It should, indeed, be remembered, in palliation of

the persecutions that prevailed in that early day, that by no man or party was the theory of perfect religious liberty received or understood. The compromise of the matter which the Church of England at length accepted gave little satisfaction to the Puritans, and their resistance and nonconformity, both here and in America, were entitled to our admiration. Last year, he (Mr. Heywood) visited some of the New-England States. At New Haven, he observed that all the denominations had erected their houses of prayer in the same part of the city—a spacious path. Here were to be seen Episcopalian, Presbyterian, Unitarian and Methodist places of worship. The citizens said they should not be pleased to see a place of worship in any other part of the town. This was as near a realization of the idea of a national temple as could perhaps be effected in the 19th century. Mr. Heywood proceeded to say, that he sympathized with the feelings of Mr. Martineau. He too felt, on his return home, that there was no country like England. Nowhere, he believed, was there a greater amount of good feeling and religious toleration. Nowhere was there more practical religious liberty than in Lancashire. He had heard with interest that their excellent minister was not only a descendant from the Huguenot emigrants who found in England an asylum, but also from the early Nonconformists of this country. With admirable integrity and resolution did those men carry out into practice what they believed to be right in the sight of God. When called upon to subscribe their assent and consent to every thing contained in the Book of Common Prayer, conscientious and religious men, disapproving of many things contained therein, had no alternative but to bow their heads in sorrow, and retire from the church and the flock they loved, and wait for better times. We live in happier days. Great but quiet changes were now going on. In the bosom of the Church of England itself, a party is rising up bent on asserting the rights of free inquiry, and of effecting large reforms in the Church. It was his own deliberate belief that the Church of England would be reformed. The reform might not be in his lifetime, but come it would. The party to whom he referred consisted chiefly of laymen of great intelligence and public spirit, but he was glad to state that several clergymen of varied learning and considerable eminence belonged to

it. There was a subject which was now calling forth a very large amount of public feeling: he meant, the condition of the Universities of Oxford and Cambridge, and the necessity of effecting an extensive reform in them. He knew that men of all denominations were heartily united on this subject. In connection with this topic, he might mention that he had placed on the Notice-book of the House of Commons, a notice of his intention to move an Address to the Queen, praying her Majesty to issue a Royal Commission for inquiry into the Universities of Oxford, Cambridge and Dublin. He should be glad to see the same harmony prevailing amongst the several religious parties of England on the subject of the education of the lower classes. He thought there were signs of improvement, and he gave the Government credit for perfect sincerity in this matter. They were solicitous to promote education, and they were anxious to secure the full religious liberty of all.—Mr. Heywood concluded by expressing his hope that the congregation would be distinguished, not only by their very beautiful church, but by the large amount of good they were both able and willing to effect. He then proposed—"The extension of a generous and an enlightened Education; the speedy reform of every institution in which its principles are perverted, or its benefits unjustly restricted; and success to those in which its true value is practically apprehended and vindicated."

The Rev. JOHN KENRICK.—The subject indicated by the sentiment just read is so very comprehensive, that to attempt to enter upon it at large would occupy more time than falls to my share. I conclude, from the sentiment's being proposed by Mr. Heywood, that it has a particular reference to the improvement of collegiate and academical education. Whether, as Dissenters, we shall gain any thing by the opening of the Colleges of Oxford and Cambridge, may, I think, bear a doubt; but there is no question that the national honour and justice loudly demand such a change. It would be a very difficult thing to say what constitutes in all its extent a generous education, but there is no difficulty in saying that the system of our Universities is an *ungenerous* system. Is it not ungenerous to take a young man, before his mind and opinions are formed, and tell him, as is done at Oxford, that at that fountain of knowledge he shall obtain nothing except he put

his name to thirty-nine propositions, which even their imposers avow that they cannot explain? Is it not an ungenerous system which at Cambridge permits him, indeed, to go through all the preliminary toils, to arrive within sight of the goal, to see the honours of an academical career within his grasp, and then, unless he comply with the same condition, tell him that he shall not carry away the distinction he is entitled to receive? Against such exclusion I hope Mr. Heywood will not cease to contend, and that he will find many and able coadjutors in the struggle. The conclusion of the sentiment expresses a wish for the success of those institutions in which the true value of a generous and enlightened education is practically apprehended and vindicated. Although no particular institution is mentioned in this connection, yet I cannot but suppose, from the sentiment being allotted to me, that there is some reference to an institution with which I have been connected for forty years; and in which, whatever may be its merits or defects, certainly the great principles of religious liberty and free inquiry have always been most sacredly regarded. If I, indeed, boast improperly on behalf of the institution, there are present those who can confute what I have said. I have the pleasure of seeing here pupils of the first year in which I was connected with it, and others also of the present year; and if any one of them assert that he has been in any way checked or discouraged in his pursuit of truth, I can only say, that I have not been cognizant of or concerned in it. The office which I now fill is one which at all times involves much responsibility and anxiety; but there are times in which that anxiety is unusually great, and the present is one of them. There are times when men are content to stand quietly upon the old ways; and others, when they scorn the old ways because they are the old ways, and strike right and left into a variety of paths. It becomes a defect rather than a merit, in a truth, that our fathers believed it before us. And if, under these circumstances, we who are engaged in education at Manchester New College, had undertaken to teach our pupils our own or any man's creed, we should undoubtedly be exceedingly anxious. But in such circumstances there is nothing to be done, but to think less of creeds and more of principles; and those which have always guided us are, that free inquiry can never be

opposed to the cause of truth, and that truth can never be at variance with Christianity, the purest form of religion and the noblest code of morals. Having responded to the sentiment which is expressed on this paper, may I be allowed, before I sit down, to offer my word of congratulation to my Liverpool friends, and particularly to the members of Hope-Street chapel, on the event of this day. Perhaps, as having resided so long in a city which boasts the possession of the very noblest specimen of Gothic architecture, I may be allowed to express the delight with which I have seen your new structure, and at the good taste which has presided over its execution. It was fitting that religion should have such a temple,—especially when we see a temple like *this*, raised for themselves by the lovers of pleasure and luxury and taste; when we see the splendid shrines which Mercury and Pluto and Mammon have erected—far more splendid than any in which they have worshiped in antiquity—surely it was fitting that in Liverpool should at length arise a structure in which the beauty of holiness should find its appropriate symbol. Mr. Thornely has expressed the hope that the sight of such a building might stimulate those who are not of us to attention and inquiry; and I think that such a result is highly probable. The stranger and the passer-by will inquire to what worship is this splendid edifice dedicated; and will be told, not to ignorance and superstition and mystery, but to one God and Father of all, in our Lord Jesus Christ; and that there is a table of communion from which no honest, sincere-minded follower of Christ is excluded—a pulpit from which is never heard the anathema of an assumed infallibility and orthodoxy. I cannot but think that the knowledge that such a religion is professed within these walls, will draw many auditors. And now, one word of personal feeling with respect to your excellent pastor. As a pupil, friend and colleague, I have known him for a quarter of a century. As a pupil, I have not forgotten that he was distinguished for his excellent moral conduct, his ardour in the pursuit of knowledge, and that he carried away with him from college the affection and esteem of all. As a colleague, I have had means of observing his profound acquaintance with the science which he professes, and his eloquence in expounding it. As a minister, I feel that, among those who know him so much

better, it would be a work of supererogation in me to say a word of him. I conclude, therefore, with the expression of an earnest prayer that his renewed health and strength may be long devoted to your service; and that when others arise to fill his place, your children's children may come to the house which you have erected, to worship the God of their fathers in spirit and in truth.

Mr. SWINTON BOULT was next called upon, and proposed—"Our Church in its integrity; free inquiry, deep conviction, earnest faith, and good lives;—we may destroy the temples where our fathers worshiped, but in the records and remembrance of the faithful life, their good name and works will survive the fall."

The Rev. CHARLES WICKSTEED, after some playful introductory remarks, said—*I am, in truth, glad to be in Liverpool; to have been with you this morning, to be with you now; because the earlier part of my ministerial life was spent in Liverpool; and though fourteen years have passed, and more deeply-rooted attachments have ensued in another place, the memory of the kindness I then received is green and hallowed still. I am glad also to be among the Paradise-Street congregation, because many years ago I had the pleasure of hearing Mr. Yates in the later, and Mr. Grundy in the earlier part of his ministry; and because I well remember the day on which your present minister ascended that pulpit for the first time; and did time and place permit, I could still give you a pretty ample skeleton of the discourse on that occasion. I am glad also to be here, among my friends and brother ministers, to stretch out to him the offering of cordial sympathy and respect. We have a pride and a joy in your minister, for we feel that his splendid powers and lofty character shed a lustre on our denomination. But I must pass on to the sentiment which has been confided to my hands. I accept from Mr. Madge the beautiful statement of doctrine he gave from the pulpit this morning; I accept that ample and Christian creed. The foundation of all our churches is their intellectual liberty. From their attachment to free inquiry, our ancestors separated themselves from the gorgeous Establishment of their own day, and for our attachment to that liberty we are content to remain in separation from it. We are at liberty to accept that creed, to modify or to reject it.*

Our Christian liberty is the firm ground on which we stand, and the first principle for which, at all hazards, we must contend. But in remembering the right, we must also remember the duty of free inquiry. I am quite sure that there will be no deep conviction unless there be first free inquiry, especially among those who must be the future hope of our congregations, the young people. My father's creed is nothing to me; it was much to my father: it must become mine by personal investigation; and it cannot become mine unless I am a reader as well as a hearer of theology. We give our ministers the privilege of speaking freely, but we must ourselves use also the privilege of reading freely.—I was pleased to hear your respected minister speak of what he wished to see in all our congregations—a genuine principle of association. I think free inquiry and the right of individual liberty have grown almost to their full extent among us: we have so enormous an amount of individuality, that it is difficult to get us together—that we are almost pulverized. Now the individual men and women which this glorious liberty makes, association will combine into a noble whole. We have now indeed the elements of power, which we can unite by the force of a great principle; and then we shall perhaps be able to present to the world a perfect and complete model of a Christian church. Hitherto we have done little more than solve the great problems of Christian doctrine; then we should be able to solve the great problems of Christian action. Without an active Christian love, our zeal will become indolent—our piety nothing better than hypocrisy.—The remainder of the sentiment touches upon a fact very interesting to myself as well as to you. There is allusion made to the temples in which our fathers worshiped, and which are destroyed, and also to their good name and works, which will survive the fall. This is to me rather a comprehensive subject, as having occupied so much of my time for several months, that I fear I may become too discursive. I will only express the hope that in our future edifices we may avoid the creeping meanness which seizes hold of a thing simply because it belongs to a dominant Establishment, as well as the bigotry which rejects it for no better reason. Let us adopt that which is good and beautiful in itself; let us reject that which is in itself poor and unornamental. We have built in Leeds, in Cheshire and here, churches,

but not in imitation of the church: ecclesiastical architecture belongs to you as much as to anybody else: because you are Dissenters, you do not therefore turn your backs on what has gone before. In this country we have always been devoted admirers of ecclesiastical architecture: we have been pilgrims, both in our own and in foreign lands, to behold and admire the magnificent ecclesiastical structures reared by the piety of bygone ages: and I do not see why we should not adopt other features of it which seem to conduce to the beauty of devotion and the furtherance of individual piety. It may seem to you that there are additions and ornaments which may very appropriately be made to your present structure; and those who wish to call back to their memory the sainted spirits who have left this scene of their labours, may here find a place for memorials which shall prove ornaments to your church, while they gratify personal affection and reverence. Now it often happens that many of the symbols of Christian art belong to an age of Christian doctrine with which we have little sympathy. I can well understand that some persons may dislike the introduction of these symbols into their houses of prayer; but let not such persons rest till they have become convinced of the fact, that we have in our theory as fine a field for Christian art, and till we have all our churches ornamented without one untrue or unchristian symbol. And if, in the exercise of these privileges, you bestow a little more of your worldly goods on your beautiful temple, it will be redeemed from much that is transient and changing, and many of you will be able to say, There I have a fraction of my earthly treasure stored up where "neither moth nor rust doth corrupt, and where thieves do not break through and steal."

C. E. RAWLINS, Esq., proposed the next sentiment—"The other Congregations of our body, and their Ministers in this town and its vicinity; be the spirit of cordial good-will which subsists amongst us constantly maintained."

Rev. J. H. THOM, after some introductory observations, said, he offered his cordial sympathy, and his warmest congratulation, and his earnest good wishes, to the congregation which will henceforth assemble in the church of Hope Street. On this critical day of their religious life, when they were leaving behind them the outward habitation of their former history, he desired for

them, that whatever might deserve to be dear and sacred connected with that place, in the principles of their Puritan descent, might cling to them as the flesh clings to the bone; and that whatever of further and richer development may have been wanting to the rugged fidelity of their forefathers, might more and more descend upon them in their realization of the future. Might he be permitted to say—it was just that he should say—that he uttered this wish, if not with an equal degree of personal affection, yet with as sincere a desire, as honest a prayer, as if he were uttering it for his own people. Standing in the relation that his people and himself did to the congregation of Hope Street and their minister, he desired to breathe a spirit of fervent cordiality and good-will towards him and his people. There was not, he was sure, one minister in their body who was not prepared to breathe that spirit of good-will with equal sincerity and intensity. He must seize that occasion to welcome once more amongst them his valued friend and colleague, to tell him how they all felt in his absence—how at least he had felt—as a warrior in a castle that had lost its tower of strength, desiring and praying, in a craven spirit, that no enemy would be cunning enough to attack them until their bulwarks were restored. He congratulated his friend and brother on the inestimable blessing he had enjoyed in his long period of rest and meditation, and that it had pleased Almighty God to mark that term of absence with nothing more severe than the gentle chastenings of his hand; that it had pleased him not to connect those privileged days with a sad memory which would have left a permanent scar upon his peace. He congratulated him upon the auspicious prospect which greeted his return to the duties of his home; that, returning as he did amongst them with a new strength, he found a renewal of his people and a new and noble church. There was, he well knew, no man who could better afford to do without the impulse of new circumstances, and there was no man better qualified to take the full advantage of new circumstances. He desired publicly to declare and to thank him for the harmony, the unbroken unity, the brotherly fellowship and cordiality which had existed between them, and to offer him, in the spirit of deep respect and affection, his earnest desire for his increasing success as a minister of Christ and a servant of God. Reference was made, in the sentiment just

proposed, to other congregations and ministers of our body, and properly so, for the circumstances of that day were not altogether of a local character. The fair and beautiful religious structures which had been rising, year after year, amongst them, were surely signs of increasing zeal and strength, of the sense of new wants and a desire of richer culture. He could count some six of these Gothic edifices. Surely these have not sprung up out of a valley of dead bones, the term by which the world thinks fit sometimes to designate our religious body. He was glad to see assembled, on that auspicious day, so many of the ministers of those august Gothic edifices, Mr. Martineau, Mr. Tayler, Mr. Wicksteed, and Mr. Aspland. It was a somewhat remarkable circumstance that all these brethren of his were conductors of the periodical literature of our denomination. How was it that all so circumstanced, except himself, had been improving their state, and making themselves bishops and archbishops, and deans with chapter-houses? He was afraid that in his less good moments (which he confessed he had) he should begin to envy these stately courts of theirs. These friends of his ought to rejoice that he had little of the iconoclastic spirit of John Knox, or else in self-defence, if not in spite, he should be preaching a crusade against these strange innovations upon the peace of our Israel; that he should call upon the Presbyterians of England to stand upon their old ways; that he should preach up the meeting-house against the steeple-house, and denounce the latter as the sign of every thing that was worldly and priest-like. The grapes being sour, he had made up his mind not to covet them, and to maintain the great respectability of old things and old ways, and at all events to wait until Protestantism should become creative, and discover new and beautiful forms of architecture, symbolical of its vigorous and expansive powers. He would take up and apply the noted saying of Michael Angelo, "Better than you I cannot, and like you I will not." Amongst the many delightful circumstances of the day, he must confess there was one consideration that excited some little apprehension; he could not but refer to the change of their locality and designation. How was it that they were removing from a place of fruition to a place of expectation, from *Paradise* to *Hope*? He trusted this descent was symptomatic of no declension in their state.

He took comfort from the reflection that possibly this might be set down as a symptom of their improvement in humility, and that they who went round their towers, would against their lofty pretensions in stone set down the meek lowliness of their name. There was another circumstance that awakened suspicion. Was not this designation of their church a sign of their profound plotting? Was not this *accidental* humiliation a device of their long-headed minister? He (Mr. Thom) remembered well that in those last words which their pastor had addressed to them in their Paradiisaical state, he told them that it was his wish, the most determined purpose of his ministry, to deprive them of the luxury of a good conscience,—that he was resolved to shake them out of all sorts of easy chairs, and to make them uncomfortable about their spiritual state. Now it might be that this explained the new style of architecture which belonged to the church. Instead of that simple but most respectable building in which they recently worshiped, and which spread itself most leisurely, and lay quite at its ease, they had betaken themselves to a style all angular and sharp; now they had a church which spurned the earth and sprung to the skies, and, on the summit of that severe finger which pointed to the skies, they had placed that solemn cross, which, if it suggested hope, did so only to holiness and modesty and vigilance and prayer. Mr. Thom concluded his very striking and impressive address in these words—My friends and brother of the Hope-Street congregation, I pray and desire for you that in this design—a good and a right one—and in all the desires of his heart for you, you and he may prosper! May you yourselves be lively stones built up into a spiritual house, to offer praises acceptable to God through Jesus Christ!

THOMAS AVISON, Esq., then proposed—"The Rev. Joseph Henry Hutton, to whom our thanks are due for his acceptable services during the past fifteen months, and whose engagement with the congregation at Gloucester will prove, we trust, a source of comfort and satisfaction both to him and them."

Rev. J. H. HUTTON acknowledged the toast in an impressive manner.

The CHAIRMAN gave—"Our hearty welcome to the friend of religious freedom and simplicity, whose sympathy with us has brought him from a distance to share the interest of this occasion."

HENRY CRABB ROBINSON, Esq., after

some remarks on the surprise of being called upon to address such an assembly, said they had heard that night words of truth, of eloquence, of solemnity, and he should be ashamed if they were now from him to listen to words of frivolity and insignificance. But he could not help making a remark on the subject of the beautiful, or rather the picturesque building in which they that morning had the pleasure of assembling. It was a new thing to witness an assembly of Dissenters in a building constructed after the model of the venerable Gothic churches which adorn our country. He should not soon forget the surprise he felt a few years ago on first beholding such a sight. He was in Manchester, and was desirous of hearing a gentleman preach whom he had the pleasure of knowing. He inquired the way to his chapel, and having received the necessary directions, proceeded in search of it. The street he found; but of the Unitarian chapel he could see nothing. While standing in doubt opposite to what he conceived to be a Popish chapel, he asked a gentleman passing by to direct him to Mr. J. J. Tayler's chapel. The stranger pointed to the building opposite; and on his (Mr. R.'s) remark of surprise that he supposed that to belong to some Roman Catholic community, added, "The Unitarians have thought proper to imitate the Papists in their forms of architecture." For a moment, he confessed, he was disconcerted by the remark. When in Italy, he heard the differences between Protestant and Roman Catholic churches thus described: "All Roman Catholic churches are intended to gratify the eye; Protestant churches are built for the purpose of hearing." The two wants of the common people of Rome were of old described by the words, *panem et circenses*, which, translated by the aid of the ecclesiastical habits of Italy into our modern language, meant "maccaroni and processions." All the ancient and long churches were built for the purpose of gorgeous processions. A large and important part of the service of the Roman Catholic church consisted of a long procession of priests, crosses, croziers, and censers filled with incense. For Catholic worshippers to hear, is less important than to see. Many of their services were familiar and known by heart, and they knew, by the genuflections of the priest and the ringing of a bell, at what part of the service they were. When the Reformation came,

then preaching arose. It was resisted by those who wished to cling to the old religion and old ways, but it was practised and promoted by the early Reformers and then by the Puritans, who every where promoted lectures, and contemptuously termed the old clergy, who could not or would not preach, *dumb dogs*. He feared that, in some of their churches of recent structure, the conveniences for hearing were somewhat sacrificed to secure an ecclesiastical character of architecture. His remarks did not, however, apply to their beautiful church, for that morning he had the good fortune to hear every word that was uttered. The whole proceedings of the day had gratified him. He was rejoiced to see proofs that the national character of England was not deteriorating. In the time of the Stuarts, their Puritan ancestors had put on a goodly and noble front in the counties of York and Lancaster. There the Nonconformists had most flourished; and it was most gratifying to him to find at the present day the liberal descendants of those good ancestors now existing in the same places in their greatest strength. Not even there, indeed, did they constitute a numerous body. A form of Christianity like theirs, which refused to identify itself with any of those doctrines and notions which appealed exclusively to the passions,—a religion which refused to address itself to vulgar fears and idle superstitions,—which, while it did address itself to the purest and best sensibilities of human nature, did it far more to their hopes than to their fears,—such a religion could not expect to receive the assent of the multitude, or to include in its believers numbers at all in proportion to those which were gathered together in support of systems less rational and spiritual. He trusted, in conclusion, whatever changes and improvements might be introduced into the ecclesiastical architecture of the liberal Dissenters, that the members of their churches would preserve the integrity of their course, the spirituality of their understanding, and the sobriety of their habits.

The Rev. JAMES MARTINEAU then rose and said, he gave fair notice to his friends around him that, notwithstanding all that had been said against creeds and confessions, it was his intention to impose a creed upon them—a creed of one article—a creed that would pledge them to their belief for the rest of their lives. No one present would, he sup-

posed, hesitate to give his assent to this creed: "I believe in the high worth and integrity of our Chairman, Thomas Bolton." He (Mr. Martineau) knew not of whom any one could give a safer pledge. He knew no one to whom he could better go for help when sound advice was required. The services rendered by Mr. Bolton, as Chairman of the Building Committee, had been invaluable. Most honourable to him was it that at his time of life he had been able to render such efficient service to their cause. Every great building had its chief and corner-stones: he could wish, for the permanence of their work, nothing better than that every one of their hidden stones were as strong and free from flaw as the character of their Chairman. Mr. Martineau concluded by proposing—"The Chairman, Thomas Bolton, Esq.; his steadfast integrity as a merchant, his unflinching constancy as a friend, his unflinching adherence to his principles as a public man, entitle him to be remembered for imitation by those who must succeed him."

The CHAIRMAN, in acknowledging the kind remarks of his friend, said that in his journey through life he had endeavoured to do what was just between man and man. He then gave—"The Memory of the distinguished band of Reformers which, in the last generation, conferred upon Liverpool its worthiest renown, and an enduring lustre on our own Societies; and included among its associates the Rev. John Yates, the Rev. Dr. Shepherd, William Rathbone and William Roscoe."

The sentiment was acknowledged by Mr. RATHBONE, Mr. W. ROSCOE and Mr. J. B. YATES. The latter gentleman said, he well remembered the removal of the congregation from a very humble part of the town, where they had long met in obscurity and humility. Influenced rather by hope of better things to come than by the actual state of their society, they removed, some sixty years ago, to Paradise Street. He well remembered the anxiety with which his father, then pastor of the congregation, entered on that proceeding. He remembered the close and indefatigable attention paid by him to every thing that could minister to the welfare of his flock. When his father first entered on his duties in Liverpool, seventy years ago, the congregation was comparatively small. By his zeal, and he might perhaps be permitted to add, his talents and eloquence, it immediately grew in numbers and

strength. The new chapel was built and filled by a very excellent congregation, many of whom he (Mr. J. B. Yates) rejoiced to see around him on that happy occasion. Their honourable mention of his father was, he believed, well deserved. He lived and sustained their cause in a time of peril, certainly of difficulty, when by the world at large it was considered no honour to be a Dissenter of any description, certainly no honour to belong to a denomination of Dissenters reputed to hold extreme and obnoxious opinions. It was true that he altered, about middle life, some of his doctrinal opinions, for he was ever a seeker after truth; but the persuasion that he then adopted he maintained to the end of his days.

WILLIAM RATHBONE, Esq., said, the men whom this sentiment honoured were indeed a holy brotherhood. Mr. Yates had not only preached the gospel, but loved it; Dr. Shepherd was the fearless champion of civil and religious liberty; the name of Roscoe was hallowed. He had adorned the town by his literary talents and by his public spirit. He had been one of the foremost in vindicating the rights of the slave. He (Mr. Rathbone) felt that his father's memory was honoured by being associated with such men. He trusted the memory of these men would cling to them through the whole of existence—that it would be not only acknowledged in sentiment and words, but illustrated by a faithful and reverent imitation of their virtues. Mr. Rathbone concluded by proposing—"The Manchester Congregations and their Ministers;—the People earnest, enlightened, energetic; their Pastors distinguished by piety, ability, faithfulness and learning;—present in combination elements of influence enabling them, now that the bitterness of sectarianism is passing away, to maintain that position in the progress of improvement and development of truth which, in the earlier conflicts of opinion, they ably and nobly won and held."

Rev. J. J. TAYLER observed, that at that late period of the evening, he could not be expected to say much in reference to the sentiment which had connected his name with the place where his ministry was cast. He felt, indeed, that in every thing which related to the moral and social progress of mankind, Manchester was a most important locality, not less so than Liverpool itself. His friend Mr. Martineau had referred to the lowness of

the religious life at the present time in Germany; and he could not but think, that much as we were behind that country in the extent and depth of critical learning, and in a systematic arrangement of the means of public instruction, there were opportunities in the free self-development and manly self-reliance of our English people for the growth of an earnest and vital piety, that would be ill exchanged for more science and more system in the mere frame-work and instrumentality of a religious life. It was a matter of the utmost importance to the future peace and progress of our country, that the rough energy and wild, strong intellect that were shooting up irregularly on every side in our dense and rapidly-increasing population, should be brought under the control of strict moral principle, and of a faith at once fervent and rational, and be subjected to the refining and tranquillizing and spiritualizing influence which minds of higher culture could shed down upon it—and he deeply felt for himself and for his brother ministers, who occupied the great fields of industry embraced by South Lancashire and Western Yorkshire, how grave and solemn were their responsibilities in this respect. In entering on a new scene of things, and bringing old principles to bear upon them, earnest men had always something to learn from experience; did not always, in the first instance, very clearly discern the end and limits of their endeavours. Men equally honest in the pursuit of truth and right, might diverge some in one direction, and some in another. It seemed, indeed, a law of Providence, that, from the intermixture of conservative and progressive elements, so variously dispersed in the constitution of the human mind, the course of opinion should never pursue a straight and uniform rise, but oscillate between opposite extremes, one excess compensating another, and leaving in the last result a solid residuum of truth—a marked advance in man's onward march towards the great ends of his being. He hoped that neither party (if he might speak of parties on an occasion like this) would be too proud to profit by the lessons and examples of the other. For himself, he thought it honourable to the religious body with which he had the happiness to be connected, that it could harmoniously embrace within it elements of such various quality and apparently conflicting ten-

dency, and without requiring any man to surrender his distinctive convictions, permit them all, of every shade of speculative opinion, to hold out to each other the right hand of Christian brotherhood, and to meet together with perfect cordiality and mutual respect, on the broad ground of Gospel love and human sympathy and philanthropic endeavour. He could not disguise the delight that it gave him that morning, in the services which dedicated the beautiful edifice where they had assembled, to the worship of God, to see associated with his friend Mr. Martineau, whose remarkable endowments so well fitted him to stand in the front line of public opinion, and lead it on to new and higher views of Christian truth and duty, one of the most honoured and eminent of their older ministers, who might be considered, perhaps, as representing a somewhat different phasis of theological opinion, and to hear him enforcing with his silver voice and persuasive eloquence, the clear and calm lessons of a pure and rational piety. In conclusion, he could only express his hearty sympathy on the occasion of their assembling that evening, and on behalf of himself and of his brethren in Manchester, to offer a cordial welcome to their distinguished friend, Mr. Martineau, on the resumption of his ministerial duties under such brilliant prospects of increased influence and usefulness.

J. B. YATES, Esq., proposed "The Building Committee, with a special acknowledgment of the valuable services rendered by their Secretary, Thomas Harvey, Esq., and our best wishes for his happiness and health."

The CHAIRMAN acknowledged the compliment, and gave "The Architects and Contractors of the Hope-Street Church, Messrs. Barry and Brown, and Messrs. Furness and Kilpin."

The interesting proceedings terminated about 11 o'clock in the evening.

Tea-party at Devonport.

On Thursday, November 8, a large number of the friends of Unitarianism in Devonport and Plymouth, took tea together at the Royal Hotel, Devonport. After tea, the chair was taken by the Rev. J. Crawford Woods, and a hymn was sung by the united choirs of the two congregations here. The Chairman then rose, and having read an address to Mr. T. C. Gould, the Treasurer and

Secretary of the Devonport Unitarian congregation, from that Christian society, presented to him in their name a very beautiful silver Inkstand, as a slight token of their respect, gratitude and friendship. Mr. Gould made a lengthened, a feeling, and an eloquent reply. The Chairman then introduced to the meeting the Rev. G. H. Stanley, of Tavistock, and called upon them to welcome him to the West of England. Mr. Stanley, who was received with loud applause, made a humorous speech, in which he called himself the Abbot of Tavistock, in allusion to his chapel there being part of an old abbey. The Chairman, having expressed his respect and veneration for Mr. Gibbs, who laboured so long in the good cause here, and having referred to the zeal of the founders of the Unitarian congregation in

Devonport, who built their chapel partly with their own hands, Mr. Nicholas Rundell rose, and addressed the meeting, declaring his strong feelings of gratitude to Mr. Gibbs, and his warm attachment to Unitarianism. Interesting speeches were also delivered by the Rev. W. J. Odgers, of Plymouth; Mr. R. C. Rogers (editor of the *Devonport Independent*); R. M. Parker, Esq.; and Messrs. R. Edgcumbe, S. Harris, H. Slogget and J. Gapthorn. Regret was expressed on account of the absence of the Rev. W. James, of Bristol, who was prevented from attending the meeting by severe domestic affliction. The utmost harmony and good feeling prevailed among all present, and the evening was spent most pleasantly, and it is hoped usefully also.

OBITUARY.

Oct. 2, at Ventnor, Isle of Wight, MARY, eldest daughter of the late Mr. Samuel Whitfield, of Birmingham, and wife of Mr. John HARLAND, of the *Manchester Guardian*.

Oct. 26, at Hull, of congestion of the brain, T. A. WILKINSON, Esq., aged 48 years. He had been a zealous and most

liberal member of the Unitarian congregation for many years; he was the unflinching advocate of reform, both in Church and State; and his loss will be felt not only in his family, but in the town at large. His remains were conveyed to the cemetery on Saturday, the 29th, when the burial service was conducted by the Rev. J. Shannon.

MARRIAGES.

Oct. 9, at Lewisham, by the Rev. J. N. Vlieland, JAMES, son of the late Edward D'Alton de MONTMORENCY, Esq., of Greenwich Hospital, to SUSAN, only daughter of John KIDDELL, Esq., of Blackheath Road.

Oct. 19, at Lewin's Mead chapel, Bristol, by the Rev. Wm. James, Mr. FREERLAND FILLITER, of Wareham, Dorset, solicitor, to ROSINA, eldest daughter of the late Mr. Edwin SMITH, of Bristol.

Oct. 28, by the Rev. Henry Hawkes, in the Unitarian chapel, Portsmouth, SAMUEL SAUNDERS WAFFARD to HANNAH MERRETT, both of Portsea.

Nov. 21, at the Presbyterian chapel, Bury, Lancashire, by the minister of the chapel, Mr. SAMUEL HOLT to Miss ELIZABETH HALL, eldest daughter of Mr. Samuel Hall, Bury.

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